

# LUCIFER.

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## The Negators of Science.

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the 'Brotherhood'."

PLUTARCH.

F late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories", etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science", applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail", and weighing "five

thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses": we reject the latter and defend *facts*, "the armies of the one living TRUTH".

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel", who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkies, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our mate-

realistic scientists. These are at liberty to believe in the "automatic action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

"A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their speciality. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own *lucid zone*, the extension, range and degree of luminosity of which, varies with each individual.

"There are things which lie outside the *conceptivity* of certain intellects; they are outside their *lucid zone*."<sup>o</sup> . . . . .

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your speciality; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,<sup>†</sup> then—you

<sup>o</sup> "Analyse des Choses." *Physiologie Transcendentale*. Dr. Paul Gibier, pp. 33, 34.

<sup>†</sup> "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing* directly of the composition of living matter, and . . . it is also in strictness *true*, that we know NOTHING about the composition of any body whatever, as it is." (Prof. Huxley).

can hardly escape the charge of *humbugging* the world.\* The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under fair pretences"—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendancy and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?† A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Hæckel, has done. What the latter did is worth a repetition. In every subsequent edition of his

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\* This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity. . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature*." And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

† And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,  
And *what I know not is not knowledge*."

*Pedigree of Man* he has left uncorrected the *sozura* ("unknown to science", Quatrefages tells us), and his *prosimia* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Ped. of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. "Alphonse Milne, Edwards and Grandidier . . . that the *prosimia* of Hæckel have . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, "they cannot even be regarded as the ancestors of the zonoplacental mammals" according to Quatrefages. And yet Hæckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type*"!! We fail to see any difference between the pious frauds of a Eusebius "for the greater glory of God", and the impious deception of Hæckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archæologist, an orientalist of any description—is an "authority" only within the limits of his special science, just as is an electrician, or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe to-day, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular baccillus, he was told by Vulpian that "this germ *could not exist*", for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"\*

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the

\* *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority", who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's body-guard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor", ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us", and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones".

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent", in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;\* of denial to

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\* Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: "The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible". This is so,

“adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III. of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Purânas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy (!)*, thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.\* Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timæus*.† The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and

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and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

\* See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

† See Preface to his translation of *Timæus*.

even of Plato ; while the grossest superstition and “ twaddle ” reigned in the times of the Indian Rishis. Pānini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues :—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret ; an easier undertaking, you see, than for a “ Wizard of the North ” to cook an omelette in a gentleman’s hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of to-day seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror ; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit.* Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not “ frauds ”, and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (a) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves ; and (b) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the “ inferior races.” Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—“ a respecter of persons ”. We are on the defensive, and have to vindicate that which we know to be implicit truth : hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official *science* severely alone".

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un-English*, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable", each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkies, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd

misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities". And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales", truly. "How can we" asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. . . As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods", or to have to recognise as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'Esoteric Buddhists'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

*De gustibus non disputandum.*

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that "the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato", and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge", not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred. Meanwhile the reader's attention is drawn to the excellent article on "The Purānas" which follows.

## The Purānas

(PHILOLOGY *versus* SYMBOLOGY.)

[Professor M. N. Dvivedi, on receiving an invitation to the Oriental Congress at Stockholm in 1889, wrote the following paper and sent it, together with copies of his books, to the General Secretary of the Congress. After very considerable delay our brother learnt that his paper had been unfortunately "misaid". It is, however, "Lucifer's" office to bring to light lost and hidden things, and he is rejoiced to give yet another proof of his utility in the service of fair play.—EDS.]

THE advent of *Sanskrita* on the field of European linguistic studies marks an era of great importance in the history of the world. The rapidity of advancement in every field of research during the last fifty years is equalled only by the solidity and vastness of the results achieved; every department of life clearly exhibiting the effects of this achievement. But it has been so much the fashion to extol the present, at the expense of the past, that a patient hearing is hardly accorded those who claim the relics of ancient learning to be deserving of more than the passing interest of mere curiosity. Science having determined that man, the apex of evolution, has descended from his pithecoïd ancestry since only the quaternary period, the possibility of secondary or even tertiary man can hardly be looked upon as anything more credible than a fairy tale; and yet I wish to direct the reader's attention to a subject connected with some of these fairy tales, the Indian *Purānas*, which speak of humanity as existing at a period entirely beyond recognised historical and geological limits. As every myth has some foundation in truth, I venture to hold that underneath the tales of the *Purānas*, precious truths lie embedded in strata not yet reached by the delvers in Philology and Comparative Mythology.

The sciences of Comparative Philology and Mythology have no doubt achieved grand results, each in its own department, but the problem of the beginnings of religion and civilization is still where it ever was. The hope of demonstrating the basis of a universal religion, the crying necessity of the day, is as distant as that of finding out a universal language. Why is it so? Are the questions so hopelessly beyond solution by philosophy and research? It appears to me there is something so intrinsically wrong with the methods followed by Comparative Philology and Comparative Mythology that results which, with the materials at our command, ought to have followed long since, have still eluded our grasp. It is remarkable that investigation in almost every department of nature is tending to a certain uniformity, and that the present need is only a careful dovetailing of the various results into a systematic whole. Comparative

Philology and Comparative Mythology have no mean share in the grand total. But it is time for reverend doctors of divinity to burst open the shells of their creeds; it is time for philologists and mythologists to penetrate more deeply into phonetic similarities and solar-myths; it is time for sceptics and scientists to break through the charmed circle "this much and no more." The object of all research ought to be to bring man close to man and nature, and this can be done only when universality replaces sectarianism.

All arts and sciences have their idols, as Lord Bacon well remarks. Though the age of idolatry is nearly at an end, the one great idol which continues to command homage from Orientalists, as well as labourers in other fields of knowledge, is the chronology of the Old Testament. All logic has been sacrificed at the altar of this deity. When geology has now clearly demonstrated the existence of our earth alone for millions and millions of years; when the existence of submerged continents (say, Atlantis and Lemuria) is established on historical evidence; when even the theory of cycles would derive ample confirmation from the theory of the occasional disturbance in the inclination of the earth's axis, as the only possible explanation of the sudden changes on the face of the earth from Pole to Pole; and, lastly, when the Old Testament itself is shown to be a dead-letter rendering of the Hebrew Kabala and the Assyrian and Babylonian tiles and tablets,—when all this has been proven and acknowledged, there remains no reason whatever to regard as mere fictions of primitive fancy books which declare our earth to be as old as time, and put forth the theory of cyclic *Kalpas*, *Yugas* and *Pralayas*. Again, when eminent anthropologists are inclined to admit the existence of miocene and even eocene man, besides utterly repudiating the theory of simian descent, and when Astronomy too has almost all its great names, from Copernicus to Flammarion, in favour of the plurality of inhabited worlds, there appears, indeed, little justification for one who would flippantly hold up to ridicule records showing man to be the descendant of his ancestral prototypes or *Pitris* in other planets, and making his development and progress greatly dependent on sidereal influences. But apart from these considerations, even internal evidence does not justify the conclusion that the *Vedas* and *Purānas* are mere fairy tales conceived for the amusement of primitive human beings. The advanced condition of society and civilization described in several important and well known passages, the highly metaphysical tone of various hymns, are all strong arguments against any such inference. It hardly stands to reason that men who, by the very nature of the circumstances, are not allowed to be Huxleys, Hæckels, or Spencers, can be Shakspeares, Wordsworths, nay even Kants and Berkeleys! If the *Suktas* of the *Veda* cannot be shown to be hallucinations of wild imagination, the *Purānas* which are assumed to be compositions of an entirely modern period, can hardly be such. The gross imagery of myths and fictions is neither the result of a disease of language nor of the love of

exaggeration. Dr. Goldstucker has already opposed his powerful influence to this mode of giving preference to the fictions of modern imagination over the real interpretations of *Vyāsa*, *Sūyana*, and other ancients. It is simply ridiculous to seriously put forth that the great *Vyāsa* so far misunderstood the import of the Vedic *Vishnu* and his *Trivikrama*,\* as to fabricate, in his puerile love of exaggeration, an ugly dwarf actually trampling the demon Bali under his tiny foot. Instances of this kind may be multiplied without number, but the one before us is sufficiently illustrative of the current method of explaining difficulties. All this is the result of our having credulously accepted the dead-letter of Old Testament chronology, with its natural corollary that the present must be, and is, the first humanity and the first real civilization with which our earth has ever been blessed.

That erudite labours extending over more than a century show such absurd conclusions, is due to the inadequate method adopted, and to the prejudices and preconceptions which are allowed to sway learned opinion. I hold that the *Vedas* are the historical record of a past humanity, containing many useful hints and lessons for our use; that the *Upanishads* are the key to the understanding of these records; and that the *Purānas* are the broad, clear light by which to read and decipher the *Veda*. Orientalists have not found it easy to demonstrate their theories, nor is language always a certain proof that the principal *Upanishads* are subsequent to the hymns of the *Vedas*, and that the *Purānas* are mere fictions of modern priestcraft. If it can be shown that the *Purānas* are but easy commentaries on the *Vedas*, and that the *Vedas* in their turn, are not the first expression of primitive thought, all our present theories on the subject matter of either must undergo radical changes. We should not be averse to change where conservatism can be maintained only at the sacrifice of truth. I have unfortunately very little time to substantiate the above statements in detail, but I hope to lay before you certain facts which may form the possible data of at least a consistent hypothesis.

It is, however, not possible just now to place before you all points of importance in the *Upanishad* literature, and to read the *Vedic Suktas* and the *Paurānika Kathās* according to them. In order to illustrate the force and meaning of the argument I shall adduce only a few of the many remarkable

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\* As the Puranic myths may be unfamiliar to many of our readers, we have thought it advisable to add one or two notes of explanation.—[EDS.]

The story of Vishnu and his *Trivikrama* or "three strides" and the "demon" Bali runs as follows. The "demon" Bali, curiously enough, is said to have been an exceedingly good and virtuous Daitya King, who defeated Indra, humbled the Gods and extended his sovereignty over the three worlds, by his *devotion and penance*. In fact he was a pious and holy ascetic, like many other "demons" in the *Purānas*, for the Asuras, as the *Secret Doctrine* has already explained at length, are divine Egos, fallen into matter or incarnated in human forms, the Christian myth of the "Fallen Angels" having the same significance.

Accordingly the Gods appealed to Vishnu for protection, and the Deity manifested himself in the Dwarf Avatar in order to restrain Bali. Thus he approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper earth (air) in two strides; but in consideration of Bali's goodness, he stopped short and left to him Pātāla, esoterically the earth. (See *Secret Doctrine* I. 112.)

instances. Let us begin with the history of creation as given in the *Purānas*. The universe or cosmos in that undifferentiated condition which cannot be described in words, and which is beyond even the ether or protyle of modern science, is described in the *Upanishads* by the significant term *Sat*, *Esse*, further explained as *avyākṛita*, that which is not differentiated or defined, and *Brahma*, that which comprehends All. *Brahma* is assumed to be self-conscious, and is therefore called *Purusha*, the sacrifice of whose members is symbolic of creation or evolution. The *Vedic Purusha* is the *Upanishad Sat*, called *Nara* in the *Purānas*. *Nara* is a synonym of *Purusha*. This explanation will help us to the true meaning of many a *Paurānika* "fairy-tale" connected with *Nara*. When the indescribable *Nara* begins to assume some definite form—when, in fact, without as yet being perfectly differentiated, it becomes a tangible something co-extensive with space—it is called *Nārā*, that which is born of *Nara*. *Nārā* means water according to Manu, and water is, no doubt, the most convenient and suggestive symbol of the all-pervading but undifferentiated cosmic substance. The original *Nara* having evolved *Nārā* out of itself, becomes *Nārāyana*, the one lying in the waters, in fact, over them.

The original *Nara* is the *Nārāyana* in its manifest aspect, and is the first manifestation of cosmic energy. *Nārāyana* has for his support or couch a serpent under the waters. The serpent, in this case, is a very significant symbol, as will appear from the names *Shesha*\* and *Ananta* given to it. The word *Shesha* means remainder, and has reference to the fact that evolution in every new *Kalpa* proceeds from the *Shesha* or *residua* of the preceding *Kalpa*—a fact having its exact parallel in the seeds, birds, and animals of Noah's ark at the Deluge. The name *Shesha* alludes to a period of time; *Ananta* alludes to eternity. *Ananta* means the endless, and endless time represented by a circle is fitly symbolized by the coil of a serpent biting his own tail. Hence undifferentiated cosmic matter beginning to differentiate into form, from the *residua* of a previous *Kalpa*, or from the dark womb of eternity, is symbolized by *Nārāyana* brooding over the waters (*Nārā*), on his couch of the *Shesha* or *Ananta*. As the serpent is a symbol of eternity, so is the lotus of self-generation, in almost every ancient religion. Evolution always proceeds by differentiation, called *Vāch* in the *Veda*, and *Shabda* in the *Upanishad*, and corresponding to the *Verbum* or *Logos* of the New Testament. That this differentiation is

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\* *Shesha* is represented as a serpent with a thousand heads, which is said to be the couch and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes *Shesha* is shown as the supporter of the world and sometimes as the upholder of the seven *Pātālas* (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the *Kalpa* he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), *Shesha* was twisted round the Mountain *Mandara*, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of *Shesha*, the thousand headed cobra, is called the "Island of Jewels", and his palace is said to be "jewelled walled". But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.

spontaneous is hinted at in several places in the *Upanishads*, and indeed clearly by *Shankarī* in his *Bhāshya* on the *Sutra, Ikshatarnāshabdā*. Thus, therefore, the lotus springing from the navel of *Nārīyana* with the self-existent *Svīyambhu* on it, symbolizes the visible cosmos spontaneously emanating from the indistinctness of spatial extension. This *Svīyambhu* is called *Hirnyagarbha* as well. *Hirnyagarbha* means the golden fœtus or the golden egg, which again is an appropriate symbol of the mysterious process of double emanation of matter and spirit or body and life, from a formless, and if you like lifeless, something within. Again *Hirnyagarbha* is but another name of what is called *Sutrātmā* in the *Upanishads*. *Sutrātmā* is that latent life which runs like a thread of gold through the entire cosmos, in its ethereal or airy, the subtlest form (*Linga-dēha*). *Hirnyagarbha*, therefore, is, in the *Purānas*, a symbol of the first manifestation of life. When this cosmic life differentiates into many forms, by the corresponding differentiation of its material counterpart, the *Svīyambhu-Hirnyagarbha* becomes *Prajāpati*, the actual lord of beings, the creator proper. This *Prajāpati* is the symbolic father of the various *Kumāras* and *Manus*, the progenitors of man. But of this hereafter.

*Prajāpati* is called *Brahmā* as well. Now *Brahman* (neuter) is the great noumenon, and is the source or support of all phenomena. Hence *Brahma*, the unmanifest neutral nouncnon, becomes, when differentiated into form, the manifest personal *Brahmā*. But we must not forget that *Brahman* (neuter), is also a name of the *Veda*; and that deity which is the symbol of the visible cosmos, naturally becomes the father of all secret knowledge (*Veda*). *Vāch*, the original differentiation, is identified with *Brahmi*, the first Logos, from its other meaning referring to the *Veda*. As the *Vedas* are four in number, so has *Brahmā* four faces; but there is indeed, a reason well-known to the *Tāntrikas* for this conception. Why the first Logos is four-faced, why in fact it represents a square, is easily understood when we remember that the square is the sign of material perfection. And cosmic evolution has, with *Brahmā*, reached the point of perfection, material perfection, at any rate.

We may here enter upon a short digression. *Vāch* is synonymous with the *Veda*, and is the ineffable name revealed to the initiate through the *Veda* and the *Upanishads*, as the source of all knowledge and power. If *Brahmā*, the symbolic father of *Vedic* lore, is shown in love with his symbolic daughter *Vāch*, or the supreme mystery of which the cosmos is the most invincible and visible proof, the myth presents nothing of that phallic element which many are inclined to see in it. That *Brahmā* being guilty of incest, in this symbolic sense, should lose his share of sacrifice (*Yajna*) is quite plain and natural, after this explanation; for formalities and dead-letter worship have nothing whatever to do with real esoteric knowledge (*Jñāna*).

That *Brahmā* is an emblem of the manifest cosmos is borne out by yet

another statement in the *Purinas*. The periods of cosmic activity and rest are described as the days and nights of *Brahmā*. Each of them is called a *Kalpa*, during which fourteen *Manus* are said to succeed one another. The period from *Manu* to *Manu* is called a *Manvantara*, *Manu* means that which has *Manas*, the mind. To determine the place of the mind or the thinking faculty, in cosmic evolution, will involve much detail foreign to the present inquiry. It is enough to understand that *Manu* means beings endowed with mind; and we know that that being in whom the mind enjoys equal sway with matter is none other than man. *Manu* is, therefore, a symbol of humanity in general. *Brahmā* as *Prajāpati* is his father. When the *Purinas*, with their theory of cycles, speak of several *Manus* and several humanities as having preceded the present one, they need not be regarded as declaring anything different from those researches of geology which demonstrate the existence of submerged continents, and their respective humanities with their corresponding civilizations. And if again, they derive man from *Manus* and *Pitris*, and thus repudiate the theory of simian descent, notwithstanding their clear acceptance of the theory of filiation, by the perhaps more logical theory of re-incarnation, they are not quite without support from eminent anthropologists, who regard the species "homo" as *sui generis*, and therefore entirely independent.

*Nadiad.*

MANILAL NABHUBHAI DVIVEDI, F.T.S.

(To be continued.)



THIS is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.

By truthfulness, indeed, by penance, right knowledge, and abstinence, must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

\* \* \* \* \*

When a man's nature has become purified by the serene light of knowledge, then he sees him meditating on him as without parts.

THAT subtle Self is to be known by thought there where breath has entered fivefold; for every thought of men is interwoven with the senses, and when thought is purified, the Self arises.

Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains.

MUNDAKA UPANISHAD.

## The Golden Chain of Homerus.

(Continued from the February Number.)

### CHAPTER III.

*How all things are further generated.*

WE have demonstrated that the primordial Vapour, or that Fire and Water are after God the first matter of all things. This twofold Vapour by inspissation becomes Water, this Water by the action of the Universal Spirit becomes diffused, begins to ferment and thus generates Matter.

In the beginning this Water was perfectly subtile and pure, but through the action of the inward Spirit, it became turbid and offensive, and thus generated Earth. It then sub-divided into a most spiritual and subtile Air, then into a less subtile common Air, into a half corporeal *Water*, and into a body *Earth*. Thus it was first one and two, but now it is two and three, likewise four and five.

At first, it was a simple Humidity; secondly, as a Water containing a Spirit; thirdly, when it was separated into volatile, fixed and half-fixed, or chemically speaking into a volatile, acid and alkali (*Anima, Spiritus, Corpus*); fourthly, when it was divided into the so-called elements Fire, Air, Water, Earth; fifthly, when it was by Art, assisted by Nature, formed into an indestructible fiery quintessence.\*

When the Water by change becomes putrid, we may separate one subtile principle after another. The most volatile will ascend first, and so one principle after another, and the most dense the last of all. God has ordained that the different modifications of the Universal Spirit, in the four elements should continually generate and produce a *Universal Germ*, and for that reason He has given to each individual thing its agent and sphere, in order to cause a reaction.

This is seen by the evaporation of various subjects which send forth this excess of humidity not required by them. This evaporation when from *above* is termed *Influence* but when from things here below, it is called *Effluvium*. God has given each individual thing its particular Germ, which depends upon the *Universal Germ* as their Ruler.

## CHAPTER IV.

*How the Universal Germ is generated by the Four Elements.*

After God had divided the Anima or Spiritus Mundi, the simple Chaos, into Four Elements or predominating *principles*, He said to them, "Increase and multiply". The Heavens and the Air both animated by the Universal Fire are the *Father*, the male, the agent or operating principle. Water and Earth are the *Mother*, the female, or passive principle. These four are nevertheless only two, *viz.*, Fire and Water, and are constantly generating Chaotic Water, or *Primordial Chaos*, by the reciprocal actions of the inherent principles upon which depend the generation, preservation, destruction, and regeneration of all things, and this will continue until God has regenerated the whole Earth.

These four so-called elements produce the Universal Germ by the action of their different affinities and antipathies.

It is a natural and philosophical axiom, that it is impossible to proceed from one extreme to another without a medium, an axiom which every student should always bear in mind, because it is the key by which we may understand how contraries are reconciled.

Fire cannot become Water without Air, and Earth cannot become Air without Water. As it is impossible to unite Fire with Earth, one being Volatile, the other Solid, without a medium; therefore if you would accomplish this, you must unite Fire with its nearest volatile medium, Air, and they will unite immediately. When that is done, give them the Water as a medium between Air and Earth; these will then unite; then add the Earth; thus you may unite Fire with Earth and fix it therein and *vice versa*.

Fire is extremely subtile. Air is also subtile but one degree more corporeal than Fire. Water is one degree more corporeal than air; and the Earth is one degree more corporeal than Water. Thus we must proceed as Nature does and we may then obtain successful results, otherwise if we do not mind this, nothing can be accomplished.

In chemical analysis we see how the most volatile comes over first, and the most dense last. Thus Nature regulates her operations. For example:—

Take some Earth out of a field, pour Water upon it so as to dilute the Earth well, then let it stand for a few days and you will find that the coarse Earth has settled to the bottom of the vessel; you must now stir it three or four times a day, and the Water will in due time dissolve the most subtile Earth, which is its *Salt* or Virgin Earth. When this Salt or Virgin Earth is extracted out of the common Earth, the Water cannot dissolve it any further.

Now distil this Water containing the Salt into a Spiritual Water, and repeatedly cohobate it until all the Salt (or residue which will be left in the bottom of the still) has come over with the Water.

This Water has now power to dissolve the next subtile Earth which can, like the first Salt, be distilled over as a spiritual Water. With this Water you may repeat the operations so often until by distillation and cohobations you have dissolved the whole quantity and volatilised it into a spiritual Water. This is a very tedious operation but of great moment.

In the same manner Nature operates by dissolving and coagulating until the *Universal Germ* of all things is generated, which we may call the *Materia Prima*.\*

The artist must observe that Nature proceeds gradually and systematically, according to time, weight, and measure; the operator must do the same, transpose the *external* into the *internal*.

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CHAPTER V.

*In what manner the divided Chaotic Water is regenerated and becomes the Universal Germ of all things, called Anima or Spiritus Mundi.*

The four so-called Elements have been separated out of the Chaos, but they proceed all from one.

The form is Fire and the matter is Water.  
The form is but one and the matter is but one.

The difference consists in their external appearance. By fermentation Fire becomes Air, and Air becomes Water, and Water becomes Earth; but when Fire is fixed by Art or by Nature, it becomes Earth, and when the Earth is volatilised by Water, it becomes Air and Fire. For one Element can be converted into the other; if this were not true they would differ centrally, but they do not.

The Chaos which produced these elements was in the beginning Fire and Water only; these two have been divided into four by a further volatilisation and concentration. By volatilisation, extenuation, or rarefaction, Humidity becomes Air animated by Fire. But by condensation or inspissation of that Primordial Humidity, the Earth has been formed with the Fire turned downwards towards the centre of the earth. The hieroglyphic characters of the Elements explain their nature exactly.

There is not a subject or substance under the Heavens, whether liquid or dry, which does not contain this universal Fire and Primordial Humidity. The first is called *Innate Heat*, the last is called *Radical Humidity*.

The Universal Fire became Humidity externally but remained Fire internally; being internally extremely spiritual and volatile it was of course extremely active and movable, and by that primitive mobility, excited warmth and fermentation, and by that fermentation the universal

Spiritus Acidum was and is continually generated; and when this meets with a *proper body* or medium, whether in Water or in Earth, the Universal Germ becomes visible and corporeal, but whilst it is only a *Vapour* in the atmosphere, it is then the universal astral and incorporeal Germ. This is the influence we receive from Heaven by means of the Air. The Heavens give their influence, so do the Air, Water, and Earth, and with united efforts they fabricate continually the Universal Germ of the world.

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CHAPTER VI.

*Of the Heavens and their Influence.*

After the separation of the Chaos, Fire is the first principle and becomes visible in Light. It is the most subtile as well as the most universal. When it generated Humidity it became a most subtile Vapour, pure and extremely volatile, and occupies the Highest station or the remotest from the Atmospheres of the Heavenly bodies.

To make this perfectly intelligible, understand it thus: Before God created the system of the universe, He created by *emanation* the universal principle of Light and Fire, with a creative instinct (although in a much inferior degree when compared with its origin); and power to become *gradually Material*. Its first step towards materiality, according to Moses and the most ancient writers, seems to have been to generate *Vapour*, Humidity and Water. This then very naturally and orderly produced a Chaos, wherein the unmoved tranquil Fire or the first Principle of Light, Heat, and Fire, was dormant in Water, in a state of inaction, until God moved that first principle electrically out of the Chaos and it was manifested in Light; leaving a sufficient quantity in the Chaos for its motion, condensation, and inspissation into elementary bodies, *Water* and *Earth*, as well as atmospheric *Air*, which had a greater affinity for Water, and Water predominated in it; but as it gradually disengaged itself from it, Fire became predominant.

Thus the manifested Light retained the generative power of producing Humidity, of fermenting and acidulating that Humidity, it thus continued to corporify itself gradually and became an incorporified Spiritus Mundi,\* and by intermediate means impregnates the passive elements, Water, and Earth, with its vivifying principle, the *Universal Fire*.

This most subtile principle is full of Life and Action, for this reason we call it the first agent, the Male Germ, the Soul, a Subtile Art, a Subtile Water, and a Volatile Earth.

As soon as the Air becomes impregnated and animated with the first principle, it communicates immediately with Water and Earth, to impregnate them also. This communication is done instantaneously as the Elements are prepared gradually to meet and intermix with each other, by a continual circulation.

Our atmosphere is continually loaded with Vapours, Exhalations and Clouds. As soon as these Vapours become condensed into rain, dew, snow, or hail, and fall down, the volatilisations and exhalations of Water and Earth take place, and are ready to meet those which come down, so that there can never be a want of the generation of such vapours, which when they are sufficiently dilated or extended constitute one *Common Air*. This is more or less pure accordingly as it is animated by the universal fire, in its first form of incorporeal Nitre.\*

The Heavens (the Ether beyond the atmosphere filled with the universal Cold Fire manifested in Light) receives the ascending Vapours, which as they recede or ascend from the atmosphere become more and more subtile and spiritual until they actually return to their first universal State of Ether.†

The atmospheric Air continually receives the volatilised Water, and succeeding Vapours, until it is saturated or overloaded, when the superfluous Humidity is forced down again in dew, rain, hail, or snow.

This Fire and Air come down into the Waters and impregnate them; the Waters depose their thickest part and give it to the Earth; the Earth thereby becomes overloaded or saturated with superfluity of earth, and Water is again volatilised and ascends as vapour. This power of ascending and descending God has implanted in the Universal Fire, as the great and only agent in Nature, which causes the perpetual circulation.

The lover of Natural Knowledge may clearly learn here how the effluvium of one Element becomes the food and nourishment of another. The same takes place with all animated Nature; a tree loses its leaves during the winter, the leaves fall to the ground, where they putrify and become humidity which penetrates to the roots and feeds the tree again. Observe this well and you will fully comprehend the *Superius* and *Inferius* of Hermes, and our CATENA HOMERI or Platonic Ring.

Thus you see a continual transmutation of Matter or change of Modification. Yet the inward central Fire of Nature always remains the same as it was in the beginning. All things were Water at first, and return again to Water. Apply this throughout our Book, which is no small step towards our Art.

(To be continued.)

\* ☉ Nitre of the Philosophers.

† ☉ Spiritus Mundi.

## The Bhagavat Geeta

AS AN ALLEGORY.

**F**EVERY Hindu who has endeavoured to penetrate more deeply into the mysteries of the Shastras must have learned two things: (a) that many of the books given out as Darshanas, Dharmashastras or as parts of the Purânas, have a meaning (in some cases several) quite distinct and separate from the ordinary or apparent one; (b) that slokas, parts of slokas and in some cases chapters are kept back and taught only by Gurus to Chelas pledged to secrecy. What makes the Geeta so very valuable in the eyes of Hindu students of Occultism is the fact that, besides the ordinary meaning, in itself so excellent and profound, there are in addition several occult meanings and interpretations. One of these is that it is an allegory in which the trials, sufferings and different stages of progress of an aspirant are given out in detail, serving as a beacon-light to those who start on that dangerous voyage. The late Subba Row, the learned author of the *Discourses on the Bhagavat Geeta*, clearly mentions this in treating of the first chapter, which is significantly named "The Yoga of the Sorrows of Arjuna". Arjuna is said to be the incarnation of Nara, and Sree Krishna of Narayana, two friends in days of yore. The names of these two personages are found frequently mentioned in the Mahabharata and the Purânas.

In the Maha Purâna called Sreemat Bhagvatam, we find that Nara and Narayana were both born of Dharma (Law) and Murti (Physical Nature). They are also mentioned in the "Hamsas" of the Manas Saravara (Pond of Manas). In another place (Puranjanopakyanam, or the allegory of Puranjana, the producer of body), the two "Hamsas" are mentioned, the one Jiva, the other his friend Ishwara. Thus we get the allegorical key to the Geeta; viz., Arjuna represents Nara, the Human Ego, and Sree Krishna, Ishwara or the Higher Self.

The Geeta contains 700 slokas (the published texts 699) divided into 18 chapters. The teachings are mainly about Karma Upasana (devotion) and Gnana (knowledge), in their exoteric meaning.

There are 17 stages through which the aspirant must pass before he becomes Mukta (free) in the 18th. In the first he will experience great sorrow consequent principally on his internal change and the rebellion of his lower self; in the second he will begin to perceive the illusiveness of this world and the permanence of Atma; in the third he will perceive the true nature of Karma, &c.; the soldiers and generals on his side are his good faculties and tendencies, divided principally into seven, while those

against him are divided into eleven, the number of his senses. The names of the chief warriors on either side have each a meaning expressive of these faculties and tendencies.

The number 18, composed of seven and eleven, plays a conspicuous part in the Mahabharata, which is composed of 18 Parvas. The number eleven is sacred to the Rudras and is the number of destruction. In the Pindandam (Microcosm) as well as in the Brahmandam (Macrocosm), the battle between seven and eleven is being continually fought, with the result that seven eventually is victorious and totally destroys eleven.\*

From the very first, Hindu students of Occultism are supplied with allegorical pictures, each unfolding a volume of occult philosophy and explaining the harmony amid apparent differences, discrepancies and contradictions, underlying the teachings of the Shastras. Such pictures finish by enabling the Chela to see the true nature of Narayana in his Samadhi (spiritual meditation) as mentioned in the 11th chapter of the Geeta. There is nothing in external nature which is not an idea objectified and the whole world may be said to be a huge allegory. The reason is that every object expresses a certain combination of the three Gunas (qualities) and must be correlated to our mind and Manas, which contains them all, (Dhritarastra the king, the father of Duryodhana, the arch-enemy of the Pandavas).

KALI PRASANNA MUKERJI, F.T.S.

Berhampur.

### ARE BACILLI ANYTHING NEW? •

Truly may one query in the words of Solomon: "Is there anything whereof it may be said: See, this is new!" Thus, it is to the modern discoverer and the proud patentee, that the wise words in *Ecclesiastes* apply: "The thing that hath been, *it is* that which shall be; that which is done, is that which shall be done: and there is no new thing under the Sun." Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be *re-discovered* by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B.C. Just turn to the pages of P. Terentius Varro (39 B.C.; *Rerum Rusticarum* I, iii,) and see what the famous Atacinus says of your tubercular and other bacilli:—

"Small creatures, invisible to the eye, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases."

Just so: *the thing that hath been, it is that which is.*

\* Here "seven" is a blind for the three higher Divine Principles, and "eleven" for the four lower principles—in man: *i.e.*, 4+7=11. —[Ers.]

## Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

BY DR. N. I. PIROGOFF.\*

(Continued from the March Number.)

### IV.

ON MIND AND ITS RELATIONS TO SPACE AND TIME.

(Continued).

December 16th, 1879.

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YES; in analyzing its genesis deductively, our brain-mind becomes soon and easily persuaded—too soon and too easily, I fear—that after all, it is only a function of its own brain. Observing its chief attribute of ideation, our mind arrives at the conviction that it is simply a collective faculty, and that therefore, it must be the function of the various parts and the various histological elements of the brain.

That which takes part in the process of ideation is:—(1) the faculty—conscious or unconscious—of sensing and receiving impressions (*perceptio*); (2) the consciousness of such impressions—though not invariably, as even during unconscious sensations one can yet think unconsciously; (3) the faculty of retaining impressions (memory), which again, are not always conscious; (4) the faculty (which I would rather call understanding) of uniting, associating and grouping in a certain order the sensations recorded by the memory and of forming out of them ideas; and (5) to do all this, a *conditio sine qua non* of ideation is necessary; namely, the faculty of pointing out by signs or of transferring into phonetic or mimetic signs (syllables and words) the impressions received and passed on, in this new form, to memory. Now the combination, grouping and association of impressions, without their being transformed into phonetic and mimetic signs may be possible, but in this case the relations of this faculty to consciousness become inconceivable to us; then we call such a grouping and association unconscious or instinctual. We have to confess, at the same time, that in this case such definitions do not help us in any way to explain the relations to, and part taken in it by, consciousness. (6) The highest point in the process of our ideation consists of its tendency and faculty to discern the cause and the results, the object and the means (the laws of causation and designment), and to discover the point of union between these, to postulate in every action a motion and an aspiration towards its realization, in short—a tendency

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

and a faculty of creative work. And all this is closely allied in the process of our ideation with the feelings of liberty, determination, and free-will.

All of us believe that we are free to think this way or another, as we will. But on the other hand, each of us feels and knows that there is a limit to this supposed freedom, beyond which ideation becomes insanity. This is because our ideation is subject to the laws of Universal Ideation. Meanwhile, our brain-intellect, knowing of no other ideation than its own, and convinced by experience of its dependence upon its brain, can, in its examination of the external Universe, reach the illusion that there is no other thought in it (the Universe) save its own. This must necessarily happen, unless we feel as strongly convinced of the independent existence of the Universe as we feel sure of our own existence. Otherwise, all that our exploration find therein organized, as if designedly and independently of ourselves, must seem to us no better than a product of our own mind and fancy.

Thus, we find ourselves confined within a magic circle. On the one hand, we do not know in reality any other mind but our own organic mind on the other, this same mind points out to us the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own\*. And here an involuntary question arises: Is it quite certain that we could not walk in any other way than with the help of our legs and feet, or, do we walk, only because we are endowed with legs and feet? Is it certain that we can think only with the help of, and through our brain, or do we so think, only because we have a brain? In seeing the endless numbers of means by, and through which given objects are reached in the surrounding Universe, are we justified in affirming that the mind is, and had to be, no more than a function of the brain? Do not we see the bee, the ant, and such like animate beings, performing various actions of thought without the help of the brain of the vertebrate animals? Indeed, they offer us instances of an extraordinary perspicacity, of a distinct resolve to reach a given end, and even of a creative capacity. And what is this strange function, which holds in durance the existence of its organ? A pistol-shot guided by that function—and the organ is destroyed! What is this unique function, capable of analyzing itself and its organ, like an object, like something external, outside itself? And if our mind finds itself, that is to say, its thought, and intelligent creativeness, outside of itself, is it not rather because, as stated, it is only a manifestation of that same higher, universal, vital Principle, present and manifesting in the whole creation? The Universal Thought inherent in that principle coincides, so to say, with our brain-thought which serves it as a manifestation; hence

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\* The Vedanta philosophy steps out of this "magic circle" by teaching that both our own mind and the Universal Mind (Mahat)—the latter in its acts of differentiation and limited creations—are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or No-Mind. The ONE, or Absoluteness, is the only eternal reality.—[TRANSL.]

the same attributes and tendencies in both. This coincidence is an evidence that the two kinds of manifestation come from the same common source. Our thought is only individual, precisely because it is organic and a brain-thought, while the other thought manifesting in the Life-Principle of the whole Universe, cannot be organic, just because it is Universal. The organic cannot fully comprehend the inorganic. And therefore this vital Principle, as one of the manifestations of this Higher Mind, must remain to us a mystery. *Ignorabimus.*

It seems to me that I am ever jabbering about the Universal Mind and Universal Thought. But where is the Universal Brain? A *thought* without a brain, and without words! How absurd in the mouth of a physician! But why not, if the bee and the ant and the whole animal kingdom think without words? If people will give the name of thought only to the human-spoken, brain-born, and the human conscious thought, it is their look-out. But for me, our thought is the product of the Universal Mind—and no fortuitous product, either.

December 17th, 1879.

The Universe, life, force, space and time, all these are—how shall I call them—well, abstract facts. To call them so, may seem absurd; but since it contains two contradictions, it seems to me to express my views the more correctly, and is just what I want to say. Our notions about the above conceptions, as enumerated, are based on our sensations, hence on a fact. While sensing this, at first, we do not analyse our sensations and thus mistake them *d'emblée* all for one and the same fact. Notwithstanding the absence of analysis, we are still conscious (whether consciously or otherwise, I cannot tell) and acquire the firm conviction, that, besides the limited space occupied by ourselves, even beside the limits of the horizons before us, there exists another space, and still another, and so on, *ad infinitum*. The same in the case of time, force, and life, for we do not find in our sensations any definite boundaries. As we do not remember the beginning of that sensation, so we are ignorant of its end. It is only our fancy, and the long series of experiences which familiarize us with the beginnings and the ends of various objects and actions, that cause us to think and speak of the end of the world, the end of life, and so on. But sensations, like the facts we live through, convince us of the contrary, that is, of the existence of the limitless and endless. In the sensation expressed by us by means of the sound or the words "I am", the "I was" and the "I will be" are contained. We feel vividly that the present—is but an illusion, that we live only in the past, which is incessantly transformed into the future. And when we desire to guide ourselves, in a way, in our sensations about life, force, space, time and substance, in other words, to raise these sensations to the degree of a notion or a definite idea, we do not act as we do in our generalisations. The conception shaped in us concerning the sensations of

life, force, time, space, and substance, is not the quintessence of the properties of distinct objects or things, as are our other abstract generalisations. No; this is an abstract fact, outflowing from a sensation of something limitless and infinite, and clashing with that which we usually call an actual fact, *i.e.*, one, which owing to its limitations is made subservient to the verification of the external senses, or any other documentary (for instance, historical) verification.

Whatever we may say of the inevitability of death, even our own life appears to us to be endless. At any rate, until we approach that end, owing to old age or illness—we can hardly conceive of it.

However familiar we may be with matter, through experience, we finally get convinced that all our knowledge of its properties is insufficient to get at a definite conception of substance, with a view toward its limitations. However strong our ideas on the inseparability of force from substance, we are still unable to understand force as a property of matter, but have to admit its independent and limitless existence—as of substance itself—in boundless space and time. Had we ever the same chance, as the astronomers, of defining even approximately the boundaries and measurements of that which seems to be, and is sensed by us as something endless and limitless, even then, as in astronomy, we should get figures and numbers such as we could never be able to represent to ourselves in reality. What good would be to us the countless milliards and billions? Our conceptions of the figures and numbers would still remain as vague as our notions of the Infinite and the Eternal!

## V.

## ON THE INDUCTIVE METHODS AND FANCY.

December 25th, 1879.

Christmas Day. Have not touched this diary for a whole week, but tried instead, during my morning walks to put in order, and make my conceptions about the beginnings of life intelligible to myself.

I must make clear in my own mind how far I am a materialist. I like the name no more than did the Duke of Hesse, who could not bear to have his professor Liebig regarded as a materialist. "*Sein Vater war Materialist, nicht er,*" said the Duke to Liebig's accusers.

But what's in a name? The most important is to make one's conceptions of the Universe clear to oneself. Provided I do not lie to my own conscience in analyzing and describing my thoughts, what does it matter whether I stand as a materialist or a fool in the sight of others?

I have not been true to my promise; I have read over what I had written a few days ago. And having done so, I find that I have included in my conceptions of the infinite, to which I relate space, time, force and life, the idea of substance also. I sincerely confess that substance seems to

me as infinite as are space, time, force and life. It appears to me, that is to say, it does not seem impossible to my imagination to conceive that substance may get transformed into force, and force into substance. Force must be formless, but matter also in its ultimate boundaries can hardly be imagined as having form. The life-principle, too, being something quite as limitless and formless as Force, in my conception, must have the properties of Force and be transformed into material atoms\*, just as we admit the possibility of the nebulae in the universal Ether being transformed into heavenly bodies. The comparison, in truth, is rather too coarse. For here we have the passing of one substance into another substance—therefore only a transformation of form. But what is the transformation of Force into substance! What is it? A fallacy? But Force is not a *nothing*. Analyzed by our mind apart from substance, it is something different from matter—were it even by its negative properties alone. Our conception of God or—as with the atheists—of Cosmos (their god), can be the only conception devoid of negation; every thing else in the world, conceived of or represented to ourselves, must, to be comprehensible, carry into our mind its own negation.

A conception of limitless space finds its negation in measurable objects and formations; a conception of infinite time is negated by the hours and the minutes; life finds its negation in death; and, in order to make even one of the properties of Divine Nature—Good, clearer to our conception, the creation of the Devil (Evil) has been found necessary. Therefore the conception of Substance calls forth in our mind its opposite principle—Force. Without force, without its attributes antagonistic to Substance, the latter itself with its inertia† and other properties, would

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\* Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—is substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, a *reality within an appearance*—the molecule being in occult philosophy but a figment of that which is called *maya* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, according to the geometrical combinations of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Maha-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described as a *compact or crystallized point of divine Energy and Ideation*.—[TRANSL.]

† Claude Bernard, one of the greatest physiologists of this age, said that organised matter was *per se* inert—even *living matter* in that sense, he explains, “has to be considered, as lacking spontaneity”, although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, “living matter is irritable.” If so, then the materialistic negation of life and mind *outside and independent of matter* becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that “life is a property of matter or of living organised substance. Dr. Paul Gibier—the latest scientific convert to transcendental psychology—objects to this and says, that “if organized, living matter were indeed *inert*, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after

become inconceivable. But we can and—in order to obtain a clearer conception—we must transform the negative (*i.e.*, non-material) property of force into a positive one, taking as our starting point its chief attribute—action and motion. In truth, to my conception of limitless space and time is united that of motion; time—is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.\* Can I expect that my conceptions of such abstract subjects should be as clear and as definite as my sensuous perceptions, since we often have moreover only a hazy representation even of the most material things? Shall I, because my conceptions of something are hazy, conclude that this misty image is therefore false and nonsensical? And do we not know of hallucinations, on the other hand, of phantoms I mean, which are as real and as indisputable to the victims of such visions as life itself?

Now when a conception is not very clear, we can help it with comparisons, and it seems to me that I can find no better comparison for my intellectual conception of the origin of life than light. Though the source of light is known to us, yet in fact its distance from us is so great, and its effects upon us and everything with which we are surrounded, so varied and so numerous, that in daily life we refer almost without thinking to these properties of light as if they were the properties of bodies. Thus we think and say, that such or another colour belongs to this or another body instead of referring it to the solar rays; though, in fact, if a body or an object is coloured at all, it is because its atoms retain, reflect or refract the beams of light. These same beams can reach us and become visible, sometimes whole centuries and milleniums after the source of their light has been extinguished. The oscillations of the luminous ether—something ill-resembling substance, capable of penetrating through substances, impenetrable to every other matter, and imparting to them new properties—seem to me very illustrative of the action of the life-principle.

*December 26th, 1879.*

Self-confabulation is very attractive to me. However I may be convinced that I shall never be able to explain my cosmic concepts to myself completely and fully, yet the very attempt of trying to do so has a certain charm to my mind.

Yes; I represent to myself the brain as a glass prism, with the property of decomposing and breaking up rays of light. If I did not dread being laughed at for my fancies, I would call the brain a prism of the

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the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or *Anima Mundi*, one of the "four faces of Brahmā" on this manifested plane of ours, the visible universe. [TRANSL.]

\* Occult philosophy explains the primeval origin of the manifested universe precisely in this way.—[TRANSL.]

Universal Mind;\* and if my comparison is just, then it is a function of the brain, to receive and pass through itself the vibrations or actions of this universal Force. But, once that I place myself on the standpoint of a materialist empiricist, I see an impassable chasm between my illustration and the view to which sceptical empiricism is unavoidably brought from the first start. Setting aside the truism that *comparaison n'est pas raison*, is there, I ask, as an empiricist, the smallest sense in the expressions I use, such as the oscillations of Force, a cosmic mind without any cosmic brain, energy without substance, a life-principle, outside of any organism? What is all this, from the standpoint of an empiricist, but an idealogical series of empty words?

I grant it all. To reconcile pure empiricism with the existence of force outside matter, of thought without brain, of a life-principle apart from organized bodies—is unthinkable. It is a *contradictio in adjecto*. And those empiricists, who, stopping at facts, do not venture beyond the direct speculations derived from these facts, are quite right in my opinion. I was as they are myself, and am even still so; but no sooner do we pass outside the magic circle, no sooner do we attempt to solve the mysterious  $x$ , than the deductions of empiricism prove not a whit more sensible than any idealogical theory. Nor ought we to forget that what we call *sense*, is neither a firm nor an unconditionally correct standard of truth. Though the laws of thought have been, and will at all times be the same, and two and two will ever make four, yet the same subjects do not appear invariably to all, sensible or senseless. That which a hundred years ago was regarded as evident and undeniable to all, may appear as nonsensical to those who live at the end of the nineteenth century. It is not only owing to the accumulation of scientific knowledge in our minds that the meaning of things changes, but the change may be likewise often due to a psychic epidemic, and other external conditions—including fashion. As to fashion, it appears invariably as an epidemic. Speaking in general, our good sense, and along with it our world-conceptions, is subject to a law of periodicity, a law which plays a very important part in our own as well as in the universal life. The old and the forgotten appear again at certain periods, though of course under a new form; new and accumulated experiences call forth into the world things buried in oblivion, imparting to them freshness and new forces. That “that only is new which is well forgotten” is an aphorism of a sceptic which has a great deal of truth in it. The periodical and for long centuries time-honoured dominion of the various clashing doctrines in science and religion, among many nations, shows us forcibly how far we can trust our reason and sense. Modern empiricism is also a doctrine in its way, though its followers do not like to be viewed as doctrinaires. And no doctrine, though it should, like empiricism, claim

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\* Which would be perfectly correct.—[TRANSL.]

only that which is strictly based on fact, can avoid being one-sided. Otherwise, it would not have dominion over all others, it would not follow strictly one and ever the same direction, regarding it as infallible; but would admit the merits of other doctrines and recognise the dignity of their convictions based on something higher and outside merely sensuous facts. We call that which contradicts our convictions—absurd. Decidedly so; *our convictions, not our knowledge*, for convictions influence people more strongly than any knowledge.\*

December 28th, 1879.

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If our reason, then, depends on our modern convictions, and these, in their turn, are only temporary, and, owing to their strength and obstinacy, not always co-ordinate with our knowledge, then, no dominant doctrine (or religion), no school of thought, ought to look down upon any other doctrine or school, however the teachings of the latter may contradict those of the former. Nor does it befit an impartial mind, sure of itself, beyond credulity and the danger of being influenced or carried away, to fear ridicule, receiving nick-names, or of being charged with retrogression, irrationality or even with absurdity. He who has lived and learned some things during a long life, may remember with what contempt the Hegelians and "Nature-philosophers" used to treat, in the twenties and thirties of the present century, the modest and (in those days) humbled empiricists: and now, the latter pay the ex-sages with the same coin. Beyond doubt it would be far safer and more hopeful to stop at the positive, and leaving aside everything that is inexplicable, accept for one's axiom, that there are things in the world, which are not subject to, nor concerned with our sciences. But such a view, no sooner is it subjected to a rigid policy and enforced upon its followers, than it becomes practically a doctrine like any other. And doctriarianism, as I have just said, is ever one-sided and narrow-minded. Is it possible to demand of every mind, that it should pledge itself not to touch this or that subject for thought; that it should stop just where it is commanded to stop by another mind? It is quite true, as positivism, I believe, maintains, that a certain logical sequence in the direction of thought and world-contemplation, answering to the degree of knowledge acquired in human life, is observed in the progress of Humanity. But such a sequence does not destroy the possibility of periodical returns of that or another of the intellectual tendencies that have preceded; as it is not given to our mind to come to a final conviction concerning the immutable truth of any mental tendency or direction. Our temporary convictions, though always stronger than our knowledge, are still less firmly rooted than are our sciences acquired by experiment and observation alone. Therefore, however positive the tendency of modern thought, it becomes impossible to reject a leaning

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\* *Preconceptions and prejudice* would render the idea better, perhaps, than "conviction". But Dr. Pirogoff judged people by what he saw on the Continent and in Russia and was fortunately not acquainted with the national *cant* of Great Britain.—[TRANSL.]

toward the returns of an *ante*-positive tendency contrary to positivism, were it even in only another form. And here am I, who without disputing the merits of positive knowledge, or its fitness and adaptability to many of our high intellects, nevertheless regard it as unfit for my own mind, since, to become a positivist in knowledge, I would have to break entirely my whole nature.

However strongly reflection and observation may be trying to convince me that I cannot step out beyond the magic circle traced around me, that I am incapable of solving a single one of the problems that interest me—I cannot conquer my aspirations and renounce occupying myself with problems that I consider the greatest questions of my life. With all that I am not a *doctrinaire*. To attempt to reduce to sense and order the creations of my fancy in the work of the solution of these problems, does not mean for me, to refuse to deal with empiricism (in its higher philosophical sense),\* or to despise it, to regard its methods as already worked out by science and observation, as false, of little importance and to refuse it due credit. Not at all; I am one who so far back as in the twenties, when hardly from the University bench, having sensed the tendencies of the age, proceeded, in consequence, with great fervency to give myself up with my colleagues to the inductive methods of science, or empiricism as it was called, notwithstanding that we were still surrounded with the *débris* of natural and Hegelian philosophies. After faithfully serving this (in those days quite new) method of my (medical) science for over fifty years, I ended by perceiving, that for a man of my turn of mind, it was impossible to keep all the questions that interested me within the same method; in other words—to become a positivist in knowledge. Hence, I said to myself, “Stop! not a step farther”.

Thus it happens that I allow my fancy, helped by whatever scientific knowledge I may possess, to prove—to myself again, of course—that the *raison d'être* of everything subject to the senses, observation and experiment is hidden behind the scenery of the empirical stage, and is, therefore, subject to my “fancy” alone and its reasoning powers, and that too, within the most narrow limits. Not being born an out and out positivist, I cannot repress in myself the desire of looking behind the back scenery; this, not only out of mere curiosity, but with the (very utilitarian) object of limiting the too impudent pretensions of experiment and “observation” to self-authority and interference in the solution of questions relating to that hidden *raison d'être*.

And now, I will begin with that at which I stopped, and which will at the first blush have appeared absurd.

(*To be continued.*)

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\* In Russia the word is not connected with charlatanry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton, *i.e.*, “in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation” *plus* Science.—[TRANSL.]

## A Case of Obsession.

N the evening of the 5th February last, I went to Broach accompanied by Mr. Trivedi, President of the Surat Branch T. S., in order to investigate a reported case of obsession in that town. After examining a large number of witnesses, we requested some of them to write down some of the phenomena they may have seen personally, and to attest their account with their signatures. Copies of one or two documents are appended. Putting aside many accounts resting only on one man's word, I think the case may be held to be a genuine one, from the abnormal demonstrations testified to by several witnesses.

It appears that, about fifteen years ago, the eldest daughter of one Shakerlal became possessed, or obsessed, while in child-bed. Throughout those fifteen years, the obsession demonstrated itself in various ways, among them being the following. The girl would cry out "Some one is going to beat me", or "Some one is going to throw a stone at me", or "Some one is throwing live charcoals at me", and afterwards there would appear, on the spot indicated as struck, wales, or bruises, or burns; the wounds produced being similar to those caused by the application of physical sticks, stones, or burning coals; in fact a doctor had frequently to be called in to dress the wounds, so severe were they. On other occasions she would call out "Oh hold me, he is trying to drag me away", and those near, on laying hold of her, would be dragged some distance by an unseen force. Sometimes the girl would be flung violently on to the ground, or be dragged out of bed. After taking her meal, she would sometimes throw it up again, and in that case the different varieties of food would separate themselves, and appear just as they were before she swallowed them; her uncle, not believing the statement of her parents as regards this point, had the girl over at his own house, and saw the occurrence with his own eyes. A certain Fakir cured this girl, and the family expected peace from the tormenting spirits. It was not to be, however; for, shortly afterwards, the younger daughter, during her first lying-in, was attacked in the same manner as her sister had been before. The same occurrences began to take place over again with the younger girl. On one occasion, a new demonstration took place. The girl was sitting on the ground, when she suddenly called out "He is going to stab me". Those present saw a knife, which was lying on the ground, rise up apparently of its own accord, and strike the girl in the side; on running to see what had happened, they found blood flowing from a rather severe wound, and had to send for the doctor to dress it. About three weeks ago,

the above-mentioned Fakir tried to cure the younger daughter, and since then she has been free from the attacks; the family hope it will be a permanent cure. The young girl is now suffering from a form of nervous disease, the elder one being in perfect health, and her parents declare that she has eaten nothing for six months, subsisting only on water. The whole family testify to this fact. Can it be true? While under the influence, the girl would state that it was a villainous-looking Brahmin who thus tormented her, but on recovering from the attack she would remember nothing about the circumstances; at least so I gathered from her parents.

C. L. PEACOCK, Lt. R.A.  
Commanding at Surat.

Camp Surat,  
India.

*Copies of Documents.*

Broach.  
5th February, 1891.

On one occasion, there was an amulet on the girl's neck tied with a piece of string; it was thrown with great force by itself about two hands high and to a little distance, the thread and amulet being separated. On another occasion, when she was sleeping, she was suddenly thrown out of her couch. A blister put on her chest, was once thrown away by itself. Once she cried out that a pot of burning charcoal was pressed on her stomach, and another time that some one was throwing charcoal at her. After these incidents, there were sores of burns on several parts of her body, and on those places I applied my own medicine, and cured her as if she had been burnt by some ordinary fire. Her hands and feet were many times cramped, and sometimes she said stones were thrown at her forehead; I saw the marks of those stones. To all these I was an eye-witness.

Signed, MOTILAL DURLABH,  
Native Doctor.

Translated from *Vernacular*, by N.  
O. Trivedi, of Surat.

True Copy.  
C. L. PEACOCK,  
Lt. Comd., Surat.

Broach.  
5th February, 1891.

We certify that, for the last six months, Ujam, daughter of Shakernal, has constantly, at short intervals, cried out that she was going to be beaten, or some one was going to throw stones at her, or to throw live charcoals at her, and that immediately afterwards bruises or burns appeared all over her body. On one occasion she complained that a pot of burning charcoal was about to be poured over her, and afterwards her body was covered with bad burns.

Signed, MOTILAL DURLABH,  
Native Doctor.

BHOZALAL SHAKERLAL.  
CHUNILAL SHAKERLAL.

The girl took her meal of rice, milk, and bread, before me, and in about a minute or so, she threw up, when I found that the pieces of bread were just the same as before she took them, also the rice and milk. All these were quite separate, and in the same state as they were when taken by her.

Signed, MANUKLAL VENILAL.

True Copies.  
C. L. PEACOCK,  
Lt. Comd., Surat.



## Pistis - Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)  
(Continued.)

It came to pass when Jesus had finished saying these words to his Disciples, that Mary Magdalene came forward and, kissing his feet, said unto Jesus: "Bear with me, O Master, nor be wrath with me questioning Thee, but have mercy upon us, O Master, and reveal unto us all the things which we seek out. Now, therefore, Master, how is it that the First Mystery has twelve Mysteries, whereas the Ineffable has One and Only One Mystery?" And Jesus answered and said unto her: "Verily has it One and Only One Mystery, but that Mystery makes Three Mysteries, for it is One and Only One Mystery, but it has a different Mode (or Type, or Aspect) for each of them; and it also makes Five Mysteries, for it is again still One and Only One Mystery, yet each of them has a different Mode, [237] so that these Five Mysteries are equal each to each in turn, in the Mystery of the Kingdom in the Inheritances of Light; yet each of them has a different Mode, and their Kingdom is more excellent and more exalted than the whole Kingdom of the Twelve Mysteries of the First Mystery in their proper Series, but they are not equal in the Kingdom of the First Mystery of the First Mystery in the Kingdom of Light. In like manner also the Three Mysteries are not equal in the Kingdom which is in the Light, but each of them has a different Mode, and they too are not equal in the Kingdom to the One and Only Mystery of the First Mystery in the Kingdom of Light, and each of these Three has a different Mode, and the Mode of the Configuration of each of them is different, each from each, in their Series (1). For when thou shalt have accomplished the First Mystery of the Series, and when thou shalt have ordered thyself, so that thou mayest accomplish it well in all its Configurations, having departed\* out of thy Body, immediately thou shalt become a great Ray of Light, (namely) of the Stream (of Light); it shall traverse all the Regions of the Rulers and all the Regions of the Light, all being in fear of the Light of that Soul, until it shall come into the Region of its own Kingdom. [238] When also thou shalt have well accomplished the Second Mystery of the first Mystery in all its Configurations; the man, I say, who shall have accomplished its Mystery, when he shall have spoken that Mystery into the Head of every man departing out of the Body, and when he shall have spoken it into his two Ears, when a man departing out of the Body shall have received the Mystery a second time, and shall have become

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\* Egressus, masculine, addressed to Mary!

a partaker in the Word of Truth,\*— AMÉN, I say unto you, when that man shall have departed out of the Body of Hyle, his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (2) nor shared in the Words of Truth, AMÉN, I say unto you, they shall not judge that man, on his quitting the Body, in any Region of the Rulers, nor punish him in any Region, nor shall the Burning from the great Mystery of the Ineffable which is with him, touch him. But they shall make great haste to pass him from one to the other in turn, to guide him throughout the Regions and throughout the Orders, [239] until they bring him to the Virgin of Light, all the Regions fearing the Mystery and Sign of the Kingdom of the Ineffable, which is with him. And when they shall have brought him to the Virgin of Light (3), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him. And the Virgin of Light is astonished and proves him, but does not allow him to be brought to the Light, until he shall have accomplished the whole Citizenship † of the Light of that Mystery, which is the strict observance (*agneia*) of the Renunciation of the World and also of all the Hyle therein. The Virgin of Light seals him with an excellent Seal: and, in whatsoever month he quitted the Body of Hyle, she will have him sent into a Righteous Body, to find the Divinity of Truth and the Exalted Mystery, so that he may inherit them and the Light for ever. This is the Bounty of the Second Mystery of the First Mystery of the Ineffable.

“ And the man who shall accomplish the Third Mystery of the Ineffable, not only when he departs out of the Body shall he inherit the Kingdom of Light, [240] but when he shall have completed that Mystery, so that he accomplishes it with all its Configurations, and shall name that Mystery over a person departing from the Body who has known that Mystery, such a man, whether he have delayed or have not delayed, is turned about in the hard Punishments of the Rulers and in their hard Condemnations and their various Burnings. AMÉN, I say unto you, when they utter the name of that Mystery over that man, when he departs out of the Body, they shall make great haste to pass him on and hand him from one to the other in turn, until they bring him to the Virgin of Light, and the Virgin of Light shall seal him with an excellent Seal; and in any month whatever she shall have him sent into a Righteous Body to find the Divinity of Truth and the Excellent Mystery, that he may inherit the Kingdom of Light. This then is the Bounty of the Third Mystery of the Ineffable. Now, there-

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\* The translation of this quaint passage is rendered as literally as possible, in spite of the poverty of the grammatical construction.

† *Politia* (S) ? *politeia*.

fore, everyone who receives one of the Five Mysteries of the Ineffable, when he leaves the Body to inherit as far as the Region of that Mystery and the Kingdom of those Five Mysteries, each shall be superior to the Kingdom of the Twelve Mysteries of the First Mystery, and to every Mystery below them; [241] but those Five Mysteries of the Ineffable are equal the one to the other in their Series in their own Kingdom, but they are not equal with the Three Mysteries of the Ineffable. And he that receives one of the Three Mysteries of the Ineffable, on quitting the Body, shall inherit up to the Kingdom of that Mystery: and those three Mysteries are equal with one another in turn in the Kingdom, and are more excellent and more exalted than the Five Mysteries of the Ineffable in the Kingdom, but they are not equal with the One and Only Mystery of the Ineffable.

“And he who receives the One and Only Mystery of the Ineffable, shall inherit the Region of the whole Kingdom in the manner, the Glory of which I have told you already on another occasion. And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, both concerning their Emanation and the Method in which they stand, and the Type of each one of them, how it is, and why they call it the Ineffable, or on account of what it stands separated with all its Limbs [242] which pertain to the Regulation of the One and the Same, the Deity of Truth, from the feet (upwards) (4),—that Region, therefore, the Mystery of which he shall receive in the Space of the Ineffable, each shall inherit up to his proper Region. And they which belong to the whole Region of the Space of the Ineffable, shall give no Denial from Region to Region, nor any Defence, nor any Token, for they are without Tokens, nor have they any Overtakers, but they pass through all the Regions until they come into the Region of the Kingdom of the Mystery which they have received. In like manner also, for them that receive the Mystery in the Second Space, there is no Denial, nor Defence, for they are without Tokens in that World. And this is the Space of the First Mystery. And they that belong to the Third Space, which is on the external side, which, also, is the Third Space from the Exterior [243] (for there are various Regions in that Space) have their proper Overtakers, and Denials, and Defences, and Tokens, which I will tell unto you at the time when I shall tell you that Mystery which is . . . : when I have ceased telling you the Emanation of the Universe, in the Dissolution of the Universe, which is . . . : when the Number of Perfect Souls shall have been completed, and the Mystery is accomplished, whose Entirety is almost completely accomplished, I will pass a thousand years, *according to the years of Light*, reigning over all the Projections of Light and the whole Number of Perfect Souls which have received all the Mysteries.”

It came to pass that when Jesus had finished saying these words to his

Disciples, Mary Magdalene came forward and said: "Master, how many years in the years of the World is a year of Light?" And Jesus answered and said unto Mary: "A day of Light is a thousand years of the World, so that thirty-six myriads of years and half a myriad of years of the World are one year of Light (5). I shall reign, therefore a thousand years of Light, being King in the midst of the Last Supporter, King over all the Projections of Light and over the whole Number of Perfect Souls, which have received the Mysteries of Light, and ye, my Disciples, and everyone who shall receive the Mystery of the Ineffable, [244] shall be with me on my right and on my left hand, being Kings with me in my Kingdom, and they also that receive the Three Mysteries of the Five Mysteries of that Ineffable, shall be Kings with you in the Kingdom of Light, but they shall not be equal with you; they that receive the Mystery of the Ineffable shall continue Kings after you, and they that receive the Five Mysteries of the Ineffable shall continue as Kings, after the Three Mysteries and also they that receive the Twelve Mysteries of the First Mystery, shall also continue Kings after the Five Mysteries of the Ineffable, according to the Order of each one of them. And all that receive the Mysteries in all the Regions of the Space of the Ineffable, shall be Kings also, so as to continue after those who have received the Mystery of the First Mystery, emitted according to the Glory of each of them, so that they that receive an excellent Mystery may continue in excellent Regions, and they that receive a less excellent Mystery may remain in less excellent Regions, being Kings each for himself in the Light of my Kingdom. This only is the Allotment of the Kingdom of the First Space of the Ineffable. [245] And they also that receive all the Mysteries of the Second Space, which is the Space of the First Mystery, shall continue also in the Light of my Kingdom, emitted according to the glory of each one of them, each one being in the Mystery which he has received. This is the Allotment of the Second King of those which receive the Mystery of the Second Space of the First Mystery. And they also that receive the Mysteries of the Second Space, which is the First Space from the Exterior, they also shall remain after the Second King, emitted also in the Light of my Kingdom according to the glory of each one of them, and each shall remain in the Region whose Mystery he has received. These are the Three Allotments of the Kingdom of Light, of the Light of the Mysteries of these Three Allotments, and they are the greatest possible. Ye shall find them in the Two Great Books of Ieù,\* but I will give them unto you, and I will tell you of the great Mysteries of whichever of these Allotments ye will, [246] which are more excellent than every Region, and are the Heads throughout the Regions and Orders, they which shall lead the whole Human Race within into the lofty Regions, from Space

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\* Nothing further is known of these books, unfortunately.

## PISTIS-SOPHIA.

to Space, of the Inheritance, so that ye shall have no need of the rest the Inferior Mysteries, but ye shall find them in the Two Books of Ie which Enoch wrote, when I spoke with him from the Tree of Knowledge and from the Tree of Life in the Paradise of Adam. Now, therefore, when I shall have explained to you the whole Emanation, I will give unto you and tell you the great Mysteries of the Three Allotments of my Kingdom, which are the Heads of the Mysteries, which I shall give unto you and tell unto you, in all their Configurations, and all their Types, and all their Reckonings, and their Seals in the Last Space, which is the First Space from the Exterior. And I will tell unto you the Denials, and the Defences, and Tokens of that Space. As to that Second Space towards the Interior, they of it have no Denials, nor Defences, nor Tokens, nor Reckonings, nor Seals, but only Types and Configurations”.

### COMMENTARY.

(1) Here we have a series or scale of 12, 7 (see Tables vii. and viii.), 5 and 3 Mysteries, and the synthetic One and Only Mystery. The key to their interpretation will be found in the *Transactions of the Blavatsky Lodge* (Part I., p. 55), where it says:

“When an Adept succeeds in uniting all his ‘principles’ into one, he is Jivanmukta (*i.e.*, one emancipated from rebirth): he is no more of this earth virtually, and becomes a Nirvanee who can go into Samahdi (*i.e.*, attain to spiritual states of consciousness) at will. Adepts are generally classed by the number of ‘principles’ they have under their perfect control, for that which we call *will* has its seat in the higher Ego, and the latter, when it is rid of its sin-laden personality is divine and pure”.

(2) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the “middle passage,” also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their iconoclastic and more ignorant younger sister. Occult Science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the *immediate* fate of the arrow. Happy is he for whom “Om is the bow, the Self is the arrow and Brahman—its aim!”\* At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gnosis, will protect the Soul of him who is leaving life. This is not meant, however, to endorse the superstition of a “death-bed repentance”, for the immutable justice and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives. “Agree with thine *adversary* quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the *judge*, and the judge deliver thee to the *officer*, and thou be cast into *prison*. AMEN I say unto thee, thou shalt not come out thence *until thou hast paid the uttermost farthing.*” (*Matth. v., 25, 26.*) That is to say, according to the Gnostic and esoteric interpretation, work

\* *Mundaka Upanishad.*

while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and, under the conduct of the agents of the Karmic Law (the Demiurgos collectively), will have to reincarnate again into the *prison* of the Body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of "Sansara".

(3) *The Virgin of Light*. In the Chaldean cosmogony, Ana signifies the "invisible heaven", the Heavenly Mother of the terrestrial *sea*: or esoterically Akâsa the mother of the Astral Light. Now Anaiti is one of the names of Kali the female aspect, Sakti or Syzygy of Siva. She is also called Annapurna and Kanya, the Virgin. Her mystery name is Uma-Kanya, the "Virgin of Light".\*

In the Egyptian and other ancient cosmogonies, the first septenary group of emanating potencies are called the "Virgins of Light" and are represented collectively by the six-pointed star; this star "refers to the six Forces or Powers of Nature, the six planes, principles, &c., &c., all synthesized by the seventh or the central point in the star".†

On reference to Table vi. in the Commentary (*Lucifer*, Jan., p. 376), it will be seen that there are seven Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine Akâsa to the terrestrial Astral Light, the sin-laden atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and *thoughts* of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and "uttering the words" that will acquit or condemn him before the jealous guardians of nature's inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a "wedding garment" and fit to join in the Marriage Feast, when the *King's Son* is united to his *Heavenly Bride*; in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with the Christos* within him. He who seeks admission in sin-soiled robes, must, like the man in the parable (*Matt. xxii.*), be cast forth into the "outer darkness" of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the "Church (Assembly) of the Mystic Christ".

Thus, then, the Souls of the Dead have to present, each severally, their Defences, Denials and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the "Hall of Judgment". Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the "defunct" that play so conspicuous a part in the "Wisdom of the Egyptians". To give one instance out of a multitude:

"In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various 'Powers' by the Soul. Among these dialogues there is one that is more than expressive of the potentiality of the 'Word'. The scene is laid in the 'Hall of the two Truths'. The 'Door', the 'Hall of Truth', and even the various parts of the Gate, address the

\* *Secret Doctrine* I., 91, 92.

† *Secret Doctrine*, I., 215.

Soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names".\*

(4) *The Limbs of the Ineffable, the Deity of Truth.* An exposition of this Gnostic tenet will be found in Commentary 3, *Lucifer*, Oct., 1890, p. 145. The information there given may be expanded with advantage by the following passage from Irenæus *Contra Hæreses* I., 14, (also found in Epiphanius *Hæc.* xxiv., 4); where speaking of the system of Marcus, he writes:

And the Quaternion (*sc.* the *higher* personal consciousness at one with the divine triad Atma-Buddhi-Manas, forming the Supernal Tetraktys), he (Marcus) said, having explained this to him, added, "Now then I am minded to manifest unto thee the very *Truth* herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom (for Truth is the Bride of the Heavenly or Perfect Man, the Initiate). Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom Δ and Φ; her chest E and Υ; her belly Z and T; her lower parts H and Σ; her thighs Θ and P; her knees I and Π; her legs K and O; her ankles Λ and Ξ; her feet M and N". This is the body of Truth ascending to the Magus: this is the figure of the element, this the character of the letter: and he calls this element *Man*: and he says, it is the source of every Word (*Verbum*), and the beginning of the universal *Sound* (*Vox*), and the utterance of every unspeakable, and *the mouth of speechless Silence*. And this indeed is her body: but do thou, lifting on high the understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

And when she had said this, the Truth (he says) looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said: "Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou hast possessed for long; for thou hast only its sound, as to its virtue, thou art ignorant thereof. For the Name Jesus is that of the Sign (the Stigma, the sign of the Greek numeral 6), for it contains six letters, known by all *who are called* (*lit.*, of the calling). But that which is with the Æons of the Pleroma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him (them, the Æons, [*Epiph.*],) eternally: (that is to say, those *who are chosen*, the Initiated or Perfect)".

(5) *Year of Light.* Theosophists acquainted with the doctrines of cycles, of manvantaras and pralayas, and of the days and nights of Brahmâ, will have no difficulty in finding the key of the mystery which has puzzled the so-called Christian Church from the time that its lower principles separated themselves entirely from their higher light, the Divine Gnosis. The absurdities of the Chiliasts, Milleniumists and Millenarians are a striking proof of the materialism of Patristic theology, which has been re-edited and kept up to date down to this very day. This thousand physical years absurdity in various aspects, mostly with the physical return and reign of Christ on earth, was supported by the greatest lights of the Church. We find among its supporters such names as Papias, the co-disciple of Polycarp and a hearer of John, Irenæus, Justin Martyr (who imagined that the thousand years would be spent in Jerusalem "rebuilt, adorned and enlarged"), Tertullian, Victorinus, Apollinarius, Lactantius, Severus and Augustine. How different the nearer tradition of the Gnostics was from the later misunderstandings, may be seen from our text, and any further explanation is almost superfluous.

(To be continued.)

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\* *Isis Unveiled* II., 369.

## Aspiration.

WE stand alone, yet not apart,  
 Whether the spirit plods or soars :  
 From lordly life to lowliest heart—  
 Through all, the tide of Being pours.  
 All nature throbs with quickening life ;  
 The earth moans low with travail-pain ;  
 The song of joy, the cry of strife  
 Are parts of nature's wild refrain.  
 One Life ; One Joy ; One Sorrow runs  
 Through all the process of the suns.  
  
 The moon hangs low o'er distant vales ;  
 The sun mounts high his throne of gold ;  
 Each in its separate orbit pales,  
 Each glows and burns, and each grows cold.  
 The grand procession of the stars  
 Through all the silent realms of space  
 Flash out their many coloured bars  
 As on they roll with measured pace.  
 Each in its orbit whirls alone  
 While One Life throbs from zone to zone.  
  
 Bewildered souls of little faith  
 Who walk by light of things that seem,  
 And through the span 'twixt birth and death,  
 Wander like pale ghosts in a dream,  
 Can ye not feel the touch that thrills  
 Till all life's bounding pulses quiver ?  
 Can ye not hear the murmuring rills  
 That dance away to life's full river ?  
 Ah ! life is full, and strong, and sweet,  
 And paths are plain to willing feet.  
  
 Rise then, O Soul ! thou knowest the way  
 Hang not upon the valley's rim ;  
 Enter the shining realms of day !  
 Mount as on wings of Cherubim !  
 The very stars shall speak to thee  
 Of Life, in language all thine own ;  
 The silent space a voice shall be ;  
 Nor canst thou ever be alone.  
 Interdependent all things are,  
 From worm to man, from rock to star.  
  
 As when from some clear mountain height,  
 A bugle call floats through still air ;  
 As eagles hover in their flight—  
 So rest thy soul with pinions bare.  
 With eye upraised, on boldest wings  
 Mount upward to the realms of day ;  
 Till thy glad spirit soars and sings,  
 To plod no more with feet of clay.  
 Then let thy song of triumph be  
 An inspiration to the free.

J.D.B.

## Scripture Blinds.

**A**LITERAL study of Scripture and the foundation of beliefs of whatever value on the words of texts have been, in the last few hundred years, apparent obstacles to the comprehension of the true Theosophical signification of that which the original compilers arranged doubtless as a secret and sacred doctrine. It will be my duty, as well as I can, to point out the modes in which a truly occult signification can be given to words which have been explained by those predisposed, by education or other bias, to some partial mode of thought. They have employed the resources of what they are pleased to call their wills in the elaboration of some creed, but their efforts are rendered nugatory by the application of methods which I shall endeavour to explain.

Even such a writer as Origen recognised the fact that a hidden interpretation of Scripture existed, which transcended the dead letter of commentary and revealed to some persons a secret *Gnosis*, unfolding mysteries unknown to the multitude, for whom any parable was good enough.

The real doctrine was taught to those initiates who must have been to the number of 12 (=5+7) and who had as their chief the influence of Wisdom, of which I will say more anon.

The name of Cephas (*S. Matth.* xvi. 17) gives us an example of this symbolism. For the name of the chief (Wisdom) is naturally enough in Syriac two serpents, one behind the other.

The *Secret Doctrine* (ii. 341) has shown the identity of the ideas connoted by *stone* and *serpent*. The *Jupiter lapis* swallowed by Saturn under the shape of a stone, became in later times a mere idol. Eusebius and Arnobius recount how the pebble-stone often became a kind of pocket-God, that gave revelation on its own account. But the symbolism of the stone and serpent really prefigured the descent of the incarnating Spirits of Mahat, and the stone image, which fell from on high, the thunderbolt of Jove, were repetitions of the idea of the Agathodæmon. Orpheus had laid down the rule that stones were divided into ophites and siderites. The Agathodæmon was sometimes called Chnouphis, sometimes Suphis, sometimes Σοφία. Prefixes being interchangeable, the root of the word was always Oph=Οφίς, a word cognate with En-Soph. This fact is the key to most of the mystic references to the serpent.

Virgil (*Æneid. lib. V.* 84) gives us the story of the sacred serpent unfolding a sevenfold arrangement.

“ . . . *Adytis quum lubricus anguis ab imis*  
*Septem ingens gyros, septena volumina traxit*  
*Amplexus placide tumulum lapsusque per aras.*”

In *John* XXI. 2, the word *χθυσ* is used with a mystical signification; the precise statement of the number has naturally attracted the attention of commentators from early times and the interpretations which have been assigned to it do more than form a sample of ingenious combinations. They illustrate, however, a method of viewing Scripture different from that which was at one time nearly universal. Cyril of Alexandria (*fl.* 444) and Augustine (*fl.* 439) have probably preserved earlier interpretations in their own manner.

Cyril of Alexandria (*in loc.*) followed by Ammonius the Presbyter (Cramer *Cat. in loc.*), Euthymius (doubtfully) and Theophylact (*ad loc.*), regards the number as being significant in its three simple elements:  $100 + 50 + 3$ . The 100, he says, represents the fulness of the Gentiles, for  $100 (= 10 \times 10)$  is "the fullest number" and as such it is used to describe the Lord's full flock (*Matth.* xiii. 8). The 50 represents "the remnant of Israel according to election", which falls short of completeness ( $50 = \frac{1}{2} \times 100$ ). The 3 indicates the "Holy Trinity", to whose glory all alike are gathered.

Augustine (*in Joh. Tr.* cxxxii.) adopts a more complicated interpretation. Ten, he says, is the number of the Law, therefore we add seven, the number of the Spirit, in order to obtain the fulness of the divine revelation as a power of life. But he then adds, the sum of the numbers from one to seventeen inclusive is one hundred and fifty three ( $1 + 2 + 3 + \dots + 17 = 153$ ). So that the number 153 signifies all those who are included in the saving operation of "divine grace", which brings about reconciliation with the Law. Nor is this all. The three is the symbol of the Trinity; and the triple fifty brings out the idea of unity in the Spirit who is revealed in a sevenfold operation ( $50 = 7 \times 7 + 1$ ). Gregory the Great adopts in part the symbolism of Augustine, but employs it even more ingeniously.

The Evangelist, he writes, would not have given the exact number unless he had deemed that it contained a mystery. All action under the Old Testament is ruled by the Decalogue and under the New Testament by the seven gifts of the Spirit (*Isaiah* xi. 2). Our action, therefore, under both aspects can be represented by  $10 + 7$ . But it is by faith in the Holy Trinity that action is made effectual. We therefore multiply 17 by 3 and obtain the number 51, which expresses the idea of true rest, being unity added to the number of the year of Jubilee. This symbol of rest (51) is again multiplied by three and we gain the result 153, the symbol of the elect citizens of the heavenly country, the final heirs of rest (*Hom.* xxvi. 4). Rupert of Deutz (*in Joh.* xiv.) regards the three numbers as representing the proportions of three different classes united in one faith. The "hundred" are the married, who are the most numerous; the "three", the least in number, are the virgins. But, he adds, there is much that has been profitably written on this 153 by learned divines, which the careful reader will easily find, and put in its proper place.

Bruno Astensis (xith-xiith cent., the homilies were wrongly published under the name of Eusebius of Emesa), adopts a simpler view. Three, he says, has the same significance as  $150 = 3 \times 50$ . There are three parts of the world, Asia, Africa, Europe! Therefore  $150 + 3$  represents the world (*In loc* [*Hom.* lxxi.] Migne. *Patrol.* cxlv. 599). It may be worth while to add, if such interpretations seem alien from our way of thinking, that Volkmar has recently surpassed them in extravagance. He gravely argues (*Mose Prophetie* 61. f) that the number represents Simeon Bar Jona Kepha. To obtain this result he is obliged to leave out one letter in Kepha, and to give the Hebrew letter-values inconsistent with ancient usage. Let us now consider for a moment the homology between the words  $\alpha\rho\tau\omicron\nu$  and  $\iota\chi\theta\upsilon\varsigma$  in *Matthew* vii. 9 and *Luke* xi. 11.

$\alpha\rho\tau\omicron\nu$ —homology— $\iota\chi\theta\upsilon\varsigma$

$\lambda\iota\theta\omicron\varsigma$ —homology— $\omicron\phi\iota\varsigma$

If we admit the parallelism between  $\alpha\rho\tau\omicron\nu$  and  $\lambda\iota\theta\omicron\varsigma$  in this passage, a light is also thrown on the Lord's Prayer (*Matthew* vi. 11). Here the demand for  $\alpha\rho\tau\omicron\nu$  has obviously some higher signification. This is given us in *St. John* vi. 35; and all difficulty, whether we ought to read the word  $\epsilon\pi\iota\omicron\upsilon\sigma\iota\omicron\nu$  as "daily", "sufficient for subsistence", or "super-substantial", is put on one side.

Having established the fact that the word bread has to be interpreted in a mystic manner, we have to consider a number of

passages (e.g. S. John vi., S. Matth. xiv. 17, S. Mark vi. 38, S. Luke ix. 13,) in which it is used in a complicated sense, making by the addition of 5+2 the mystic 7. This was the real *gnosis* spoken of in *Ecclesiasticus* xxiv. 14, and addressed in the prayer, which the Roman Catholic Church makes once a year on Dec. 17; not to God or Saint, but to the Spirit of Wisdom. I translate the old antiphon. "O Wisdom, which proceedeth out of the mouth of the most high, reaching from beginning to end, mightily and sweetly ordering all things, come and teach us the way of understanding." It is this eternal *γνωσις* which was the object of the worship of generations of initiates, and as those who inculcated its cultus were as often as not Sadducee Jews, who had no notion of a future state, and very little idea of a deity, we have the real secret belief of generations of worshippers. To those persons who understood the meaning of the catch-words, it was necessary to indicate precisely what was meant. Temura, Notarikon, Gematria, had worked their wicked will on the hopeless student of metonymy. And Jewish Rabbis tell us that the real keys to the mysteries were orally communicated, and that the real meaning was hidden from the priests, the Goim or Cowans=Cohens. But the secret once being given it was jealously guarded from the knowledge of the vulgar. This *disciplina secreti* was the great mystery that the Christian Fathers handed down from generation to generation whilst the radical ideas were divulged only to those who were acquainted with the hidden significance of certain passages. The Bible, though its value as a foundation of faith must be determined by everyone for himself, contains a number of gems, which, when polished by the skill of a Gnostic interpreter, may shine brightly as a guiding light for all.

Again these blinds were proclaimed in an age that possessed other sources of instruction. Such were the Sibylline verses.

*Dies ira, dies illa  
Solvat seclum in favilla  
Teste David cum Sibylla.*

It pleased the French Reformers of the Breviary to alter the two last lines after this fashion :

*Crucis expandens vexilla  
Solvat seclum in favilla.*

But the original reading gives a far better idea of the influence which the Sibylline Oracles exerted over the whole mediæval lore. To those ages it seemed nothing wonderful if the God who had inspired Balaam to say: "I shall see Him, but not now, I shall behold Him, but not nigh, there shall come forth a star out of Jacob, and a sceptre shall arise out of Israel", who had inspired Caiaphas with the declaration, "it is expedient that one man should die for the people"; who had even put those words into the mouth of Virgil:—

*Iam redit et Visgo, redeunt Saturnia regna  
Iam nova progenies coelo demittitur alto;*

that he should also have vouchsafed to turn the ancient oracles into the means of propagating the true wisdom. To say nothing of the tale related by Plutarch, which however there seems no reasonable ground for doubting, the pilot Tamois, on the very evening of the crucifixion, was commanded by an aerial voice to proclaim near the promontory of Phalærum that "Great Pan is dead", and instantly the whole surrounding atmosphere was filled with the sounds of wailing and lamentation: there are the irrefragable accounts of the cessation of the oracle of Daphne, when the remains of S. Babylas were there interred: and of the oracle which, silenced by S. Gregory's having passed a night in the temple, could not resume its func-

tions till the "evil spirit" was formally permitted to reassert his ancient power. Let us now, therefore, give a few quotations from the earliest Fathers, which will show how widely and how deeply the belief in the Sibylline Oracles had permeated the Church. In the first place, there is the passage in the *Similitudes* of S. Hermas, where there appears to the writer an aged woman, in glorious apparel, who begins to read from a volume. And some time afterwards the angel asks:

"The aged woman from whom thou didst receive this book, whom thinkest thou her to be?' I replied, 'the Sibyl.' 'Wrong,' said he, 'it is not so.' 'Who then is she, lord?' said I, and he answered, 'It is the Church of God.'"

Then, again, we find St. Justin Martyr over and over again quoting the same testimony, and using the witness of the Prophetess in verification of the truths of the Gospel. The idea of proving the Gospels as necessarily true, because they were in accordance with the Sibylline oracles, is humorous, but we must recollect that Bibles were not so cheap then as now and that the Sibylline books, even at the latest quotation, were still dearer. In the Western Church, where criticism was at a much lower ebb, the Sibylline oracles were quoted without any kind of doubt. Let us hear Tertullian:

"I will speak a little more concerning Saturn, and will not omit those testimonies of Divine literature to which so much faith is due on account of their age.

"The Sibyl, before literature existed at all, speaks thus concerning the birth and the history of Saturn. 'In the 10th generation,' says she, 'of men after the Deluge, reigned Saturn and Titan and Iapetus (Iapetus is a most easy and certain correction for *Iam fatus*) the most mighty children of earth and heaven.'"

He is quoting that which we now read as the 108th verse of the third book. In like manner in his treatise *De Pallio*, he tells us, that the Sibyl spoke truth with respect to Delos and Samos, in manifest allusion to Book VIII., line 165. Half a century later, Arnobius, in his treatise against the Gentiles, derides the heathen for affirming it to have been by the inspiration of Apollo that the Sibyl uttered so much truth. In the same century, but later, that most excellent man and most barbarous poet Commodianus transfers some of the Sibilic rules into his own uncouth lines.

And next we come to Lactantius who of all Latin writers is the most imbued with the spirit of these Oracles, and that to such an extent, that from him no inconsiderable portion of the present Sibylline writings might be recovered. I need not give the histories of the Erythræan, Delphian, Libyan, Tiburtine, Hellespontic, Cumæan, Cimmerian, or Phrygian Sibyls. The chief work of the Erythræan Sibyl is the famous acrostic of  $\iota \chi \theta \upsilon \varsigma$ , a blind in itself for *Wisdom* on which we need only remark that it is obviously a Western Latin version of the most debased type. It is significant that the name of the initials in the first verse reads *Jesucs*, which shows a design to imitate the shape as well as the sound of the Greek sigma. In the second verse the word is *Creistos*, which again shows that the copyist had a faint adumbration of the original occult significance. On the theory that the copyist understood Latin alone, it is difficult to conceive why he should have drawn a distinction between *Χρηστος* and *Χρωτος*. Internal evidences of the date when this Sibylline prophecy was written, give us the date of Antoninus Pius. The author had read the Book of *Genesis* sufficiently accurately to transmit the history of the Fall, on the most orthodox principles, but when she came to the Deluge, had in mind that passage of Hesiod where Jupiter is represented as putting forth all his strength to crush the rebelling giants. I shall not attempt to wade through the fourteen books of the 1st Sibylline oracles. But the names of the angels taken, it may be, from the Book of Enoch, *Ορηλ*, *Σακιηλ*, *Αζαηλ*, are

significant. Oriel is of course Uriel; but Azazel in the book of Enoch (chapt. XLII. and LXVIII.) is a demon.

The meaning of this to an Occultist, who explains the law "Demon est Deus inversus" and "as above, so below" I merely indicate: if we take the Sibylline works, worthless though they are in the form in which they have come down to us, as convenient memoranda from which oral teachings may have been handed down, we have some idea what the lost treasures of Gnosticism that have been taken from us, must have been. The Theosophist on this occasion repeats the Darwinian arguments of the "imperfection of the record".

I return to the blinds which we find in Scripture. S. Luke 11., 34, 35, gives us an example. Of course we know that the prevalent devotion to our Lady of Seven Dolours has made not one sword, but seven. The Servite order, who founded this devotion, have long forgotten the origins of their faith. But those who have studied Occultism need not to be told of 5+2. The mere Scriptural words "set for the falling and rising up of many in Israel" is a sign indicating that a blind is about to be used. Probably those who edited S. Luke, before he was accepted as a Gospel, had some oral teaching with this text. As it is, poor Simeon, who as a heavy father might have performed a part at least equal to that of old Gobbo (*Merchant of Venice*), has been left by Scripture with very little to do. The Roman Church certainly perpetuated the tradition, but has long since forgotten it. The Protestants never knew it. To attempt to unravel the devotional mysteries, which are confined to sections of the Church that have long lost their meaning, is without doubt an easy task for the Occultist. The Rosary with its forty-nine beads (*forty-nine fires*) has its meaning, though the subsequent introduction of five Paters gave all the blind necessary. The quinary division was expressed, and it was not necessary to go higher than the fifth. But the Brigittine rosary lifted up a further corner of the curtain, and showed us Buddhi; it was not necessary to express Atma. But a Brigittine rosary in my possession used in a convent of whose orthodoxy there can be no doubt, expresses Atma by the addition of extra beads; of course the people who use this mechanical devotion have no comprehension of another meaning. Still less have Protestants, who deny that they do not understand, and would efface the memory of a Gnostic practice more ancient than all Bibles imaginable.

We see thus a system of blinds, employed to hide entirely the meaning of passage after passage of the Scriptures, intentionally obliterated. We also perhaps recognise in this the influence of Ebionite Christians, but the passages were evidently arranged like Nye's sleeve in Bret Harte's poem, "The same with intent to deceive".

The Sermon on the Mount, which possibly belongs to a different period than the rest of the Gospel, is an example of the formation of blinds. I have shown two of these. But like the work of the ant-lion, the very edges of the pitfalls have been obliterated. But whatever significations may have been put on any passage, we have the certainty that we have not the original documents before us. The Sermon on the Mount had been in any case extremely altered before it was incorporated in the Gospel of S. Matthew and those who wish to read the original Syriac or Aramæan words will be grievously mistaken. If we add together the elements produced by attrition, and those which are the result of deception, we have a hideous and heterogeneous compound which is seen to its greatest disadvantage in S. Matthew with its supposititious Hebrew original. We have a version in S. Luke xi. 11, which is not much different from the one in S. Matthew.

The same blinds exist, and whether the Lord's Prayer or the snake story is on the table, the same key unlocks both passages. That throughout the 1st century after Christ there were many other teachings,

some of which may have had Gnostic origin and some of which have been perpetuated in tradition, is probable. We may accept Murdock's statement that the Peschito-Syriac version of the New Testament dates from a very early period; and is perhaps of the 1st century. Evidence is before us that the early Christians had some other information at their disposal than that which it is now the fashion to call the "Word of God". People who read it carefully find out for themselves whose Word it is. Compare the texts I *Corinth.* ii., 9. I *Corinth.* xv., 45. *Ephes.* v., 14. I *Tim.* i., 15; iii., 1; iv., 8-9. II *Tim.* ii., 11-13; ii., 19. *Titus* iii., 8. We may add as bearing on the subject *Ephes.* v., 14. *Coloss.* iii., 16. II *Tim.* i., 13; iv. 13.

An inaccurate criticism has said that the first quotation is from *Esaias* LXIV., 4. Now we do not deny that so far as the English version is concerned, there is a certain resemblance between the passage in the Corinthians and that in Isaiah, but it is now universally allowed that our English version of the text in Isaiah is quite indefensible; it probably was only made from the predetermination of considering S. Paul to be giving the right sense of the prophet; the true version is given in the margin. The LXX. gives an entirely different version. But curiously enough we find much in the Anaphora of S. James, p. 63 of Neale's translation. Again we see in the well-known passage of I *Corinth.* xv. 45, truly Gnostic matter. We find,

1. There is not one word the same in the passage in the Corinthians, and in that of Isaiah—and the sense is altogether different.
2. Yet the passage in the Corinthians is a textual quotation—textual even to ungrammaticalness.
3. The exact words of this quotation, the ungrammaticalness supplied, occur in the Liturgy of S. James. There is a reference, it may be a close one, to the passage in Isaiah. But we have the poetical swing here, granting the quotation to be not quite perfect. What these writings were is just what Occultists if they choose can teach us. Sometimes they are creeds, sometimes they are oral teachings.

We next come to the most important (to Christians) subject of the Cross. The history (on the scientific plane) has been worked up thoroughly by Rohault de Fleury and John Ashton, and it is merely my duty to affirm that the Gnostics, in their enmity to God the Father, had proscribed his image, but being favourable to the Son, they painted and sculptured the figure of the Saviour, of all dimensions, and under various forms. It even appears, as M. Raoul Rochette has affirmed, that we are indebted to Gnostics for the earliest portraits of Jesus. (*Discours sur l'Art du Christianisme*, par R. Rochette, in 8vo., pp. 15, 18. M. R. R. quotes St. Irenæus, St. Epiphanius, St. Augustine, Lampridius, Jablonsky, Fueldner, Heyne, and Bottari. The quotations are all preserved in the extract that follows the *Discours*). I am sorry to differ with so learned and erudite an author as the author of the *Hebrew Egyptian Mystery* quoted in the *Secret Doctrine* ii., 561, but we may recollect the fact, that the three nails, one affixing two feet at once to the cross, is a very late idea, and I have not myself found any trace before the twelfth century. Gulielmus Durandus is in favour of four nails, as was Gregory of Tours, long before his time. After the thirteenth century the practice of putting only three nails was definitively in the ascendant. The elder representations invariably had two feet apart, which makes the number of nails four, not three. This disarranges the symbolism and disturbs the arithmetic. What the Gnostics thought of in the *σταυρος* has been well explained by Mr. G. R. S. Mead in his excellent translation of Pistis-Sophia (*Lucifer* Vol. VI. p 233-238). This was a far higher idea than the mere instrument of execution and in the Gnostic sense the cross is an object of the profoundest adoration. The Greek Church has preserved this by drawing the radii of the cross thus + expressing the idea ⊕,

and the Greek Church, in its circular sign of the cross, conveys the same idea. The Latin Church, with its transverse sign, marks a pentacle, but the idea which originally was associated with the *σταυρος* has entirely disappeared in favour of a "Chamber of Horrors" symbol. To those, who can appreciate an argument that is of the deepest anthropological, as well as theosophic significance, I commend the masterly volumes of Didron, *Iconographie Chrétienne*. But there is nothing in the emblem of the cross, considered by the light of Gabriel de Mortillet, *La Croix avant le Christianisme*, which does not convey a necessary and eternal truth, which existed when Wisdom was created in the beginning, long antecedent to any event which is alleged to have taken place in A.D. 33. Since man exists the cross had its significance, though the key to its meaning is lost to many through the efflux of time. But it is not through the mere expression of a grossly ignorant faith, or a spirit of crass denial, that the Higher Teaching can be spread. We wait for the angel to move the surface of the waters, and we hope that a new generation of learners may be free from the ignorance and prejudices that have impeded our progress. Personally, when discussing these and similar questions, I have always found more ignorance than prejudice. The prejudiced man, if he has any *Manas*, or Divine Spirit of Intelligence, and has some dogma to support, accepts some postulate, right or wrong. The ignorant man requires to be taught at the same time that he is contradicted, which is a waste of labour.

To sum up, I have pointed out a few instances of *blinds*. These are sufficient to show that the early disciples had no idea of their being either the better or the worse for reading the Scriptures. A Gnostic teaching supplemented and gave the foundation of thought. The old initiates from whom S. Paul learnt much and of whom he said little, conveyed a teaching which led succeeding generations to build up a religion that has passed through various phases of modification. As centuries went on, the teaching that S. Paul attempted to rival in the Epistle to the Colossians and condemned in the first Epistle to S. Timothy (vi. 20), became extinct and each successive investigator added his individual lie to the common heap.

C. CARTER BLAKE, D.Sc., F.T.S.

#### A MAGIC WAND.

In the *People's Journal* (Lahore) for February, quoting from the *Hindu Runjika* of Rajshahye, we find narrated how a Himalayan *Sannyasi* (an ascetic, or *Yogi*) saved the life of Rajah Sashi Shekhareshwar Roy, Zemindar of Tahirpore. The holy man accomplished his *phenomenon* (for such it was) by means of what the writer terms his "stick", whereas the *stick* is in reality a kind of *wand*, of bamboo or wood, with which *no initiated Sannyasi* will ever part. The day may yet come, when the occult potency (the very quintessence of human will and magnetic force) generated and preserved in such wands, will be fully recognised by modern science. Meanwhile, all such facts have to be regarded by sceptics as cock-and-bull stories. It happened as follows:—

"After the meeting of the Bharat Dharma Mahamandal at Delhi, the Rajah went to a place, called Tapoban, on the Himalayas, where many *Sadhus* still reside. He went there for taking the advice of the *Sadhus* in regard to the Dharma Mandal. On his way from Hurdwar to Tapoban, he had to pass through hilly forest tracts, infested by wild beasts. While he was going to Tapoban in a palanquin, a wild elephant suddenly made a rush at him from the jungles, and the whole party was in an awful state of excitement. In this dilemma, a *Sannyasi* appeared, and assured the party in Hindi not to take fright. He stood in front of the party with a stick, and requested the bearers and the Rajah's men to shout out, "Kader Swami ki jai." The elephant on hearing this, returned to the jungles at once, and the *Sannyasi* mysteriously disappeared!"

## Prasnottaramala.

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**P**RASNOTTARAMALA, or a garland of questions and answers by Sri Sankarâchârya, the famous Saiva reformer, is a little work of thirty-two stanzas treating of the highest morality in the form of question and answer.

- Q. I am drowning down in the endless ocean of this world, O generous preceptor (Guru); kindly say where is a refuge for me?
- A. The lotus feet of the lord of the universe, which will thus serve as a capacious boat (there is a refuge for thee).
- Q. What is the real bond of man?
- A. Desire for worldly pleasures.
- Q. What can be said to be true freedom?
- A. The total renunciation of all worldly enjoyments.
- Q. What is the most dreadful hell?
- A. One's own body.
- Q. And what may be called heaven itself?
- A. Contentment.
- Q. What roots out worldly attractions?
- A. Knowledge of one's own spirit (Atmâ-bodh) from the study of the holy scriptures (the Vedas).
- Q. What is known as the cause of salvation?
- A. The same.
- Q. What is the door of hell?
- A. The woman.\*
- Q. And what guides man to heaven?
- A. Ahinsa, doing injury to no living beings.
- Q. Who is in happy sleep?
- A. He whose mind is confined in contemplation of the true nature of his own spirit (Samâdhi).
- Q. Who is awake?
- A. He who is conscious of real as well as of unreal things.

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\* Tertullian also said that woman was the gateway of the devil. Is this allegorical or may not woman equally say that man is the "door of hell" from the same point of view? In the phraseology of Occultism, the lower Quaternary (the four lower "principles") is considered *male*, while of the three higher Principles Atmâ and Manas are held to be sexless and Buddhi (Soul), female.—[Eds.]

- Q. Who are the great enemies of man ?  
 A. His own senses.
- Q. And who are his true friends ?  
 A. When these are brought under his own command.
- Q. Who is poor ?  
 A. He whose desires are not satisfied by anything.
- Q. Who is rich ?  
 A. He who is contented with everything.
- Q. Who is dead though being alive ?  
 A. One who is without energy.
- Q. What in a man never ceases ?  
 A. Covetousness, which ever entices his mind to false happiness.
- Q. What is a real snare for a man ?  
 A. Self-sufficiency.
- Q. What beguiles a man like spirituous liquor ?  
 A. Woman.
- Q. Who is the blindest of the blind ?  
 A. One in love.
- Q. What is virtually death ?  
 A. One's own infamy.
- Q. Who is a true preceptor ?  
 A. He who teaches to do good only.
- Q. Who may be called a true follower ?  
 A. One who is absolutely faithful to his preceptor.
- Q. What is the long disease ?  
 A. The world itself.
- Q. And what is the best medicine for it ?  
 A. A thorough comprehension of its nature.
- Q. What is a man's best ornament ?  
 A. A good disposition.
- Q. What is the most holy shrine ?  
 A. Purity of mind.
- Q. What is to be always followed ?  
 A. The words of the preceptor and the Vedas.
- Q. What are the means of knowing Brahma (the supreme spirit) ?  
 A. The company of good men, charity, reason and contentment.
- Q. And who may be called good men ?  
 A. Those who have given up all worldly desire, who have overcome ignorance, and devoted themselves to the contemplation of the supreme spirit.
- Q. What is the real fever among men ?  
 A. Anxiety.
- Q. Who is a fool ?  
 A. One devoid of discrimination.

- Q. What is the principal duty?  
 A. To be pious to one's own God.  
 Q. And what is real life?  
 A. Life without corruption.  
 Q. What is learning?  
 A. That by which the supreme spirit is known.  
 Q. What is true wisdom?  
 A. Acquaintance with the nature of the supreme spirit.  
 Q. Who has conquered the whole world?  
 A. He who has subdued his own mind.  
 Q. Who is the hero of heroes?  
 A. One not affected by the arrows of Kâma (Cupid).  
 Q. Who may be called wise, prudent and free from passion?  
 A. He who has not been beguiled by glances of women.  
 Q. What is the poison of poisons?  
 A. All worldly enjoyments.  
 Q. Who feels himself always afflicted?  
 A. He who is fond of worldly enjoyments.  
 Q. Who is to be thanked?  
 A. He who does good for others.  
 Q. And who is to be worshipped?  
 A. He who is well acquainted with the nature of the world.  
 Q. What should not be yielded to in any circumstance?  
 A. Love and sin.  
 Q. And what should be performed by a learned man with all efforts.  
 A. Study and virtue.  
 Q. What is the cause of this world?  
 A. Ignorance.

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## TWO KINDS OF "PEACEMAKERS".

"Blessed are the peacemakers; for they shall be called the children of God" said He, whom Christendom acknowledges as its God and Saviour, in the Sermon on the Mount. But the American *Christians* of to-day improve upon the term and patent their "peacemakers", while other *Christians* may yet curse them. We learn through Dalziel that Mr. John M. Browning of Ogden, (Utah), has just invented the pattern of a new gun which he names satirically "the *Peacemaker*".

"The magazine of this latest piece of ordnance holds 297 shells; it has a calibre of .45, and discharges sixteen shots in a second. Notwithstanding that there is much machinery in the stock, the gun works with great smoothness and rapidity."

Verily shall the Christians who use this new kind of "Peacemaker" be called the children of the Devil!

## The True Church of Christ, Exoteric and Esoteric.

### II. ASTRAL AND VISIBLE.

(Continued from the March Number.)

IT will perhaps most readily and clearly bring out the position which the Church of Christ claims to occupy if the fundamental theories are stated in the shape of propositions, such being followed by notes explanatory and illustrative, and a selection of leading typical authorities (no more than this could possibly be attempted out of the enormous mass which exist); each proposition moreover being as sharply as possible contrasted with the counter proposition, which as a rule is that maintained by the parties hostile to the Church, so as to bring out distinctly every point on which the doctrines or principles of the Church have been misrepresented.

Of course these propositions must not on any account be taken as dogmatic statements, but merely as a convenient way of explaining a somewhat difficult subject.

Obviously the first point is with regard to the nature of the Church and our first proposition therefore is:

I. THE CHURCH IS IN ITSELF A DISTINCT LIVING ENTITY OR UNIT, WHOSE VISIBLE BODY IS COMPOSED OF MULTITUDES OF ENTITIES, EACH HAVING AN INDIVIDUALITY OF ITS OWN, THE WHOLE CHURCH, LIKE THE LIVING HUMAN BEING, HAVING ITS SEVEN PRINCIPLES.

#### *Notes and Illustrations.*

1. The first proof of this proposition is to be found in the existence of the Church as an Association at the present day. For in fact every association is to a greater or less extent an individual entity apart from the members comprising it. Thus a regiment has its ideal personality, its *Linga Sharira*, so to speak, which survives from generation to generation, and has definite character, memory, honour, disgrace, &c. The men composing it may be regarded as the *Sthula Sharira*, and the *esprit de corps* which holds them together as the life or *Prana* of the regiment, and thus in every association, not only these three lower but all the principles may be traced, some being in some cases dormant or mere potentialities; and

according to the varying development of the principles, so are the associations analogous to human, animal, vegetable or mineral entities.

The fallacy opposed to this lies in confining the conception of a living entity or unit to such bodies as have form and limitations perceptible to human senses, *e.g.*, men, animals, vegetables, &c. It is, however, obvious that every cell of the human body has in a certain sense an individuality of its own (using the term in the popular sense), it lives, functionizes, and dies, according to its own laws of growth and development. There are also in the human body innumerable parasites, bacteria, &c., having nothing in common with its life save as guests in a house, some being actively hostile to the common life. Multitudes also of cells of foreign matter simply pass through, and are never incorporated into the body. To the perception of a cell or a microscopic parasite the entire human being as an entity might well seem a myth. Either then we must make the limit of the perception of human senses our final limit, or conceive of an association as a living entity. The latter is obviously *à priori* the most philosophic.

2. The Christian Church as an Association was so regarded from the earliest times, being termed by St. Paul "the Body of Christ". As to the catena of evidence for this conception, as being primitive and continuous to modern times, see Klee *Histoire des Dogmes Chrétiens*, Vol. I.

3. Like the ordinarily understood living entity, the Church of Christ, and indeed every other association, has both its material and its astral body; the latter being the ideal form, the internal and invisible Church so to speak, and of course existing before the visible and material form. The mystic Christus, the Path, and the Purifier, union with whom was the object of the early initiates, speaking only to the inner senses of disciples, established such an internal, invisible Church or Association. This astral Church must be as old as Humanity, and capable of existence apart from the visible Church. The counter proposition is that such invisible or astral Church is the only true Church.

4. The most prominent notion set forth by the earliest members of the Association which now exists (the fathers of the Primitive Church) was the visibility of the Church. All their metaphors have reference to this quality. It is "a light" (S. Iren. v. 20., n. 1, S. Cypr. *de Unit.*); "the city set upon a hill" (S. Chrys. in *Jes. Hom.*, ii., n. 3; S. Aug. *Unit c.*, xvi, n. 40. *Cont. Litl. Petilianii* ii. 104, n. 239), "the visible means whereby we attain to Christ who is invisible" (S. Aug. *Serm.* 238, 3), &c., &c. Not to speak of the constant metaphors in the New Testament, such as the Kingdom of God, the City of God, the House of God.

5. There is then an Astral Church of Christ (or ideal Association of seekers after the Path) which has always existed, as is proved by the testimony of occult science of all ages. There is also a visible material association, now existing, considered by its first founders and members to be

the material and visible body corresponding to that Astral Church, and, as I shall endeavour to show, continuously so considered to the present day. The Christians of the Primitive Church had their mystic Christus, and (setting aside for the moment the question of the incarnation) it will be necessary to show or assume, that this mystic Christus was the same as the Christus of the ancient mysteries. It will be necessary to return to this point, but for the present, accepting Philo and the various Gnostic schools as connecting links, we may assume it, though we add the qualification that the view of the Primitive Christians was more limited, and that they knew less of the mystic side of these great teachings than the famous schools who preceded them.

6. The relations between the visible and the invisible Church are analogous to those between the material body and the astral double of a human being. This must needs follow as a corollary from the proposition, for every material unit must needs have its astral form, and the relationship between the two is always the same.

7. The various human beings composing the Association called the Church are analogous to the various cells composing the human body. These are heterogeneous and none of them exactly represent the whole. Take minute portions from different parts of a human body and submit them to a physiologist to examine and report on the body of which they formed a part—his conclusions (supposing he had no other clue) would be different in every case, and all erroneous. Thus a full-grown man may be said to weigh ten stone, and that ten stone of matter is commonly called the material body of the man, yet one grain of it might lead the physiologist to the conclusion that the body was that of a fish, another taken, may be, from a tooth or a bone, that it was a lime formation, another (from some undigested food for instance) that it was a vegetable. Further suppose the physiologist could analyze separately every cell comprising the entire body, he would be no nearer knowing the man. There is then an individuality (again using the term in its popular sense) in every association which is more or less definite, but which is not the individuality of any of its members or of the sum of them, or the average of that sum, but a distinct entity. That this applies to the Church is clear from the popular speech even of the enemies of the Church, *e.g.*, the Church says, teaches, pretends, commands, &c. Though usually there is no authority for making such statements about the Church, the speakers instinctively recognise it as a distinct entity.

8. Every philosophic truth is faced by an opposite error, which is usually a popular misapprehension. It may conduce to a better understanding of our first proposition if we place alongside of it its counter-proposition, *viz.*, "The Church, like every association, is nothing more than the aggregate of the individuals at any particular time composing it, and can, therefore, have no character or qualities of its own".

9. This counter-proposition represents one form of ordinary thinking,

the philosophic *pros* and *cons* have been so thoroughly thrashed out in the arguments of the Nominalists and the Realists as not to need repetition here. It is hardly conceivable that any Theosophist should support the counter-proposition; but for present purposes it is enough that our main proposition has from the most primitive times been the conception entertained by the Church of its own nature and function.

Students of philosophy will find much of great interest concerning this matter in the works of Ueberweg and in Prantl, *Geschichte der Logik im Abendlande*. A most notable and really theosophical work is that of the famous Erigena, from whose grand treatise *De Divisione Naturæ* may be traced the germ of the distinction of Nominalism and Realism, though in fact it was, as Cousin says, the eleventh century which actually gave Nominalism to the world. (See Cousin, *Ouvrage inédit d'Abélard*, Introd. p. lxxxv.) All this, however, is quite foreign to our present subject, for whatever view philosophers and metaphysicians may take now they have read all the subtle twistings and sophistry of the Scholastic Philosophy from Erigena even down to Occam, it is clear that when the Church was founded, Nominalism did not exist, but the Neo-platonic School was everywhere dominant, and in primitive times the Church's thought of itself was in accordance with this philosophy.

10. We may now predicate a few points which follow as natural corollaries from the analogy of the Church to the human body. *1st.* It ought to be sufficiently organic to express in material form and human language its constitution, rules and teachings. This will be demonstrated hereafter by showing what, from primitive up to modern times, has been recognised as the authoritative voice of the Church, and how it may be tested and recognised. *2nd.* As the material body is subject to sickness and imperfection of various parts, to old age, decay and death, and to Karmic results in general, which do not touch the higher principles, so is it in the Church. Imperfection in the members is not only to be expected, but is an absolute necessity; this again will hereafter be enlarged upon. *3rd.* As a man often knows inwardly in his higher knowledge truths which he is utterly unable to express in words or in any way to communicate to his fellows unless they are able by their own intuition to grasp his meaning, so the amount which any man or body of men are able to gather of the doctrines of the Church must by no means be taken as the sum total of those doctrines, but some allowance must be made for the limitations both of expression and receptiveness incident to material bodies.

11. The conception of the Church as a living entity, having growth and development and a power of expression, destroys one fertile source of attack of the enemies of the Church, which may be thus formulated: "The Church, the Bible, and Christ form a vicious circle. Men believe in Christ because the Bible tells them, they believe the Bible because it is the book of the Church, they believe the Church because Christ founded it.

Or the three may be arranged in any other form, but the same vicious circle is always apparent." Whereas the true conception is they believe the Church because it is a living tangible reality, which knowing they find worthy of confidence; the Church sets forth the Bible as an authoritative body of teaching, so on the Church's authority and subject to the Church's interpretation they accept the Bible; and since the Bible and the Church set out a certain account of the foundation of the outward and visible Church, they accept that as true; always remembering, however, that any material presentment of spiritual facts or doctrines must needs be imperfect, and even from the joint imperfection of teacher and learner, the impression conveyed to the latter may be erroneous. It is as though a teacher should come from a far country, bringing a book wherein was contained a summary of his teachings and an account of his own race and history; we should believe him on account of his bodily presence and his words; if his book was obscure we should ask him to explain it, if he suffered from illness we should not say that therefore he had no mission to teach, but that his disease was merely of the body and did not affect the higher principles to which we looked for light. All this follows naturally from the analogy which the founder of Christianity and his early followers drew between the Church and the human body.

Looking now for the moment simply at the visible and material Church, as an Association which all must admit exists, and of which the ideal astral form existed long before, there is no reason to doubt that that Association was either formed by the historic teacher known as Jesus of Nazareth or by persons soon after his date who believed in and desired to perpetuate his teachings. This was in fact an incarnation of the astral ideal in material flesh and blood.

This brings us to the second and third propositions, viz.:—

2. THE VISIBLE BODY OF THE CHURCH, LIKE THE MATERIAL HUMAN BODY, HAD A MATERIAL ORIGIN AT A DEFINITE EPOCH OF TIME. ITS ORGANIC CONSTITUTION IS HEREDITARY AND IS FOR THE PURPOSE OF ACTING AS A VEHICLE, OR MEANS OF COMMUNICATION BETWEEN THE INVISIBLE SOUL AND OTHER SOULS BOUND IN MATERIAL LIMITATIONS.

3. THIS ORGANISM IS THE CONSTITUTION DESIGNED BY THE FIRST FOUNDERS OF THE ASSOCIATION ACTING ON THE EXPRESS OR IMPLIED DIRECTIONS OF THE TEACHER WHOSE DOCTRINES THEY DESIRED TO PERPETUATE.

Demonstration.—This follows directly from the analogy of an association to the human body. The body of a child is derived from its parents, and from them it inherits the organs whereby in mortal life it communicates with its fellows, but the soul is not derived from the parents. So if any man or body of men desire to perpetuate any idea, or to impress any idea on the world at large, the first and most obvious method is to form a

society thoroughly impressed and impregnated with that idea. Another method is to write a book, or adopt a written book or make a compilation. The deficiency of the former method is that the society may wander from their original purpose, the deficiency of the latter, that the written words are dead without a living teacher to expound them, and might soon lose their meaning. Thus the association with written records presents an exact analogy to the child stamped with the hereditary image of its parents, and the living soul coming into that child, the body becomes its vehicle of communication.

It remains to see how and to what extent the Church has or ever had an organic voice, and this must be reserved for the next paper.

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

(To be continued.)



As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

THE god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

WHEN that light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri—and the ancient wisdom proceeded thence.

No one has grasped him above, or across, or in the middle, There is no image of him whose name is Great Glory.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

BUT he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas (qualities), and following the three paths (vice, virtue and knowledge).

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is infinite.

It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined (only).

By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

SVETĀSVĀTARA UPAÑISHAD.

## Har-dwar; or The Mysteries of the Himalayas.

(Concluded from Vol. VII. p. 230.)

THE glorious moonbeams were streaming above. The leaves of the mangoes, the most beautiful trees in the grove, illumined by silver moonlight, presented to my upturned eyes a scene of exquisite brightness in nature; but the person who was singing, whether a being of this world or the next, was not seen. Often I had doubted when people in my village used to speak of such things as they sat idly after supper, how some of them had heard music emanating from strange places where no individual was to be seen; but now, when every effort to find out somebody perched on one branch or the other was in vain, I began to doubt less and less what they said. My fair companion was by my side, persuading me to return to the grotto, where she expected Guruji to arrive with every minute; yielding to her persuasions I left off further search, hoping that perhaps Guruji would account for this strange occurrence.

We issued out of the grove, and before we had walked many steps towards the grotto, we met Guruji, who seemed very much pleased to see us together, and said:

"Well, children, you seem to have come from the grove yonder." Then turning towards my companion, he added, "Venika, what made you take him to the grove? Have I not advised you not to go there?"

"Pitaji (father), he heard some music emanating from that grove and ran to find out the person who sang, and I had to go after him to fetch him back, much against my will, as it was contrary to your advice."

"In that case you are free from all blame." Desiring us to follow him, he turned back in silence.

As we passed on, hurrying to keep pace with the tall figure that walked in front of us, I noticed flames here and there issuing from the ground, and breaking the ominous silence, I said, "Guruji, may I ask what these flames are that are seen at intervals?"

"Flames! Well—they are either issuing out of Naktoshadhi (a dried plant) or the bones of animals, or they are the gay garments assumed by spirits that are likely to be in haunts like these, the spirits that sing in the groves unseen, or spirits that are seen floating above the waters of the Ganges to feed upon Pindas; or they may be Pitru Devtas seeking relief in visible manifestations of light. But why do you ask? Do you not remember seeing something when you performed the Shradha Ceremony at Hardwar?"

"How do you know that I performed one?" I replied.

"How do I know? I knew it because when I picked you up in Brahmaranya, I saw a ring of Kusha Grass round your finger."

"And do such spirits as you speak of really exist?"

"Why should you doubt their existence? Do you doubt the existence of that stone yonder that you see with your own eyes? Do you doubt the existence of intense heat and liquid matters that are hidden in the bosom of this earth that we walk upon? I am sure no one could go a few miles deep and feel that heat and liquid, and bring back the message alive, and bear testimony to what he saw and felt. What stupid, unreasonable science it is that expects you to see the stone before you have eyes to see, expects

you to hear music before you have ears to hear, expects you to touch and taste before you have nerves and taste buds developed in your skin and tongue. Is your science blind to the fact so well proved to it by its own Darwinian and other lights, that some of the lower animals are wanting in certain nerve endings and sense organs, and are, therefore, unable to perceive certain phenomena? Human beings are able to perceive such phenomena, and would laugh if any of the lower animals said that the phenomena do not exist because they have not perceived them, and are totally ignorant that they are wanting in the sense organs necessary for such perception. How many of your scientific men have made the attempt to cultivate in themselves those subtler and finer senses which enable me or any student of the Yoga Philosophy to perceive the spirits that I talk about, with as much ease as you perceive and see me? Surely this narrow-minded science of atoms and molecules, as it is at present, does not aspire to subject everything to chemical analysis by sulphuric and nitric acids? Science knows that the analysis of the rays of light is to be conducted upon different principles from that of chloride of sodium and Epsom salt; and still it is foolish enough to trust to its limited means for analysing and collecting everything in jars and glass tubes! Does your science know that just as there are latent centres and lobes in the brain of a monkey that could be developed to the perfection in which they exist in men, there are centres and lobes in human brains which could be developed to higher perfection?"

"But pray, Guruji, I think you contradict yourself. You said that certain sense organs, visible or invisible, are to be cultivated before seeing the spirits that you speak of. If I saw a spirit above the waters of the Ganges, or heard one singing in the grove, before I had made any attempts to cultivate in me those sense-organs that you speak of, it quite stands to reason that such spirits are to be subjected to nothing further than the ordinary tests of our own eyes and ears. Where, then, the necessity of cultivating those senses about which we know nothing? So far as I can see, it is like this. I saw and heard a certain thing. In a meeting of 1,000 men I declare that I have seen and heard such and such a thing. None of those 1,000 has seen a similar thing and they do not believe it. Under such circumstances it would be more reasonable for me to suppose that I had seen some delusion which I describe as a real existence, and that I am wrong—perhaps a lunatic whose brain is in some morbid condition."

"But you do say you saw a delusion? You cannot escape that fact."

"But a delusion has no existence, neither is it a fact nor a reality. Any lunatic can see a delusion."

"Now, my good child, reason patiently. You say that a delusion is something which is seen, and you would admit that in order that it should be so seen, a certain condition of your mind and body was necessary, whether it was a morbid condition or otherwise. Why should you not reason, therefore, that of the thousand men to whom you spoke, none had an opportunity of falling into a similar condition, rather than infer that you are a lunatic? If this line of reasoning had been adopted by Sir Isaac Newton or Galileo when they were laughed at by millions and not thousands, gravitation and the revolution of the earth would have been still mysteries. It is only a few men who fall into a morbid condition of mind such as that of a Newton or a Galileo. It is these very morbid conditions of brain and mind and sense-organs that are to be most studied, most observed, most experimented upon, for they speak of other truths, other worlds, other creations, other beings. How much attention has your science devoted to the study of these morbid conditions? Every strange expression, look, gesture, that science fails to investigate, is attributed to lunacy. If I were in the midst of your scientific men to talk to them of my experience in these Himalayan forests, they would surely incarcerate me in a lunatic asylum.

Yet it would be a proof that they were the lunatics, if they searched for me and failed to find me in my cage the next day. I would sooner be in this happy place than in a cage of their making. The study of Yoga Philosophy of other worlds and other spirits is no chimera. They are mathematical truths. If you know Samadhi you hear Brahma Nada, the voice of the Eternal Hiranya Garbha Swarupa, but who would sacrifice the tastes of hearing and sight and smell and touch to cultivate tastes for higher things! Your science of the nineteenth century is mad to invent new pleasures and vices and everything that contributes to luxury and the lower manifestations of human nature. What is dissolution to my Yoga Philosophy is evolution to your Herbert Spencers and Darwins, and what is dissolution to them is evolution to me. Your science and my Yoga Philosophy, even though they have some germs of truth common to both, stand, so far as I see, the one at the positive and the other at the negative pole of logic and psychology. The data for many things are the same, and yet, strange to say, the inferences from the same data are contradictions."

"But pray, Guruji, why do you not go to those scientific men, and strike them dumb with your boasted experiences of Yoga Philosophy?"

"But how can I, my dear, if when I want my disciple to study Euclid before being struck dumb by the marvellous mathematical truths hidden in its higher branches, he refuses to take for granted a few axioms and postulates to start with. He has no patience, no capacity perhaps for study, and still he wants to see all the wonders of mathematics. I have no power to enable a man to build an Eiffel tower, if he refuses to devote himself with patience and energy to the study of Engineering Science. In Yoga Philosophy each one has to study for himself before building his Eiffel tower, which, moreover, he is not bound to show to all as a grand structure of his own making. A real Yogi, a real Theosophist, a real Rosicrucian, would prefer people to study rather than to admire a few things unusual in their occurrence to ordinary men. You can study Yoga Philosophy if you care to stay in this forest. But here is the entrance to our cave and I will take you to my private rooms of study and research."

Then turning towards my companion, he said:

"Venika, go and get something for supper in my Pathshala as usual; I shall be there with our guest."

I followed him through a few windings and turnings into his study. Several dry creepers were hanging to the stone pegs and a peculiarly sweet aroma was diffused through the room, which was entirely bare of all decoration or painting. All that I could see was a few lines carved here and there and a few covered clay pots in a corner.

"If you want to remain here and study I will gladly help you. When you have completed your studies in this room, I will take you to the next above it, the entrance to which is over there, but you are never to enter it before I guide you personally. After supper you will pass the night here on this bed," and he pointed to a plank covered with green leaves.

In the meantime Venika brought us some fruits and roots fried and seasoned in a peculiar manner, and after we had partaken of our supper, she left us. Guruji, too, got up to leave me, and as his tall form receded towards the entrance of another room, I could not but follow him with my eyes. He opened the door by removing the wooden bar that was fitted into two opposite cavities of the stony entrance, and as he entered in I caught a glimpse of something very strange that seemed to be in there.

He shut the door after him, looking towards me with a significant glance that I should not attempt an entrance there against his advice, and disappeared.

Could I sleep after catching sight of what I saw in that room—the room I was forbidden to enter! The time rolled on heavily as I turned restlessly from one side to another, sleepless yet full of curiosity. Every

moment I felt as if, against his advice, I would rush towards the entrance and enter it. I could see the moon through an opening in the stone walls leisurely passing along through the broad expanse of space above, and as he began to recede downwards from the highest point of his path, to welcome the approaching dawn, my restlessness became unbearable. Human curiosity—the scourge of students and idlers—in an unfortunate moment led me towards the entrance. I removed the bar. The door flew open. I rushed in to gratify my curiosity, but the step that I took was false. Something gave way underneath me. Before an unknown hand could catch me by my long hair to save me from a dark chasm beneath, I reeled, my faculties deserted me, and the last thing that I could faintly realize was that I fell into rushing waters.

The Brahmins were singing *Mahimnahpravante* as my eyes opened and I saw them standing by me as I lay upon a dry blanket on the banks of the Holy Ganges.

“He sees! He is alive! The boy is not drowned—not dead!” were the words that rang into my ears, and the same Brahmin who had made me perform my Shradha ceremony was the first who put his warm hand upon my temples. “Shiv! Shiv! what a child! The fisherman who dragged him out said he found him rushing along the middle of Tel-ganga (the most rapid stream at the source of the Ganges) and he could not imagine how he could have fallen into the rapid, unless he got drowned at Kuntuckeshwar, about eighty miles from here. Anyhow he is alive. Help me, friends, and I will remove him to my house; my wife will take care of him.”

Thus revived, the only pang that I felt was the memory of that rash act in the grotto against the injunctions of a Yogi, the act which made me lose the opportunity of studying the noblest of truths perhaps. Can I forget that forest maiden, too—Venika—the type of all that is most to be admired in feminine creation!

U. L. DESAI, F.T.S.

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### A SINCERE CONFESSION.

The following quotation taken from the Introduction to the Vedānta-Sūtras, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

“But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look to any Indian system of thought for the satisfaction of his speculative wants*, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedānta Sūtras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation.”

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedānta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticised and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

## Is Theosophy Pantheism?

### IV.—HINTS ON THE OPENING STAGE OF A COSMIC PERIOD.

I SHALL not attempt, within the compass of this article, to present a summary of the first *major* cycle (embracing seven *medium*, and the latter as many *minor* cycles); but a few developments may be given for a clearer understanding of allusions made in the foregoing sections.

The plane of Pure Consciousness or Paranirvana is, I take it, *conditioned* Omniscience; conditioned, in that this omniscience is limited to the *resultant* and the *power*, to the ex-universe and the universe *in petto*, to past and future, the said omniscience being the *present*, in which both are merged.\*

The modal state formulated has to be considered in its twofold aspect. In one, it is Nescience at its *lowest* point; that is, not bordering on Wisdom, but signifying a line which can advance no further toward it: it is in fact the *highest* plane of consciousness compatible with a modal state. In the other aspect, it is the *ne plus ultra* in the dissolving process of phenomena, matter in its subtlest form, or the extreme state of ultra-superether.

Nescience is the consequence of this remaining concentration of forces, which is the *manifested* condition: and this concentration is the consequence of the dynamic centre which is *latent*. Objectively considered, this centre is the immediate cause of such a state of existence, that which prevents a dissolution of this last vestige of matter, and a merging of the Ego in Paranirvana.

A dynamic centre depends on an "activity", which may be manifest, or else *latent*, manifesting through a higher principle (ultra-superether corresponds to the Dual principle). There are *five* activities, identified as the five lower cosmic principles. The word *activity* specifies the actual state of a principle. If the principle is *potential* as well as latent, it is not actual, and therefore not an "activity". The Dual principle is never an "activity"; it is the reason of the 1st activity (otherwise called the 5th) which is its first power, and which when latent but actual, manifests through it. The other principles, or *potential* activities, are powers of the 1st activity, and ultimately of the Dual Principle.

The 2nd plane of the First Cause, as formulated above, is not therefore

\* It may be *imagined* that the Eternal is *unlimited* Omniscience, *i.e.*, the PRESENT, not so much of all past and future periods, but rather of their not-to-be-explained relation thereto.

† It may be objected that a certain group of centres is thus excluded from Paranirvana. I do not see much reason in this; for (according to the law under consideration) the group to be excluded at the *end* of this new period, is *certain not to be the same*. So we all have our turn in the unending chain of Times.

‡ The five activities, though otherwise conditioned, are the basis of the five senses in physical man.

a *dynamic* centre, but a "centre of consciousness", identified by the Dual principle, and manifesting effects of the latent centre. But the latter is on the point of revealing itself; and during the first arc of the subcycle, the 1st Activity is an open factor with the Dual principle. The latter is the *first* pole of Will, the former its *second* pole; but only *one* gives the action (*i.e.*, there is no resistance), because the Modes are in *harmony*, and that one is the *second* pole, as the centre of united action, or Attraction, exerted on the non-modal state, the effects of which are manifested at the *base*, the Dual principle (evolution of *superether*, and descent of pure consciousness to the modal plane, *i.e.*, modes manifesting themselves, etc.), and also at the dynamic centre (by its development).

To explain the circumstances of the first Activity, we must look back. Towards the end of the 5th major cycle (at the middle term of its medium cycle) of the last cosmic period, the *three* lower activities ceased manifesting themselves; and during the 6th cycle they were consubstantiated (involved) in the 4th activity, which is the Universal Agent.\* It then signified the dynamic centre, and phenomena were reduced to *two* activities, one being the *base*, besides the Dual principle. Towards the end of that great cycle the 4th activity lapsed into the potential state, and the dwindling dynamic centre was upheld by the only remaining activity, the 5th (identical to the 1st of the new period). This was the condition under the last phase of that period (its 7th major cycle), the dynamic centre growing weaker and weaker, forces giving way, and matter dissolving the while; until at last that centre, involved in the Dual principle (ultra-superether), became latent, which put an end to the period. The Dual principle, reduced to its lowest ebb, maintained its actuality because of a remaining activity of the Fifth (identical with the Third principle or 1st activity of the new period), which means the *Triad* re-involved. This was what still subsisted of the *prison*, as I call it.†

The prison is equal to the resistance maintained at the dynamic centre against that more characterised by consciousness (first pole of Will). At the climax (end of the period), resistance ceased, not because the

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\* The 4th activity on the second arc is identical with the 2nd activity on the first arc of a cycle; just as the 5th on the former is the 1st on the latter. But the 3rd activity holds the same order on either arc. Whereas the 4th activity on the first arc is the 2nd on the second arc, and the 5th on the former is the 1st on the latter. The three lower activities do not manifest themselves in the new cosmic period, till the 3rd major cycle, and are then styled 3rd, 4th and 5th. This intricacy may be avoided by adhering to the same order on both arcs, taking the physical plane as the *terminus a quo*.

† *Prison* means the appropriation by, and assimilation to, Mode *z*, of a certain quantity of force of another Mode. It is the *stay* of the dynamic centre when the latter decreases by reaction (2nd arc of any cycle or sub-cycle), and the "prison" must develop on any 1st arc (whether it be increasing development, developing development, or receding development involved in dissolution) for there to be a 1st arc at all, or evolution of activities. Prison effected during the *first* major cycle holds good till the *seventh*; and that of the 2nd till the 6th. From the 3rd to the 5th major cycle matters alter vastly, increasing in complexity, and Mode *y* becomes an important factor therein. *Prison* is the very depths of the constantly changing dynamic centre—a centre within centres - and corresponds to *laya* of THE SECRET DOCTRINE, see vol. 1, pag. 138.

prison totally gave way, which it did not, but because the other Modes now fell into harmony with Mode *z*; and there could be no such harmony unless it involved, with the other purpose (given above) that of developing the prison, which must develop if the dynamic centre is to progress. How did this unity of purpose come about, to act on the non-modal state—a gradual freedom of the Forces and development of the prison, etc., being its unavoidable consequence? *Necessity*; they could not help themselves. By referring to the figures of the formula, it will be seen that, on the 2nd plane,  $Mz = 1$  quadrillionth of an equivalent; whereas  $My$  is worth 1000, and  $Mx$  1999 quadrillionths. If  $Mz$  had *given way*, while resisting the other two in union, one of two things would have occurred, the impossibility of which is contained in the very expression of the hypotheses. For, either the three Modes would have merged in the equilibrium, for what they were worth respectively, whereby it would no longer have been perfect—one Mode remaining *over* 16, another at 16, and the third *under* 16; or else  $Mz$  would have been lodged therein, the other two remaining as 2nd plane, worth one quadrillionth less, each. There is no need to beg the question as to a perfect equilibrium: *no* force with an *actual* value (such as  $Mx$  and  $My$  would have represented), *could* enter therein, this being a potential state, in regard to principles. Then, besides, the two stronger Modes could not have retained their *actuality* (equal to their respective notation) in the absence of  $Mz$ , that is, the three Modes are *inseparable*, (*i.e.*, a “centre of consciousness” cannot maintain itself without a “dynamic centre”, which cannot subsist without the “prison”). Otherwise stated, if there were no prison and dynamic centre, and consequently no concentration of forces (signified by the Dual principle or ultra-superether), what name and what condition could be given and assigned to a residue of two Modes of Force, neither *potential*, nor concentrated, *i.e.*, *active*? . . . . .

Having thus endeavoured to give the *raison d'être* of the juncture answering to the initial stage of a cosmic period, in its objective aspect, it will suffice to add, in this respect, that the 1st activity (*second* pole of *Will*) develops as the *first* pole of the *Universe* (accomplished at the end of the 1st major cycle); the 2nd activity, as Agent of the *opposite* pole (2nd cycle), until the latter, whose development is at the expense of the first pole, comes itself *in actu* (3rd cycle). Meanwhile, pending the phase incompatible with an *opposite* pole, even by agency (1st cycle), the non-modal, *unresisting* state is gradually converted to the modal state, by virtue of the harmonious action of the Modes constituting it—a harmony which is maintained and resumed on the first arc of every sub-cycle, whilst a re-manifestation of Resistance takes place at the terminal point of every such arc, and signifies disharmony in the development of the 2nd arc, or partial return from the modal to the non-modal state—until at length, as the result of these alternate processes of evolution and involution, pure consciousness is *completely* assimilated to the modal state, and the Forces freed from three-

fold equilibrium.\* This coincides with the *permanency* of the first pole of the Universe (which till here had only a *periodical* manifestation), the culminating point of *superether*, as I call this stage of concentration and full development of the Cosmic Ego or Soul. It is from this point that the opposing pole comes into *periodical* operation, through the Universal Agent, until at the end of the cycle (2nd) it remains a *permanent* manifestation, Nature now having its two poles.

This rapid survey concerns only one line of evolution; but at the end of the 1st major cycle of *our* line, *six* other Cosmic Egos co-exist, the least advanced of which (materially) ends its 1st major cycle some time before our Ego ends its 2nd (culmination of Ether). This means that none of the other Egos will be then connected with a non-modal state. The subjective aspect of Cosmic Souls is that of *Mahamaya*—various *limitations* of conditioned omniscience, signifying the Archetypes of solar systems *in posse*.

V. DE F.

(Concluded.)



AFTER having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person, the lonely bird.

Guarding with the breath (prāna, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird.

Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends) or seeing terrible sights.

People may see his playground, but himself no one ever sees. Therefore they say, "Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

And here they say that a person consists of desires. And as is his desire, so is his will: and as is his will, so is his deed; and whatsoever deed he does, that he will reap.

If a man understands the Self, saying "I am He", what could he wish or desire that he should pine after the body.

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

BRIHADĀRANYAKA UPANISHAD.

\* Every 1st arc comes to an end in consequence of an equilibrium between *two* Modes, at the *dynamic centre*, which (during the 1st major cycle) is bi-modal; whilst the *base* (superether in evolution) is tri-modal. It is here, where the Forces are free, that disharmony arises, the result being the 2nd arc, *i.e.*, re-involution of the dynamic centre in the Dual principle, and reaction in favour of the subsisting non-modal state. The second arc is stopped, in its turn, by the *prison*, which grows stronger as sub-cycles advance.

## A Theosophical Clock.

**T**HEOSOPHICAL ideas were sufficiently prevalent a century ago to find expression in the arts and crafts of the period. In proof of it, the writer came recently into possession, by way of a legacy, of a so-called "Empire" clock which is replete with symbolism, and a description of which follows.

On the surface of an oval basin or fountain, is seen a dolphin, with the lower part of its head slightly immersed in the water, and its body turned upward in a gentle curve, supporting the time-piece proper. On its head, in an attitude half-floating, half-sitting, is placed a winged Eros playing on a lyre. The sweet song of the spirit of divine Love has evidently called the dolphin from the deep, and by continuing to exert his powers of fascination, he endeavours to induce his captive to remain with him on the surface of the water.

However, the colour (dark bronze) of the dolphin, proves the temporary character of the meeting, which will have to be repeated a countless number of times before a perfect union can be hoped for. The God (in gilt bronze), as his wings and resplendent appearance clearly indicate, cannot leave the pure air of his plane, and so soon as the dolphin sinks back into the lower element, he will take his flight upwards to the regions of his birth.\*

While water suggests matter, the fish has been universally considered as the symbol of the Soul; and the dolphin being a cetaceous mammal, constrained by its nature to breathe the air as a condition of its existence, offers a singularly happy image for representing the lower Manas in its aspirations and impulses towards an ultimate return to the spiritual plane. The higher Ego, Buddhi-Manas, in the shape of Eros, is shown allegorically as ever "trying to bring the pure spirit, the Ray inseparable of the one Absolute, into union with the Soul".

The strenuous efforts to reach this inner light form the continuous struggle of the progressive Soul, and though the design in question is one of frequent occurrence in classical decoration, by associating it with "time" the artist who originated the clock, evinced a true understanding of the underlying symbolism, and the laborious task it was meant to illustrate. This conviction is further strengthened by the bas-relief on the dial (in gilt bronze), representing the triumphal progress of Aphrodite. Reposing in a shell, high over the very disturbed waters, the Goddess approaches the goal, accompanied by Tritons, who sound their conchs in token of the final victory achieved by the regenerate Soul over matter.

The pendulum is composed of two cornucopiæ, embodying the idea that from the purified Soul flow all the blessings of eternal life.

H. A. V.




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\* "For many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing, so great is the power of the Mind."—*The Divine Pymander*. Book IV., v., 86.

## Schools in Theosophy.

EVERY organisation of human beings for a practical purpose based on mental convictions has within it the elements of a differentiation into clans. This is eminently true of religious organisations, not only because the convictions relate to the highest topics, but because the purpose is motivated by the highest of forces. Unless opinion is avowedly restrained by the imposition of a rigid creed, there will arise differences as to the nature of the convictions, as to the scope of the purpose, and as to the relation of the two. Let the organisation be elastic and tolerant, and the differing members will gravitate into schools.

The very best illustration of this is the Anglican Church. The ecclesiastical fabric is very simple and precise, but the range to doctrinal opinion and practical life is almost unlimited, and so have come about three distinct and world-known parts—the High, the Broad, and the Low. The Bible is the common ultimate appeal for all; they all hold that some belief is necessary to a religious life; and they all concede that the life is the reason why either Bible or Church exists. But the High Churchman emphasizes dogma as essential to right life, and seeks in authority the proof of dogma; the Low thinks devotion to require but little creed, and that rather verified by interior experience; and the Broad looks on doctrine as an evolutionary phase of human thought, Scriptures and Churches and Doctors being partial manifestations of it, and sound reason with moral sense the final test. Hence the respective drift is to Authority, Emotion, and Intelligence; and hence the famous witticism of the High, the Broad, and the Low as “The Altitudinarian, the Latitudinarian, and the Platitudeinarian”.

I have very often thought that this conspicuous feature of the Anglican Church is markedly paralleled in the Theosophical Society. Of course there has not been time for the differentiation to become distinct, and, indeed, the Society is yet too small for real parties to have formed. But the conditions are there, the forces are at work, and the gravitation into schools is a certainty of the future. It *must* be so, for that analysis into the three types of mind is really an analysis of the human mind at large, and from this must the Theosophical Society, as all other Societies, draw its membership. Then, once within the Society, the three types manifest their typical peculiarities as unfailingly as when without it. It is by no means lost labour to study them, for they exhibit the qualities, the tendencies, and the dangers which we need to understand in ourselves, in the Society, and in the way to serve it.

The High Church Theosophist is an interesting character, much the most striking of the three. His convictions are very positive, and he never utters them as tentative or provisional, but always as expressions of objective truth, certain in itself, whether men hear or forbear. He does not sustain them so much by internal experience—that being rather the mark of the Low, but has an external authority for each dogma or proposition. Truth, he is assured, has a certain firmness and fixedness of outline. It is a connected system, all inter-related and harmonious, and all with a definiteness which largely precludes speculation or doubt. Abstract reasoning may corroborate it or may not: the matter is unimportant, since these questions are anyhow beyond human ken and need exposition by superior powers. Hence the uniform appeal to authority. In its presence, of course, other considerations seem trifling. Logic is of small value, for logic cannot make headway against fact, and when fact is once disclosed argument is frivolous. Sentiment need not have weight, for it, again, concerns only the antecedently probable, and when the certain is made known, *à priori* reasonings collapse. Instinct matters little, for appeal is really not to the inner nature of man, or even of the race, but to a quarter external to both.

To the High Church Theosophist inspired books are a necessity. Otherwise there would be no accessible authority, and if no authority, nothing to believe. It is not essential that they should be comprehensible; in fact, a certain obscurity invests them with awe. St. John's Book of Revelation, says Frothingham, "owes its sacredness to its unintelligibility". That an inspired writing is cloudy furnishes a reason why it should be studied, and the fact that different students reach different conclusions as to its meaning only shows the treacherousness of the human intellect and its absolute need of a Divine Guide. One part vouchsafed of this guidance is "proof texts"; they are as much his working machinery as analogous ones are to the Theological Professor. If there is question as to the nature of the Supreme Being, or the constitution of the universe, or the welfare of man, he can at once refer you to *The Secret Doctrine*, page 174, or to the *Key to Theosophy*, page 26. The subtlest and most far-reaching problems in doctrine or morals are to be settled off-hand by a text.\*

Very naturally the High Church Theosophist does not cordially favour discussion. Discussion implies doubt, and doubt implies uncertainty, and

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\* Our kind contributor forgets to state the reason for this. *The Secret Doctrine* is no "authority" *per se*; but being full of quotations and texts from the sacred Scriptures and Philosophies of almost every great Religion and School, those who belong to any of these are sure to find support for their arguments on some page or other. There are, however, Theosophists, and of the best and most devoted, who do suffer from such *weakness* for "authority". Our Brother has, no doubt, in his mind a mutual friend of ours, a dear, good, F.T.S. whose chief weakness is *Bishops*? So great, indeed, is this mysterious, congenital reverence in him for this species of *divines*, that he finds it impossible to be in the sacred presence of one of them—even in a railway carriage and the Bishop a "coloured Methodist gentleman"—without mechanically taking his hat off and remaining uncovered till he loses sight of the awfully solemn presence. But then there are very few members of the T.S. who share in such a mediæval respect for these ecclesiastical Soul-Overseers.—[Eds.]

uncertainty implies some shortcoming in docility, as well as a perilous insistence on private judgment. Why should there be any of this when such ample settlement is at hand if we are only willing to accept it? Hence there is some discomfort under the free handling of topics, a little restlessness when logic or analogy is invoked instead of texts. It seems a reversal of the usual arrangement, by which light comes downward from the sky and not upward from the earth.

The High Church Theosophist has not usually much sense of humour. This is partly because his gaze, being directed mainly to the source of doctrines, is directed away from their quality. But it is also because the sense of reverence overtops the rest, and invests everything connected with Theosophy and Theosophists with a solemnity fatal to mirth. I once pointed out to an orthodox Christian that St. Paul, when delivering Hymenæus and Alexander over to Satan that they might learn not to blaspheme, selected a singular tutor in decorum. He was much shocked, evidently thinking that I was ripe for the same fate. And this is quite natural, for a very keen sense of the ludicrous is the strongest antidote to extreme positions, even to unqualified union with any school.

In a world where everything is fluctuating and where uncertainty pervades so much of human speculation and rule, the High Church Theosophist is a dignified and impressive figure. He has no misgivings and therefore no doubts; he is furnished with a body of belief so far-reaching as to include every problem of moment, and so sustained by authorities that his attitude of complacency seems justifiable. He is serene among popular tumults, and even in the combats of scientific names, for none of them have any real knowledge, while he *has*. His very isolation gives him picturesqueness, and he is calm because so alone.

Of course this is not the highest or finest type of mind. Oliver Wendell Holmes once said, "I am not a Churchman; I do not believe in planting oaks in flower-pots": and certainly growth must be restricted if there is a restriction, no matter how far you may fix its limits. The oak needs the unhindered field and the unrestrained sun and the unchecked breeze. If human souls are chained to a book, and to somebody else's interpretation of that interpretation, they may not resent the chain, but it will fetter them none the less. And all possible dignity and picturesqueness and confidence and assurance are dearly bought if one pays down his intellectual birthright and agrees to think only as some one else has thought before him.

It can hardly be said that either the dignity or the assurance graces the Low Church Theosophist. He has, indeed, claim to that reverence which all true souls accord to sincere conscientiousness, but the sentimental element has rather exceeded the field of its legitimate exercise, and has enfeebled the work of vigorous mind. Right living, Theosophic living, very justly appeals to him as the aim of all good Theosophists, but he finds the

rule for it in some sacred book, and interprets the rule after his inner lights. As they are not fed from any facts drawn from observation of human affairs or from abstract consideration of the consequences of theories, they have only a subjective support and value, though treated by him as of objective validity. Besides this logical evil, there is the further result of marked unpracticality, not merely in the sense that his convictions will not work in practice, but also that other men will not accept them. This is grievous to him because so disastrous to the interests of the Human Fraternity he sentimentally cherishes, and thus he is triply pained by the general violation of right, by the refusal even to see the right which is so clear to him, and by the consequences he foresees as assured in the future. Hence a gentle pessimism is not infrequent in the Low Church Theosophist; not at all an indignant protest against the self-will which insists on believing as it likes, but rather a whimpering pity over the lame and the halt and the blind who reject the healing waters from his private spring. In one matter he and his High Church brother entirely agree—in distrust and dislike of the Broad. Each regards liberality as destructive to Truth.

The Low Church Theosophist cherishes deeply his sacred books. They nourish his soul even when they do not strengthen his mind. Forces may reach the heart without first traversing the head. Frothingham once called on a parishioner who had been subjected to severe bereavement. He found her calmed and comforted from reading the verses of a Pantheistical hymn. She did not understand a word of it, but, as he says, "the soft, fleecy language folded her sore heart about with sweetest consolation". There are passages in the Bible which thrill one with exhilaration or soothe one with gentleness or inspire one with mysticism, yet convey no definite meaning to the mind, and the idea in which, could it be ascertained and otherwise worded, would have little, if any, effect. These readings have their value, but too constant addiction to them, even too exclusive addiction to the devotional side of culture, tends somewhat to a weakening of the mental forces, a flabbiness of the mental fibre. And so the Low Church Theosophist is not usually a power in the Society, though he sweetens it with his spirit and his goodness.

When we turn from him to contemplate his Broad Church brother, we are immediately conscious of a very different aura. He is not of necessity less zealous or less reverent, but he treats Truth as a prize of which all healthy souls are in search, not as a hoard which is to be doled out to the docile. Hence he welcomes the very widest discussion. Facts, principles, theories, all are to be investigated with the utmost unrestrainedness. If any man has a plausible mode of accounting for phenomena, let him bring it into the light, invoke every possible ray from every possible quarter, probe for any weakness or incoherence, hear all that may be said by other competent investigators, summon reason, analogy, illustration, research, to give their testimony pro or con. Truth, he claims, has nothing to fear

from the fullest examination. The more thorough the scrutiny, the more complete the verification; if an error is disclosed, it is as much to his interest as that of others that it should be corrected. Sunlight is what he wants; not such of its beams as come only through certified glasses or along particular lines, but all of them, from every point of the compass, of every variety of tint. He is not afraid of reason; he would rather be called a rationalist than an irrationalist; fear of colliding with some other pilgrim on the same highway never appals him in the least. His very reverence for truth makes him revere those who expound it better, and they who contribute material, or evoke fresh light upon it, or swell the sum of motive or impulsion, have his sincerest homage. Authority, in the sense of an external dictum to which submission is due, he will not concede. The extent to which a proposition is binding is the extent to which the individual perceives its conformity to reason and the moral sense; any other acceptance would involve no real conviction, nothing, in fact, but mental slavery. Hence a book has to him value precisely as its teachings stand that double test; he quotes it as expressing a verifiable theorem, not at all as enjoining a final pronouncement.

I think it may be said also of the Broad Church Theosophist that his view of things at large is more cheery. So great is his faith in Supreme Wisdom and Supreme Love that he has small misgiving as to their competency to conduct terrestrial affairs, and he does not see evidence either in probability or in fact that men are getting worse instead of better. On the contrary, he finds in growing intelligence an earnest of wider perception and broader range, and has confidence that there is no evil with which such intelligence may not in time successfully cope. His is the sanguine temperament, not the bilious or the phlegmatic.

The greater all-roundedness of this Brother makes it probable that he possesses that choice and rare endowment—the sense of humour. Not being dazzled by names or silenced by quotations, he has to treat each theorem as a matter for investigation, and if the investigation turns up an absurdity or a grotesqueness, there is nothing to prevent his enjoying and exhibiting it. Indeed, it is through his quicker apprehension of the absurd that he the sooner senses risk of slipping into it, and thus he possesses the double gift of a keen source of pleasure and of a prompt caution against danger. One may even suspect that, if his type was more common, Theosophical literature would gain in readability and rationality.

That the type should be as yet common is hardly to be expected. It usually means the having previously passed through the Dogmatic and the Emotional stages, and it always means an emancipation from subservience and an independence of thought which are the accompaniments of mental adulthood. Most men and women are still children in all but age. Their distrust of their own powers is only too well founded, and to ask of them liberality when they have not had the training without which liberality

cannot come, is to seek a crop where there has been no seed. Thus in the Theosophical Society, as in the English Establishment, the Broad Church wing is small—no doubt select and having its influence, but far outnumbered by those who cling to dogma and those who build on sentiment.

I very frankly say that my own sympathies are with the Broad Church School; not as the most positive expounder of doctrine, for it warns against positiveness as the block to progression; not as the best of the parties in existence, for the partisan spirit is the one thing for which it has no toleration; not as most accurately transcribing the opinions of High Teachers, for the copybook exercise has never been held by it the method of education. But in its free outlook on the universe; in the genial sunniness of its spirit and anticipations; in its freedom from conceit and finalities and petrifications; in its openness of mind to the influx of truth from any region, in its welcome to discussion and fearless research; in its generous affection for all sincere explorers, no matter what they call themselves or their systems; in its disclaimer of infallibility, its quickness to confess error and to get rid of it; its hearty confidence in the upward trend of things and the ultimate triumph of Good; its soulful greeting to all that is fine and free and broad and elevating; its allroundedness, its sympathy, its healthiness, its rich vitality, its avowed dislike for antiquated superstitions, resurrected or still defunct, its cordiality to Nature and Man and Society; I see the promise of an endless benediction. This, I take it, is the spirit of true Theosophy. It is not so intense; its current is less forceful than if confined within the narrow channel of an artificial system or a partisan aim, but it enriches an incomparably larger field, and far better prepares for the Golden Age of general intelligence. And it abates the dangers to which the Society is liable. It puts forth no crudities as eternal truths, much less does it pin the Theosophic label to fantastic notions or laughable conceits; and it saps the vitality of partisanship by destroying the fancy for infallibility. Thus, equally in its positive and its negative aspects, is there every element of a sound future. If its essential principle animates the purpose and moulds the life of the Society's membership, it will accrete from the finest of that material which is now daily accumulating in the community, it will weld all in a common devotion to the only practical method of unity in diversity, and it will preserve from dissension, faction, and schism the greatest regenerating force which the 19th century is soon to bequeath to the 20th—the Theosophical Society.

ALEXANDER FULLERTON. F.T.S.

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We appreciate our esteemed contributor's honesty of purpose; but we hardly think he does justice to our American Theosophists. Is he not premature in his clerical classification?—[Eds.]

## Theosophical Activities.

### BRITISH SECTION COUNCIL MEETING.

The half-yearly general meeting of the British Section Council took place at Head-quarters, 19, Avenue Road, on March 27th, at 8 p.m. Those present were Madame Blavatsky, President of the European Section; Annie Besant, President of the Blavatsky Lodge; G. R. S. Mead, Secretary of the European Section; William Kingsland, President of the Chiswick Lodge; together with representatives of the Blavatsky, Dublin, Scottish, Newcastle, Bradford, Birmingham, W. of England, and Brixton Lodges, and the Treasurer and Secretary of the Section.

The business of the evening was opened by the Chairman, Herbert Burrows, and the following agenda were entered upon:—

Lodge Reports; General Secretary's Report; East End propaganda; Greetings of British Section to the American Section in Convention; Transfer of British Section Library; Head-quarters (Adyar) Maintenance Fund; Scottish Lodge Territorial Powers.

The meeting closed at 11.45 p.m. Official notices arising out of the agenda will be communicated to the Secretaries of Lodges, and information of general interest to members of the Section will be seen in No. 10 of the *Vahan*.

W. R. OLD,  
General Secretary, B.S.T.S.

Annie Besant sailed on April 1st, from Liverpool, in the S.S. *City of New York*, to attend the Fifth Convention of the American Section at Boston, as the special delegate of H.P.B. and the European Section. She is to deliver about ten public lectures, and will return about the middle of May.

Dr. Archibald Keightley will represent the British Section as their delegate at the Convention.

### ENGLAND.

*Blavatsky Lodge*.—The new syllabus of lectures for this Lodge is as follows:—

APRIL 2.	—The Purānas : Symbology <i>v.</i> Philology	-	M. N. DVIVEDI
" 9.	—Theosophy and Science (old)	-	HERBERT BURROWS
" 16.	—Theosophy and Science (new)	-	HERBERT BURROWS
" 23.	—Theosophy and the Christian Doctrine	-	W. KINGSLAND
" 30.	—The Kabalah	-	W. WYNN WESTCOTT, M.B.
MAY 7.	—Theosophy and Theosophical Christianity.		
" 14.	—Eastern Psychology : the Missing Link between Religion and Science	-	G. R. S. MEAD
" 21.	—Theosophical Ethics	-	E. T. STURDY
" 28.	—Divine Incarnation	-	ANNIE BESANT
JUNE 4.	—Theosophy in its relation to Art	-	R. A. MACHELL
" 11.	—Solar Myths	-	W. R. OLD
" 18.	—Notes on the Esotericism of the Gospels	-	G. R. S. MEAD
" 25.	—The Sacrificial Victim	-	ANNIE BESANT

During the month Annie Besant has been endeavouring to press the doctrine of Reincarnation on public attention. Her lectures on the subject at Milton Hall and Leicester were listened to with deep interest and comparatively little opposition.

G. R. S. Mead lectured to a full audience at the United Scandanavian Club on Theosophy. Although it was the first serious lecture delivered at the Club, it was listened to with much attention.

## SCOTLAND.

*The Scottish Lodge.*—As usual there were various interesting questions sent in for answer, *inter alia*, on the nature of the Âkâsa and of the Astral Light, how the statements could be reconciled that seers had visions in the Astral Light, and that truths could be read there, and also that the Astral Light was the source of delusions. These were answered by an expansion and popularisation of some paragraphs in the *Secret Doctrine*, and the delusions explained by the analogy of atmospheric air, growing thicker and grosser as it nears the surface of the earth, corrupted and laden with the earth exhalations, especially poisoned by human exhalations, such as the smoke and grime and impurity of large cities, till objects seen through it are distorted and in some cases even inverted as by a mirage; so the Astral Light, thickened and corrupted by human impurities, distorts and even reverses what is seen therein.

The discussions on the section of the *Key to Theosophy* bearing on Post-mortem States were keenly and closely followed, the Platonic doctrines in particular being very fully canvassed, with references to the Greek texts and to ancient and modern commentators. Some confusion seems inherent in the use of the word Soul, since in one passage of the *Key* the immortality of the Soul is categorically denied, and subsequently when the triple use of the word is established this denial seems only to refer to the Animal Soul. The real doctrines of the Christian Church as to eternal bliss and eternal punishment were illustrated by passages from ancient and modern authorities, and contrasted with the heresies of Calvin and of the Friars of the Middle Ages.

Small centres of Theosophic thought are forming in various parts of Scotland, and we hope shortly to see various new Lodges working and thriving as busily as ourselves.

## EUROPEAN SECTION.

## SPAIN.

We have received the following report of the propaganda that has been carried on in Spain since Jan., 1890.

*Publications Distributed.*

2,000	copies	"Qué es la Teosofía?"	(1 article).
1,600	"	" "	(4 articles, 2nd Ed.).
1,000	"	" Teosofía "	(7 articles).
2,200	"	" "	(10 articles, 2nd Ed.).
1,250	"	" "	Leaflets (in English).
300	"	T.P.S., <i>Theosophist</i> , <i>Lucifer</i> , <i>Path</i> , &c.	
4,000	"	"Estudios Teosóficos" (4 nos.).	

*Translations ready for Publication.*

Esoteric Buddhism. ( <i>in the Press</i> )	Rosicrucian Letters.
The Key to Theosophy.	Echoes from the Orient.
Isis Unveiled.	Light on the Path.
The Voice of the Silence.	Through the Gates of Gold.
Sowing and Reaping.	Buddhist Catechism.

Also many of the principal articles of H.P.B. and others.  
The Coming Race (Lytton) is being published in *La Epoca*.

*Lectures.*

A public lecture was delivered at the "Ateneo" of Madrid, and published in the *Revista de Espana*, and afterwards in pamphlet form. Private lectures have been given, especially at the request of Spiritualists.

More than 700 brochures have been sent to the Republic of Salvador, and to Mexico: 800 leaflets have been despatched to Cuba, Puerto-Rico and to the Philippine Islands.

Not a few articles on Theosophy have appeared in the *Boletin del Instituto Hipnoterapico* and, the Spiritualists having offered us their review, the *Criterio Espiritista*, we have commenced to publish the article on "Masters of Wisdom", which will be followed by others. The attitude of the press and country is not inimical though indifferent, and as yet we have not been the object of any attack.

FRANCISCO MONTOLIU, F.T.S.

Madrid.

*Dutch-Belgian Branch.*—A good deal of preparatory work had already been done before the Branch was formed; so that as soon as we had received our charter, we began to hold our weekly meetings which are very regularly attended, each time with an increasing number of persons. We have also some visitors who will most probably join us by-and-by. The two most important centres, on account of the number of members, are, for the present, Amsterdam and the Hague; at the latter the studies are conducted by the Adjoint-Secretary. In Amsterdam we meet by turns at the houses of the members who have room enough to receive us; everybody is there at eight o'clock in the evening, and it is very nearly twelve before we part. The greatest and most serious interest is shown by all. Our members are very anxious to become active workers and to be able to answer the many questions put to them by outsiders about Theosophy. The course of study followed in the meetings is at present limited to a general but careful outline of Theosophical teachings, preparing the way for *The Secret Doctrine* with the help of the *Key to Theosophy*, the *Theosophical Gleanings* (which were published in *Lucifer*) and the *Transactions of the Blavatsky Lodge*. Some of our English-reading members are meanwhile studying the *Key* and other books.

Thanks to the generosity of Countess Wachtmeister and one of our members here, we have been able to start already two lending libraries, one of which, besides some of the best Theosophical books, includes also *The Secret Doctrine* and *Isis Unveiled*. So that, together with a few private libraries well-furnished with Theosophical literature, all English-reading students will not lack the help of useful and valuable works. Pamphlets are also being distributed among workmen, in whom we find much sympathy and intuitive comprehension. Most of them seem to catch at once the idea of reincarnation.

We have now distributed nearly seven thousand pamphlets, and some of our members are preparing new translations.

H. DE NEUFVILLE.

Amsterdam.

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INDIA.

The activities in the March *Theosophist*, occupy 13 pages and show a most encouraging state of affairs. The following are some of the more interesting items of news.

Acting on the suggestion of Col. Olcott, a movement is being set on foot by the Parsis for sending a representative to Amenia and elsewhere, to search for ancient MSS., books and relics of the ancient Mazdeasnian religion.

The work of translation in furtherance of the second object of the T.S., is beginning to take shape. M. N. Dvivedi has made arrangements to translate the *Mandukya Upanishad* with Sankaracharya's commentary, together with Gaudapada Karika on that Upanishad and Sankara's Commentary on Gaudapada. The Hon. Sabramania Iyer has generously offered to furnish the necessary funds for publication. Mr. C. R. Srinivasa Iyengar of Kumbakonam will translate the *Hatha Pradipika*, on Yoga Philosophy, of which no English version yet exists. Mr. Parasuram H. Mehta, of Surat, has begun work upon the *Mukta Shashtra*, a valuable Guzerati treatise. The Bellary Branch is translating *Light on the Path* into Canarese.

Mr. C. Kottaya has been doing good work, and his lecturing tour promises most successful results. He has visited Nellore, Cuddapah, Anantapur. Great interest has been aroused, and our brother has been listened to by audiences of several hundred people.

The Kumbakonam T.S. has published 1,000 copies of a pamphlet entitled "The Aims and Objects of Theosophy" which is also to be translated into Tamil. Another pamphlet containing chapter viii. of the *Bhagavat Gita* with a commentary, is in preparation.

The Masulipatam T.S., have engaged a Pundit to expound the *Bhagavat Gita*. By the exertions of the worthy president, a school has been opened for the imparting of religious instruction to young Brahmin girls.

The Bangalore Cantonment T.S., are reprinting portions of the American Theosophical Catechism for Children, for free and wide circulation among the school-going populace of Bangalore, they have already published a Canarese translation of "Aryan Morals".

The Surat T.S., under the guidance of Lieut. C. L. Peacocke, besides their regular meetings, assemble twice a week for the study of the *Secret Doctrine*. Mr. Peacocke is one of the first to practically grapple with the *bête noire* of our Indian Branches. Many of our Branches are kept together by members who are in the employ of our Government. Their transference often brings on the obscuration of the Lodge. To guard against such a catastrophe, Brother Peacocke is coaching the Surat members, so that when his move comes, he may leave a strong nucleus behind to continue the work. This good example deserves to be copied widely.

#### BURMA.

The following is taken from the editorial in the March *Theosophist*, to which we must refer our readers for many interesting details which want of space compels us to omit.

"The circumstances under which my second journey to Burma was taken were mentioned in the February *Theosophist*. Quite unexpectedly, when making ready to sail for Colombo and Brisbane, a Burmese delegation came to Madras, bearing so urgent a request to come there and confer about the sending of a Buddhist Commission to Europe, and so vehemently protesting against my putting off the question for a whole year, that I decided to go—time not being any object with me just now. Accordingly I sailed from Madras to Rangoon on the 17th January, in company with the Burmese Commissioners, Messrs. U. Hmoay, Tha Aung, and Maung Tha Dwe, and reached our destined port on the 21st at 2 p.m., after a smooth voyage. I was put up in the elegant house of a Burmese gentleman, the Asst. Superintendent of Police, and was called upon by a large number of the Elders (*Lugyies*) of the town, some old, many new acquaintances. That night and the following one were bright as day with the light of the glorious moon of the Tropics, and to a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *Kyoung* (monastery), according to the inflexible national custom,

the questions they put to me were such as to require distinct and thoughtful answers. I embraced the opportunity to test the reasonableness of the scheme I had drafted at Madras, for a common platform of Buddhistic belief, upon which the Tibetans, Japanese, and Chinese might fraternally meet and work with their Burmese, Sinhalese, and Siamese co-religionists, despite the wide divergences in religious concepts which exist in certain particulars between the followers of Mahayana and Hinayana. The discussion led us far afield and brought up the true and the false views of Nirvana, Karma, and other vital questions. One old Lugyie, a veteran wrangler, whose furrowed face, sunken cheeks, and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas. I had no misdoubts after that as to what would happen in Mandalay, when I should meet the greatest of the Burmese monks in Council.

"On the 23rd January I left Rangoon for Pantanaw, an inland town, situate on an affluent of the Irrawaddy, in a small, double-decked stern-wheel steambot.

"At Pantanaw I was lodged in the upper story of the Government School building, there being scarcely any traveller's rest-houses as yet in Burma; and was most kindly treated. I availed myself of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary net-work of township and village societies to share and systematize on a national scale the work of Buddhistic revival and propaganda. My hosts and I found no difficulty in reaching a perfect mutual understanding, and in time the public will learn what it was. On the 25th, at 6 a.m., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wákema. There we were accommodated in a suite of rooms in the Court House. At 5 p.m. I lectured to a large audience, whose gay silken turbans, scarves, and waist-cloths made them perfectly gorgeous. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour.

"The brotherly kindness I received at Mandalay from the Elders and others was such as lingers in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy, people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of Min doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

"The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 p.m., on the 2nd February, at the Taun-do-Seya-do Temple, the shrine and monastery where his Royal Holiness—if that is the proper title for a king's brother turned monk—lives and officiates.

"The Sangha Raja is a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one

would take him to have his full share of brains packed together under his skull. His orange robe was of plain cotton cloth, like that of the poorest monk in the Council—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathagatha himself in their temple processions, but who must resemble them rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his photographic portrait, in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped about him, leaving the right shoulder bare.

“The other ranking priests were similarly robed as he, and I found upon enquiry of themselves that their ages ran from 76 to 80 years each. Behind the chief priests knelt a number of their subordinate monks, and the *Samaneras*, or young postulants, filled all the remaining space to the walls, right, left and back. I and my party knelt facing the Sangha Raja; to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French, from a long residence in Paris, kindly served as my interpreter; he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1, and broke up only at a quarter past five o'clock.

“The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exegesis and propaganda. I told about our labours in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of the changes that our eleven years of effort had wrought. I found copies of the Burmese translation of my “Buddhist Catechism” in the hands of persons present, and I spoke of the general adoption of this little work as a text-book in the Ceylon Monasteries and Buddhist Schools. I told them about our Sinhalese and English Journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys' and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist Sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks as they leaned forward on their hands or elbows, with mouths half-opened, drinking in every word that came from my interpreter's lips! and above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny, made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as Monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal goodwill and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to Salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a platform for the whole Buddhist world to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moungh Shoung, of Rangoon, and

Moung Pé, of Patanaw) of the document I had prepared as a statement of "Fundamental Buddhistic Ideas". As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma;" and after him, in the order of seniority, twenty-three other ranking monks affixed their signatures. What the propositions are I shall not give out at present, but when they have received the approval of the chief priests of Ceylon, Siam, and Japan, they will be given the widest possible publicity in all the chief languages of East and West.

"The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an International Committee of Propaganda; each great nation to be represented on the Committee by two or more well-educated persons, and each to contribute its share of the expenses. I point out in this circular the fact that the Burmese are quite ready to take the entire work and cost upon themselves, but that I did not think this fair, as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper, in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

"The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this of a king's brother as he lives. A simple cot, an arm-chair, and a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the *Catechism*, and declared that if I would only stop ten days longer at Mandalay, the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I must take the assurance that his blessing and best wishes and those of the whole Burmese *Sangha* would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

"While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacker and gold; the former by the ex-Viceroy of the Shan States, the U. Kyaw-gaung-Kyaw, and the latter by three noble brothers, Moung Khin, Moung Pé, and Moung Tun Aung.

"For the second time—the first being in 1885, as above noted—I lectured at Shovay Daigon Pagoda. My audience was large, influential, and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon, I found the trustees collecting from the public a lac of rupees (\$35,000) to pay for regilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices; but I urged upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they

ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered *Pitakas*, and after that, a variety of things before any more gilt was laid on their pagoda.

“Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell.”

H. S. O.

### CEYLON.

(From our Ceylon Correspondent.)

In Ceylon the Theosophical Society is an active motor among the natives. But the number of our working members is small, compared with the field of work before us; we want more workers and more help. The Society's Organ, the *Sarasavi Sandaresa*, is now issued bi-weekly as a local paper, and has the largest circulation of all native papers and periodicals in Ceylon. The *Buddhist*, in English, is our baby, and is published weekly as a supplement to the *Sandaresa*. The circulation is now increased.

One of the grandest results of the Theosophical movement is the “Women's Educational Society”, a noble Society with a noble object, inaugurated about eighteen or twenty months ago by some respected educated Sinhalese ladies, with a view to giving their sisters in Ceylon the benefits of a more liberal education. The movement is now fairly started, and is carrying out its laudable object slowly but surely. This Educational Society has branches at different centres of the island, all conducted by women, with a girls' school attached to each. During the short time it has existed, it has brought under its direction the education of *nearly one thousand girls*.

The Sangamitta Girls' School is the only one as yet under the direction of the Society, where a higher education is imparted; it is under the supervision of a paid staff of experienced teachers, and receives boarders and day scholars. It was opened by Col. Olcott in October last. The expenses, which are met by the generosity of friends, are daily increasing, and are now almost double the income; and as no help is received from the Government, the Society is at its wits' end to supply funds for the maintenance and support of the School. The founders of the Society, and the President, Mrs. Werakoon, are indefatigable in their exertions; they are out begging from door to door, whenever they can spare the time, but what they get is barely sufficient for the expenses of the school. I commend the matter to the serious consideration of all Theosophists.\*

Our respected President-Founder, Col. Olcott, arrived here on the 18th inst., on his way to the Southern Colonies, on business connected with the Society, and also for the sake of the voyage and the rest which he so urgently requires for the benefit of his health. The Colonel had as usual a hearty reception from Colombo, and his arrival and reception were recorded in glowing terms by local newspapers published by Christians. I mention this because these editors usually boycott Theosophy and its adherents.

Some time after his arrival it was known that he would remain two or three weeks, and a programme of work to be carried out during his stay was drawn up. As usual whenever the Colonel comes to Ceylon, the activity of members was increased and work for the cause carried on with redoubled vigour. Meetings, addresses, &c., formed the programme, particulars of which I will endeavour to give in my next.

Colombo, Feb. 28th.

LANKA PUTRA.

\* Help is urgently needed for the Sangamitta Girls' School, and we shall be glad to forward any donations or subscriptions to Ceylon. [Eds.]

## AMERICA.

Our friend and fellow-worker, Dr. A. Keightley, has not been idle on his voyage round the world. We find that the newspaper-man has been on his track. Both the *Tasmanian News* and the *New Zealand Herald* publish two-column interviews. We have also received column interviews and reports from the leading papers of San Francisco and Santa Cruz, California. These are all favourable, and what is more important, fairly accurate expositions of Theosophy and the T.S. movement. Since his arrival in California, Dr. Keightley has been lecturing four nights a week, answering questions all day, and spending the rest of the time in railway cars. The places included in his programme are San Francisco, Oakland, Santa Cruz, Gilroy, Stockton, Los Angeles, Tacoma, Seattle, and Portland.

The activities in the *Path* are remarkable for the number of lectures announced, several branches publishing long lists.

A new Branch has been formed at Toronto, Canada. This is the first Canadian Branch T.S. and the 54th on the books of the Genl. Secy. of the American Section.

The *Path* also publishes the following information with regard to the LIBEL SUITS against the N.Y. SUN and DR. ELLIOTT COUES :—

“The *N.Y. Sun* put in a long answer to Mme. Blavatsky’s complaints and her lawyer demurred to its insufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky’s objection and ordered the objectionable matter to be struck out. The case now looks merely like one in which the only question will be the amount of damages, everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition.”



## Reviews.

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## THE LIGHT OF THE WORLD\*.

OF the form of the poem we have little to say except that the author has previously written much that is superior. Theosophical criticism will have to go deeper than a merely literary review. Sir Edwin Arnold, the author of the unparalleled *Light of Asia*, has tried to make his peace with the Christian world by means of a ruse which oversteps even the large licence allowed to the priests of the Muses. He has cast the honied cake to the hound of Hades, but whether Cerberus will wag his tail at the sop or not, is still a question. Surely the ethical teaching and life of Jesus, whether legendary or actual, whether of a real man or of an ideal type of manhood, were themes noble enough for the poet’s skill without the transparent fiction, the unworthy *tour de passe-passe*, which we shall have to describe! The somewhat pretentious title is not a creation of the poet’s mind. Not to speak of the time honoured *Lux Mundi* of the Latin Church, we have the suggestion of the name in a certain public criticism made by Sir Monier M. Williams who, some two years ago, in a lecture more *against* than about Buddhism and the Lord Buddha, in order to please his

\* By Sir Edwin Arnold. London Longmans, Green and Co., 1891.

audience, endeavoured to belittle the happy title given by Sir Edwin Arnold to his greatest poem. In fact the "Light of the World" was used by the lecturer as a pair of theological snuffers to put out that which was only the "Light of Asia." We regret to see the partial success of the criticism; for the claim put forward in the title, though a pleasant tinkling in the ears of the ill-informed, is simply in a line with the modern advertisement system in the eyes of the truly learned. But we can let that go without further remarks in the pages of *Lucifer*, for the claim is not new and the Theosophical Society is a living protest against the further scattering of such seeds of dissension among the votaries of the various world-religions, of which the aggressive West has hitherto been so industrious a sower.

And now for Sir Edwin's pious subterfuge. Surely the mantle of Eusebius must have fallen upon him!

The "Light of the World" to be so must, of course, put the "Light of Asia" into the shade. How was that to be managed, and at the same time place the scenes of the poem in the orthodox pigeon-holes of chronology and geography? Happy thought! Make the Magi *Buddhists*, since Cologne has made them already Germans, and bring one of them back to be converted, after the death of the Great Teacher, by Mary Magdalene. Make Mary Magdalene the hostess of a palatial house, a Galilean *châtelaine*, and the protagonistes of the Tragedy, and bring in one or two who were raised from the dead and of whom history sayeth naught further, as chorus—and the thing is done!

But truth alone can make us free and not fiction, however poetical. We will leave the criticism of biblical names and places to those who are already busy with them, merely pointing out the following coincidences.

Let us turn to Renan's *Vie de Jésus*, pp. 27 and 28, and to Sir Edwin Arnold's poem p. 106.

Arnold:—

" . . . . . how Carmel plunged  
Its broad foot in the tideless hyacinth Sea".

Renan:—

" A l'ouest, se déploient les belles lignes du Carmel, terminées par une pointe abrupte qui semble se plonger dans la mer".

Arnold:—

" Rose Tabor, rounded like a breast; . . . . .".

Renan:—

" . . . . . le Thabor avec sa belle forme arrondie, que l'antiquité comparait à un sein".

Arnold:—

" Down to Megiddo with her twofold peak,  
And Gilboa, dry and smooth; and Salem's slope;  
And, between Salem and soft Tabor, glimpse  
Of Jordan's speed".

Renan:—

" Puis se déroulent le double sommet qui domine Mageddo. . . . . les monts Gelbo:  
Par une dépression entre la montagne de Salem et le Thabor, s'entrevoient la vallée du Jourdain. . . . .".

Thus we find in instances more than we can enumerate, that the English poet has allowed himself to be deeply inspired by M. Renan, the "Paganini du Christianisme". And why not? Did not the author of *La Vie de Jésus* proceed on the very identical lines of fancy as Sir Edwin? Does he not call Jesus in the same breath "le charmant Docteur" and "un Dieu ressuscité" donné au monde par "la passion d'une hallucinée".

We now turn to the Buddhist (!) Magus and his utterances. Objecting to the term "Our Father" as the naming of the unnameable, he says:

"Yet is the Parabrahm unspeakable" which is true in itself, but strange in the lips of a Buddhist. We have always learned that Buddhism was a protest against Brahminism and that Parabrahm was a Vedantic

term! Otherwise we might have read on drowsily into the state of dreams and heard without surprise Mary retorting: "But Allah is the only God!" But the rude shock kept us awake and we were only mollified by the following beautiful reply of the Indian Magus.

"We have a scroll which saith:

*'Worship, but name no name! blind are those eyes  
Which deem th' 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'!*

Also a verse runs in our Holy Writ:—

*'Richer than heavenly fruit on Vedas growing;  
Greater than gifts; better than prayer or fast;  
Such sacred silence is! Man, this way knowing,  
Comes to the utmost, perfect, Peace at last'!*"

The chief points which the fictitious Hindu Magus is made to yield by his self-constituted prosecutor, advocate, jury and judge, are now to be noticed.

"Yet, truly, nowise have we known before  
Wisdom so packed and perfect, as thy Lord's,  
Giving that Golden Rule that each shall do  
Unto his fellow as he would have done  
Unto himself . . . . ."

Let us take down from our shelves any book on comparative religion, say Moncure Conway's *Sacred Anthology* or Max Müller's *Introduction to the Science of Religion*. On page 249 of the latter we read italics and all:

"According to Buddha, the motive of all our actions should be *pity* or *love* for our neighbour.

"And as in Buddhism, so even in the writings of Confucius we find again what we value most in our own religion. I shall quote but one saying of the Chinese sage:—

"What you do not like when done to yourself, do not do that to others'."

Now of course this is no news to our readers; but the question is: is it news to Sir Edwin Arnold? If it is, he must be a culpably negligent student: if it is not, then he knows best what purpose he is serving by so flagrant a mis-statement.

Then again we are forced to query the honesty of the translator of the *Song Celestial* when he writes of the kingdom of Heaven, in his latest effort:

"Likewise, that whoso will may enter in—  
Now and for ever—to full freedmanship  
Of Love's fair kingdom, having Faith, which is  
Not wisdom, understanding, creed, belief,  
Nor sinlessness—by Yogis vainly sought  
In *deedlessness*—but earnest will to stand  
On Love's side; . . . . ."

In which leaving aside the rest of the debateable ground we point to the word *deedlessness*. Of course we know that the *Bhagavad-gita* is not a Buddhist sutta, but since Sir Edwin has brought Parabrahm into court to prop up his case, we think ourselves justified in sending him to his own translation to refresh his memory about the true Yogi.

In Book the Third, Krishna (the Higher Ego) thus speaks:—

"No man shall 'scape from act  
By shunning action; nay, and none shall come  
By mere renouncements unto perfectness.  
Nay, and no jot of time, at any time,  
Rests any actionless; his nature's law  
Compels him, even unwilling, into act;

But he who, with strong body serving mind,  
Gives up his mental powers to worthy work,  
Not seeking gain, Arjuna! such an one  
Is honourable. Do thine allotted task!

Work is more excellent than idleness;  
 The body's life proceeds not, lacking work.  
 There is a task of holiness to do,  
 Unlike world binding toil, which bindeth not  
 The faithful soul; such earthly duty do  
 Free from desire, and thou shalt well perform  
 Thy heavenly purpose."

And so on we might quote for pages. Is our distinguished author, then, losing his memory?

In general, the key-note of the "larger teaching" which the Magus is made to hail is "Love's tolerance fulfills the law". But surely this is no news to the mild and peaceful East; it was news perhaps to the worshippers of Javeh and the turbulent and savage tribes that Rome held under her sway, but to the followers of the Buddha such teaching was and is "familiar in their mouths as household words".

In conclusion, we can only sincerely regret that Sir Edwin Arnold has gone so far out of his way to spoil his honourable record, and cause both East and West to blush over so sad a spectacle. To one thing alone we can give our unqualified approval; *viz.*, that the poet disposes most summarily of Javeh and does not fall into the vulgar error of confounding Christianity with exoteric Judaism and its "jealous God". The volume is fitly dedicated to "The Queen's most excellent Majesty". Later on we may again refer to the matter and let our readers hear what a Buddhist has to say on the subject.

#### HISTORY OF MODERN OCCULTISM.

FROM Germany comes to us the Prospectus of a new work entitled, *History of Modern Occultism and Esoteric Systems, from Agrippa of Nettesheym to Karl du Prel*, by Karl Kiesewetter. (Wilhelm Friedrich, Leipsic.) It is stated that the author has had unusual advantages in compiling this book, from the fact that some years ago a whole library of works on Occultism, magic, and kindred subjects came into his possession. The following headings of chapters give some idea of its scope:—

- Ch. I. Heinrich Cornelius Agrippa of Nettesheym.
- Ch. II. Paracelsus and the Paracelsists.
- Ch. III. Facius and Hieronymus Cardanus, Johann Baptista a Porta, Giordano Bruno, Thomas Campanella.
- Ch. IV. Johann Baptista and Franz Mercurius van Helmont.
- Ch. V. Robert Fludd, William Maxwell, Christian Thomasius, Joseph Glanvil, Richard Baxter, and Augustin Calmet.
- Ch. VI. Emanuel Swedenborg.
- Ch. VII. The German Pneumatologists: Jacob Böhme, Ch. F. Oetinger, H. Jung-Stilling, C. von Eckartshausen, G. C. Horst, J. S. von Meyer, C. A. von Eschenmayer, G. H. von Schubert, J. Kerner, J. Görres, J. Ennemoser.
- Ch. VIII. Andrew Jackson Davis, Allan Kardec, and the Spiritist Movement from 1848 to 1890. Eliphas Lévi. Theosophy; Madame Blavatsky and the Theosophical Society; *Isis Unveiled*; *The Theosophist*; Theosophical Lodges and Journals.
- Ch. IX. The theory of Psychic Force. Dr. Bruno Schindler, William Crookes, Sergeant Cox, Dr. Wittig, Dr. E. von Hartmann, Alexander Aksakow.

Ch. X. Max Perty, Alfred R. Wallace, Fr. Zöllner.

Ch. XI. Lazar von Hellenbach. XII. Karl du Prel.

This first volume, the only one yet published, treats of the life and works of the various famous men enumerated; the second, shortly to follow, will deal with "empirical phenomena", under the headings of Magic, Witchcraft, Divination, Necromancy, Theurgy, Astrology, Alchemy, and Spiritism.

# Theosophical

AND

## Mystic Publications.

THE THEOSOPHIST for March commences with a very interesting description of the President-Founder's trip to Burma, parts of which appear in our present issue. Two members of the Kumbakonam Theosophical Society follow with a translation of "Yoga-Kimdilini-Upanishad of Krishna-Yajur-Veda", which will probably gain an increase of readers for the *Theosophist*. Of course the text is plentifully sprinkled with blinds, chiefly with regard to Chakrams and Prānas. Many readers will suffer the agonies of Tantalus; but these things must needs be. Happy he who knows the chain of causes that lead to the result when "Sakti (Kundalini) is happy with Siva in Sahasrara Kamala (the seat of the 1,000 lotuses or pineal gland). This should be known as the highest Avastha (state) and it alone gives Nirvana. Thus ends the first chapter." The horrors of "Obeah" are next expatiated on in a second article, and the mysteries of the black magic of the West Indies further revealed. "Occult Physiology" is the title of a lecture delivered at the Convention by Mr. Narainaswamy Iyer. It contains the results of long and deep study and thought, and is the most useful *résumé* we have seen for a long time in the pages of the *Theosophist*. The intending student of the Upanishads and Yoga philosophy and practice will do well to read this instructive essay, for it will save him much time and labour and enable him to avoid many a pitfall. One of the most interesting points for the general student is our brother's support of the septenary classification, although adopting the threefold division for the easier comprehension of his audience. "Myself," he says, "I am of the opinion, the more I go into our occult books, that the septenary classification is the more scientific one. I also hold that this septenary classification is broadly hinted at in them, but that a clear theory is never worked out upon that classification. I think our Rishis of old were certainly quite wise in having refrained from giving out the septenary classification, because if that were given out indiscriminately to the world, the powers of nature would be understood, and unscrupulous persons would

abuse the powers which could be exercised by the true understanding of the septenary classification."

In speaking of the esoteric *seven Prānas*, the lecturer quotes from the Taittrya Aranyak (10th Prapataka, 10th Anuvaka, 2nd verse): "From Him originate the seven Prānas, the seven Archis (the spiritual light or fire), the seven Samith (*lit.*, objects burnt), the seven tongues (of fire, &c.), these seven worlds and the seven sevens." We are glad to notice the name of Rama Prasad below the first of a series of papers on Hindu Astrology. "It is one of the proudest triumphs of the Sanskrit language and science," he writes, "that truths which would otherwise require sentences to express them, are given expression to by single words. It is only necessary to have a collection of all the solar epithets scattered over the Vedic and classical Sanskrit to have a comprehensive treatise on the central light of our system. Such collections were made by the ancient Hindus, and in order to encourage the study of these collections, special fortune was described to be in store for the devoted scholar." "The sun has seven forms of motion. These seven forms of motion are the seven colours of the rainbow. But though these are the seven general forms of motion, the sun is really the source of innumerable ways of light, which are in fact so many different vibrations. These are the *sustainers* of life." A "Chat on the Pīal" is an interesting little sketch in which Mystic convinces Mundanus that Yama and Niyama are superior to Asana and Pranayama, or in other words, that the "Steps of Virtue" are superior to Posturing and Suppression of the Breath. It is over the signature of C. R. Srinivasayangar. S. E. Gopalacharlu contributes the first instalment of an interesting paper entitled "Sandhyavandanam or the Daily Prayers of the Brahmins": it will, however, prove somewhat stiff reading for non-Sanskritists. The writers of the *Theosophist* should remember that the courage of Western readers would be materially aided by their giving the English equivalent *as far as possible* of the Sanskrit terms. We are not among those who countenance the prevailing intellec-

tual sloth of the times, but even industrious students in the West require to be helped in this direction. On the whole the *March Theosophist* is a valuable number.

THE PATH opens with the first contribution of an Essay on the "Loss of the Soul" by Harij. It is a good paper, but the nomenclature used will give rise to much misconception. In the early days of the Theosophical Society the distinction between the terms individuality and personality was not formulated with sufficient precision, and the terminology of the late Subba Row, who preferred a quadruple classification, is not familiar to the generality of theosophical readers who have learned to group their ideas round a septenary division. The Karana Satira is not the Karanadeha of the Adwaites; it is the Antahkarana, the LOWER MANAS, which is not to be confounded with the Anandamaya-Kosha, the Kshetrajna or Higher Ego. The Light of the Logos is here the light of the higher Triad Atma-Buddhi-Manas, the divine *Individuality*, which if withdrawn from the lower Quaternary, the material *personality*, results in the ruin of that lower Soul, the "earthly, sensual and devilish" Psyche of James. W. Q. J. enters yet one more caution against the practice of Pranayam; we know the old adage about those who "rush in", and have done our best to forewarn them, and there our duty ends. Marie M. Walsh is strongly of the opinion that Theosophy is for all, children included. Mrs. J. Campbell Ver Planck contributes a "Volks Legend" of pleasant sadness, containing much wisdom, and the tale of the Trölle and the Bishop will add a fresh leaf to her laurels. A very sensible paper is "Reward for Unmerited Sufferings". It deals with Devachan, as a state essentially of result, and necessary to the personal consciousness alone. It will be well when we regard Karma as the peacemaker that restores harmony. This is followed by some practical common sense remarks and the recording of some facts by the Editor. W. Q. J. tells the readers of the *Path*, "How the Society is run" and "who pays". We can only echo: it is so, the few work and pay for the many; it is the antipodes of the capital and labour question. We next come to some interesting notes on the Upanishads, those mines of occult lore whose riches we hope will be gradually made the common property of the West by the labours of the Theosophical Society. Hadji fills two pages with notes on the "Transmigration of Souls". The "Transmigration of Life Atoms" in *Five Years of Theosophy*, however, covers the ground sufficiently.

THE BUDDHIST is late this month and we have received only two numbers. The most noticeable article is the continuation of the essay on "The Asoka Inscriptions".

LE LOTUS BLEU commences its second year with a general improvement in printing and arrangement. There is an interesting paper entitled "Note sur le Spiritisme", by D. MacNab, whose contributions to the old *Lotus* were always of great interest. After long personal investigation the writer has come to the same conclusions as the majority of Theosophists with regard to these phenomena. A curious coincidence is that "Life in a Severed Head" and "Ce que pense la Tête du Guillotiné" have appeared in *Lucifer* and *Le Lotus Bleu* simultaneously from quite independent sources.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 1. "Why is Theosophy True?" This pamphlet should be of considerable service to those commencing Theosophical studies, the author discoursing in easy and simple language upon the main Theosophical teachings.

Vol. IV., No. 2. "A Sketch of Theosophy" is a pamphlet that will be found most useful to enquirers. The aims of the Theosophical Society are carefully explained, and the great doctrines of Reincarnation and Karma are discussed clearly and concisely.

THE THEOSOPHICAL FORUM, No. 21, answers that Theosophy deals with root reforms and not surface changes; that the celebrating of such festivals as Christmas and Easter is not untheosophical; that Adepts are not reckoned by their physical stature, and that surely death is by no means useful or desirable for one who desires to do his duty in service. All of which shows how necessary it is to still devote much patience to the exposition of the elements of Theosophy. The contribution from India is queer in its spelling and accentuation, and directions for pronunciation appear strangely in the middle of the text. The subject-matter is good, but the editorial vigilance has been caught napping. The bargain with our Hindu brethren is that they should supply the ideas and we the polishing.

THE VAHAN, No. 8, reflects great credit on the "H.P.B. Press". It has a new head-piece and device, and is printed with a new font of American type. We should like to see a line from *all the Lodges in the Activities*.

No. 9, is full of interesting matter, though necessarily somewhat condensed.

THE PRASNOTTARA, No. 2, suggests answers to the practical question as to the best method of bringing the mind under control and fixing the attention. The answers are somewhat disappointing. One suggests gazing at some spot or object and "inward breathing", and is promptly offset by the editor. R.P.M. says wisely "We cannot serve two masters, if the pleasures of the senses blind us and we do not try to force our minds therefrom, it is useless to try to learn the practice of meditation", and contributes a suggestive quotation from the Shastras, "Meditate like the cow who has got her new calf. Chewing her grass and grain with the mouth while her *Chittam* is fixed on her offspring." The other answers deal with certain Brahmin practices, all of which have an occult explanation.

TEOSOFISK TIDSKRIFT, No. 3, contains several interesting articles, especially on the truths contained in fables and fairy tales. The Scandinavian Sagas are all allegories containing important truths of cosmogony and evolution. It would be exceedingly useful to have a series of articles thereupon from the pen of one of our Swedish Fellows. Like the *Path*, the Swedish Journal remarks how readily children absorb the general ideas of Theosophy, and how easily their intuition, unclouded by materialism and undulled by erroneous impressions, enables them to grasp the doctrines of Reincarnation and Karma.

AMERICAN SECTION : BRANCH WORK. Papers are published regularly every month in order to assist the discussions at outlying Lodges. One of the best is the short paper of Jas. M. Pryse, entitled "What is the Individual Man"?

THE ORIENTAL DEPARTMENT publishes an interesting paper by U. L. Desai, on "Races in Western India", treating of their religious and social customs, with references to old and mediæval languages, literature and philosophy.

INDIAN SECTION : BRANCH WORK. Paper II. treats of "The Religious Ideas

and Practices of India and their Growth", and was originally read by Babu Purnanda Narayan Sinha, M.A., B.L., President of the Bihar T.S. It is an able paper, dealing with the constitution of the mind (antahkaran), and the means for removing its impurities classified under these four heads: (1) Srauta (or Vedic), (2) Smarta (such as is enjoined by Manu), (3) Pauranic (such as is enjoined in the Purānas), and (4) Tantrik (ritualistic); it also deals with the various Yoga Systems, and calls upon the Hindus to help themselves and also give assistance to the Western members of the Society in the present revival.

THE SANMARGA BODHINY is the weekly organ of the Sanmarga Samaj, a Society for the amelioration of the material, moral and spiritual condition of the people, founded by R. Jagannathiah, F.T.S., of Bellary. The Society has a successful Sanskrit School in addition to their weekly which is printed in English and Telugu. It is headed by a sentence from *Isis Unveiled*, and deals with subjects of an ethical nature. In the first number a short biography of H.P.B. is given in Telugu. The whole undertaking speaks volumes for the activity of our Bellary Fellows.

LA NUEVA TEOSOFIA is a pamphlet of 42 pp., 8vo., in Spanish. It is a lecture originally delivered at the Scientific, Literary and Artistic Athenæum of Madrid by Senor D. Eduardo Gómez de Baquero and is entirely favourable to Theosophy, in fact written by a strong sympathiser. The lecture has already appeared in Nos. 524 and 525 of the *Revista de Espana*.

ESTUDIOS TEOSOFICOS, Nos. 3 and 4, promise to be a very interesting and useful publication. "El Buddhism en Occidente" is continued. The first lesson of Mrs. Ver Planck's "Theosophical Catechism" is translated, and several pages are taken up by interesting items of news from *Lucifer* and elsewhere. Each number is headed with the T.S. motto, "No hay religión más elevada que la Verdad".

## Our Budget.

### BUILDING FUND.

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