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On the Watch-Tower.

MY attempt to bring about an intelligible explanation of some of the phenomena of Spiritualism does not seem likely to succeed. Only one of the invited guests came to the banquet, while various Spiritualists that I have talked with agree only in repudiating each other as representative. I have been offered opportunities of attending *séances*, but these I don't want. We have facts in plenty; what we need is a rational explanation of the facts.

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"There is nothing new under the sun," said the Wise King—or somebody else in his name—many a long century ago. How then can the poor dwellers in the West, in the nineteenth century, hope to add anything to the garnered knowledge of the world? After this general preamble let us descend to particulars. Some folk admire Dr. Jenner's "discovery" of vaccination, and the unclean habit of injecting into our bodies diseased matter from cows. Alas for the vanity of human fame! Brigade Surgeon R. Pringle, says the *Advocate of India*, as quoted by the *Sanmârga Bodhini*, has shivered metaphorically all the statues of Dr. Jenner by attending a meeting of the Epidemicological Society, and reading the following extract from an ancient Hindû work:

The small-pox produced from the udder of the cow will be of the same mild nature as the original disease the pock should be of a good colour filled with a clear liquid, and surrounded by a circle of red. . . . There will be only a slight fever of one, two or three days, but no fear need be entertained of small-pox so long as life endures.

If this be a real extract, even ancient Hindûs had their weaknesses, and we may judge how hard it is to kill a superstition when

we find the ancient Hindû saying that no vaccinated person need fear small-pox. If that venerable Hindû would visit our Registrar General, he might make an interesting excerpt from his returns of mortality from small-pox among vaccinated persons.

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Yet again from India. The *Indian Daily News* of April 2nd tells a story which has, it says, been verified before insertion. At a wedding for which all preparations had been duly made, the bridegroom did not appear, and the bride and her party had to return home as they had set out. The disappearance was due to the bridegroom's friends who disapproved the match, and who in some way managed to get him out of Calcutta on the wedding day. The young man was, however, determined to marry, and the ceremony was again fixed; on this occasion the bridegroom was present, but when the service had reached the point where he had to say, "I will," he fell down in a fit instead of pronouncing the contracting words. For the second time the bride returned home unwedded, and when the resolute pair essayed a third time, another fit closed the bridegroom's lips. It is suggested that, failing to prevent the marriage in any other way, hypnotism has been resorted to, and the unlucky would-be Benedict has been hypnotized on his last two attempts to marry. This is by no means impossible; indeed, if the bridegroom be a Hindû, such interference might be easily carried out, the delicately-balanced psychic nature of the Hindû being very susceptible to astral influences. With an Englishman, the hypnotizer would need to be a person of exceptionally well-trained will, unless he had been in the habit of hypnotizing the bridegroom, and so had established a strong magnetic *rapport* between them.

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Crying enough is the need for the preaching and *practice* of Brotherhood in these days of excited fear, aroused by the various explosions in Paris and elsewhere, caused by men calling themselves Anarchists. It may be hoped that these practical illustrations of the results of incitement to violence will show the educated men and women who have allowed themselves to use these incitements that the persons they succeed in stirring up are not the workers whose lot they rightly commiserate, but men of the purely criminal type, who merely use the name of a party to cover deeds of violence, which they would be ready in any case to commit. When we find a man who has for years preyed on his fellows commit a crime which he ascribes to the holding of certain views, one may be pardoned for

doubting whether any philosophical theory of society has much to do with his actions. And these are the persons who justify their attempts to terrorize and to kill by the wild words of those who let their sympathy with suffering and their indignation against social wrongs blind them to every consideration of justice and of morality. William Morris has lately spoken out wisely and clearly on the wickedness of "whirling words"; he says:

Meantime it is difficult to express in words strong enough the perversity of the idea that it is possible for a minority to carry on a war of violence against an overwhelming majority without being utterly crushed. There is no royal road to revolution or the change in the basis of society. To make the workers conscious of the disabilities which beset them; to make them conscious of the dormant power in them for the removal of those disabilities; to give them hope and an aim and organization to carry out their aspirations. Here is work enough for the most energetic: it is the work of patience, but nothing can take the place of it. And moreover *it is being done*, however slowly, however imperfectly. The doing of it speedily and widely is the real safeguard against acts of violence, which even when done by fanatics and not by self-seekers are still acts of violence, and *therefore* degrading to humanity, *as all war is*.

Most certainly Brotherhood can never be made by unbrotherly acts, nor by men with hate on their tongues and in their hearts. True now, as in all past and as in all future time, are the words of the Buddha, ringing clearly soft across two thousand five hundred years: HATRED CEASES NOT BY HATRED AT ANY TIME; HATRED CEASES BY LOVE. But, O beloved Saint of Âryāvarta, where shall we find the men, among either rich or poor, who will nobly cast behind them an evil past, forget every wrong that has been done to them, and stretch out loving hands of Brothers towards faces dark with wrath?

* * *

Evil indeed are these days of our so-called civilization, and bitter the fruit between our teeth, culled from the trees we planted in our greed and selfishness many a year ago. What are our troubles save the harvesting of the seeds our own hands have scattered? Let the readers of *Lucifer* read again the words its FOUNDER wrote but fourteen brief months since:

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"Cables and telephones, canals and railways, more and more with every hour unite mankind into one 'happy' family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the 'upper ten' of science and wealth have subjected to their sweet will and pleasure the Air and the Earth, the Ocean and the Fire. This, our age, is

one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the 'great unwashed'? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or 'sweat' their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers at the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they 'move on'—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter."¹

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Thus out of the depths of her strong soul wrote our Teacher, but two months ere Death laid his cold finger across the lips of her body. For she had learned from Those Whom she revered as Teachers that Science which did not help and serve the Race was unworthy respect and gratitude. Many a time and oft is the question asked why the MAHÂTMAS do not give to Europe the light of their knowledge. The answer lies in the abuse of the knowledge already possessed, in its dedication to the luxury of the few rather than to the feeding and comforting of the many. What avail to give more, only to widen and deepen the gulf between classes, to increase "the misery and starvation the introduction of steam-

Lucifer for March, 1891. Article, "The Devil's Own,"

engines and machinery in general has brought for years on those who depend on their manual labour"? As one of our great Teachers has said: *For us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics.*¹

* * *

Just going to press, a newspaper report of the first day of the American Convention reaches me from our General Secretary, G. R. S. Mead, and a letter from Bro. Judge gives somewhat fuller details of the action taken by our American brothers on the resignation of Colonel Olcott. A strong desire was shown not to accept Colonel Olcott's resignation, but to retain him in his office as President, however much the burden of work belonging to that office might be put on other shoulders. Finally a series of resolutions was carried which run as follows in substance:

- a. Refusal of Colonel Olcott's resignation.
- b. Declaration that Colonel Olcott should remain President, even if not working.
- c. Declaration that William Q. Judge should be chosen as President for life to succeed to the Presidency when it ultimately becomes vacant.
- d. Request to Colonel Olcott to suspend his action and revoke his resignation.
- e. Direction to William Q. Judge to notify Colonel Olcott and the other Sections of these Resolutions.
- f. Reëlection of William Q. Judge as General Secretary of the American Section.

With the exception of the last, which deals with a Sectional matter, these resolutions, of course, do not bind the Society, and no definite arrangement can be come to until the European Section has added its voice to those of the other Sections. With a Society extending all over the world, it takes a long time to reach a decision, but it is pleasant to see the good feeling which is manifested on all sides, and the strong wish to recognize good service in the past as giving claim to the utmost consideration. It is clear that Bro. Judge will be the next President, whether now or at some future date, but whether he will take office at once or not will remain doubtful for some months. Meanwhile, as no practical difficulty is caused by the delay, we can all possess our souls in patience, and rejoice at the brotherly feeling shown in the American Section,

¹ *Occult World*, pp. 89, 91. Ed. 1889.

alike in the wish to delay parting with the President-Founder as long as possible, and in the unanimous choice of a successor.

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The Convention appears to have been well attended, and its proceedings were marked by great earnestness and unanimity. Its first action was to pass a resolution of gratitude "to our departed leader, H. P. Blavatsky, for the service she has rendered to the cause of human brotherhood, and to every one of us, by her devoted and unflinching work during the whole period of the Society's existence, from its organization to the day when she abandoned her mortal frame." After this glance backwards, the Convention turned its face forwards, and right truly declared: "This debt [to her] can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore for the spreading of the work and strengthening of the foundations of the Society, we pledge this Section by head, and hand, and heart." That is the true spirit: gratitude warmly rendered, and then its proof in earnest labour for the Theosophical Cause.

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The papers read at the Convention seem to have been well-selected in view of the signs of the times. Dr. Archibald Keightley gave one on "Schools of Metaphysical Healing," dealing with Mind Cure, Christian Science, Spiritual Science, and tracing their evolution. Dr. J. D. Buck read a paper on "Materialism and Spiritualism *v.* Occultism," from which the following extract will be read with interest:

Man is, indeed, immortal, for the real man never dies, but mediumship and the larger part of so-called Spiritualistic phenomena have been entirely misrepresented. If this be true, all premature seeking and straining after psychic or astral powers is pernicious and harmful in the extreme. So-called Spiritualism has been unable successfully to cope with either the science or the religion of the day. A natural psychic is one thing, and artificial mediumship strained after in the dark circles is a very different thing indeed. The first instance marks a degree of natural evolution brought over from all previous lives. It should be regarded as a gift of the Gods, and cherished and guarded accordingly. Mediumship, in the ordinary sense and as usually employed, is both unhealthy and undesirable. Squarely and honestly Theosophists admit the real facts of Spiritualism, and as squarely do they deny the interpretations and conclusions claimed by most Spiritualists as flowing from these facts.

Our General Secretary read a paper on Reincarnation, and is described as having "made a strong argument for the rationalism of the belief that men live many times on earth." Brother Mead

seems to be winning golden opinions among the Americans, and it is pleasant to read kind words of one whom we so highly value here.

* * *

This same Brother Mead of ours is not letting the grass grow under his feet during his "holiday." He writes that on April 26th he was to lecture to the Chicago Branches in the Auditorium Building on "Some Concepts of the Esoteric Philosophy." For the 28th a lecture had been arranged at Milwaukee on "The Theosophical Movement." The following day was to find him at Fort Wayne, meeting the Branch there at Aveline House. Then the long journey from Fort Wayne to Washington, where a lecture is to be delivered on "Reincarnation" on May 2nd, and on the following day a lecture is arranged at Baltimore. Then off to Boston for three days, May 6th, 7th and 8th, with lecture as well as Branch meetings. May 9th is to see him at Malden lecturing. Then back to New York for three more lectures, one at Brooklyn, one at Harlem, and the third in New York itself. On the 18th, he is to turn his face homewards, and we look to the trusty seamen of the Inman Line to bring him back as safely as they have brought so many other Theosophists.

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This is quite a proper and highly Theosophical way of spending a holiday. Some people fancy that when they have a holiday they ought only to lounge. But really what we want when we are a little tired is change of work, and this is a far healthier as well as more useful way of spending a holiday than to rush through fifty cities at railway speed, or to dawdle up and down an esplanade. Now and then it is good to go far away from the haunts of men, and under forest shade or on craggy mountain listen to the soft whispers of Nature, or commune silently with the minds of the great Teachers of our race as we ponder the wise words they have placed on record. Out of the whirl of modern life into the stillness of solitude is rest beyond all telling. But while the world of men needs helping we may not, pledged soldiers of the world's REDEEMERS as we are, linger long in the happiness of calm retreat. "The Lion of the Law, the Lord of Mercy [Buddha], perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aryanaka He became the Teacher of mankind. After Julai had entered the Nirvâna, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods."¹ As did the

¹ *The Voice of the Silence*, p. 30.

Tathâgata, so each, in his measure, should also do; for while men suffer in ignorance, in sorrow, and in sin, those who seek to do their duty, and who hear the cry of the great orphan, Humanity, cannot seek the rest from which others are shut out, nor look for peace by shutting out the sobs of pain instead of by removing their cause. And so, to the true Theosophist, the call to work is never silent.

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There is a wonderful amount of masquerading under the name of H. P. Blavatsky in the post-mortem realms, but the various mummers do not agree in their presentations. One communication assures us that "she has found her God," and is being carefully trained by a defunct minister. Another promises proofs of her identity, but the promise is as yet unredeemed. Another presents as credentials through its medium pictures various and unattractive, of which the best that can be said is that, in their crudity and hardness, they would do discredit to an ordinary sign-board painter. On one point, however, all these audacious spooks are unanimous: they communicate with persons who are not members of the Society which H. P. Blavatsky founded and for which she worked up to the very last days of her latest incarnation, and they carefully keep away from the place she lived in and from the friends she loved and trusted. When to this strange fact we add her positive declaration that she would never communicate through any medium, and her earnest request to her friends that they would always protest against all pretences that might be raised of this description, it will be evident why those who knew her best and who love and honour her most, meet all these conflicting claims from Kâina-loka with blank unbelief. Each new mumming spook claims to be the real and only one, and the latest of them claims to be the first real appearance, all the others being humbugs. With this spook I heartily agree on all points save one—that I include itself with the rest.

Is not all visible nature, all sensible existence, the symbol and vesture of the invisible and the infinite? Is it not in these material shows of things that God, virtue, immortality, are shadowed forth and made manifest to man? Material nature is a *fata-morgana*, hanging in the air; a cloud picture, but painted by the heavenly light; in itself it is air and nothingness, but behind it is the glory of the sun. Blind men! they think the cloud-city a continuing habitation, and the sun but a picture because their eyes do not behold him. It is only the invisible that really *is*, but only the gifted sense that can of itself discern this reality.

THOMAS CARLYLE.

The Kabbalah and the Kabbalists¹

AT THE CLOSE OF THE NINETEENTH CENTURY.

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabbalah—at a not very distant period of history. One says now, "It is of the devil!" the other that "the devil is a creation of the

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabbalah seems less pretentious and answers as well.

Church, and a disgraceful superstition"; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah as the *greatest witness* to the truths of Christianity;¹ the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabbalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabbalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts;

¹ This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola "found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels," and so on. "In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'" The reason why will be shown in the present article.

and, most important of all—which of the two presents its teachings in the most Catholic (*i.e.*, unsectarian) and impartial manner?” One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts vii.*). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in

such case, could the Sadducees, who revered that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.¹

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "*Sod* Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalms* xxv. 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalms* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "*Initiated*"; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum*, the *Sod* (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis* xlix. 5, 6).² And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, every-

¹ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Idabaoth*, spiteful and jealous.

² To "*slay a man*" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "*slays*" his brother Abel, who, esoterically, is a female character and represents the first *Anman* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

where in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: “That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy.”

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the *Kabalah*, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: “Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not” (xiv. 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*,

iii. 19, *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the *sons of men* befalleth beasts, even . . . as the one dieth, so dieth the other . . . so that a man hath no preëminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkiâh. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (*a*) that the *Kabalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (*b*) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work

now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabbalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean *Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidyâ*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.¹

cf p 247

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the "Sacred Metrology") discloses the fact that "Holy Writ" contains "*a rational science of sober and great worth*," yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.*, the close relation between the sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and imparta-

¹ The writer in the *Masonic Review* is thus quite justified in saying as he does, that "the Kabbalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*;" and he adds: "The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . for raising the dead, and actually—the devil. . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment." "*The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth.*" "The Cabbalah," from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

tion, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth'" —the "*creative law of measure.*"

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or *Âryan* systems alone can supply the rest, and unveil the whole truth of *Creation*.¹

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.² This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making 1+9=10. . . . In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically or by song.³ Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a

¹ Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'B'rashith barâ Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'B'rash ithbârâ Elohim,' etc., 'In the head (source or beginning) created itself (or developed) gods, the heavens and the earth,' really a more grammatical rendering." (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

² Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

³ Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

consonant of itself cannot be made vocal without the help of a vowel;¹ therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them rewritten by Shaphan, the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.² As Homer distinguished between the "language of Gods" and the *language of men*,³ so did the Hindûs.

The *Devanâgari*—the Sanskrit character—is the "Speech of the Gods" and Sanskrit the divine language.⁴ As to the Hebrew let the modern Isaiahs cry "Woe is me!" and confess that which "the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text" has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same

¹ And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

² See *Theosophist*, November, 1879, article *Hindû Music*, p. 47.

³ *Theos.* xiv. 289, 290.

⁴ The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shâstras*); and are called *Devanâgari*, "the speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. “As the First Cause was utterly unknown and unnameable, such names as were adopted as most sacred (in *Bible* and Kabalah) and commonly made applicable to the Divine Being, were after all *not so*,” but were mere manifestations of the unknowable, such

In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that “first face.” Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet for

his prophet—this writer having never been a Kabbalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabbalist was born among the sons of men than the late Eliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabbalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabbalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabbalists. The “*Sodalian oath*” of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabbalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i. e.*, of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabbalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher’s Stone—for *physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabbalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabbalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabbalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabbalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabbalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabbalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabbalist, but a dreamer.

Lastly, the profane reader should learn the difference between the

Kabalah and the Kabalistic works, before he is made to face other arguments. For the Kabalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabalah, as a word, is derived from the root *Kbl* (*Kebl*) "to hand over," or "to receive" *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that "the doctrine of the Kabalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*"; for in this sentence the first proposition only is true, while the second is not. It is not allied to "tradition" but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by "pictorial" any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.¹ Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabalistic works.

H. P. B.



MADAME BLAVATSKY AND THE GRIPPE.—Madame Blavatsky, being asked what was the cause of the Grippe, answered that it was "an abnormal condition of the oxygen in the atmosphere," or words to the same effect. I concluded that, in that case, artificially-produced oxygen might prove valuable as a remedy. My mother having been laid up with this disease, I searched the United States dispensatory for some easy means of producing oxygen, and stumbled across "Peroxide of Hydrogen" (H_2O_2). I administered it internally in drachm doses well diluted with water three times a day, also spraying some through the sick room, with undeniably favourable results. I found upon advising the use of it to a friend, it had also upon him a like effect; and also find that the Philadelphia papers contain advertisements of an oxygen treatment for the Grippe. To all those who question the *qui bono* of Theosophy I would like to say, "*Study Madame Blavatsky's writings, and then judge.*"—F. T. S.

¹ Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

Mesmerism.

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburno*. These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was

invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretence of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-

hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,¹ which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently

¹ *Ātmā*, in its vehicle *Buddhi*. [ED.]

to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of

mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himâlayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the

things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are

suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reïncarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its

power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE, F.T.S.

The World-Soul.

(Concluded from p. 127.)

PASSING next to the cognate schools of so-called Gnosticism, of those who "tried to know," let us take a thought or two that comes from the minds of the great Masters of the Gnôsis.

Epiphanius professes to describe the ceremony whereby the Heraclonitæ prepared a dying brother for the next world. The words of power wherewith the soul might break the seals and burst open the gates of the Nether World in its passage to rest, are given as follows:

I, the Son from the Father, the Father Preëxisting, but the Son in the present time, am come to behold all things both of others and of my own, and things not altogether of others, but belonging unto Achamôth [one of the aspects of Akâsha, the World-Soul], who is feminine, and hath created them for herself. But I derive my own origin from the Preëxisting One, and I am going back unto my own from which I have come.¹

¹ *Adv. Hær.*, xxxvi. 3. Cf. also Irenæus, *Adv. Hær.*, I. xxi. 5.

There were many of such mystic formulæ containing occult truths which students of Theosophy will instantly recognize, such as, for instance, the garnering of the harvest of life-experiences by the Higher Ego, quoted by Epiphanius from the lost *Gospel of Philip*, which tells us:

I have known myself, I have *collected* myself from all parts, neither have I begotten sons unto the Ruler of this World, but I have plucked up the roots, and gathered together the scattered members. I know thee who thou art, for I am one from above.¹

But let us take a passing glance at the chief of these great "Heresies."

In the system of Simon, the Soul of the World was called Fire (Pûr), as we learn from his *Great Revelation*.²

Menander, his disciple, called it the (Divine) Thought, Ennoia,³ and Saturnilus, the disciple of Menander, named it the Unknown Father (Pater Agnôstos).⁴

As we pass down the corridors of history we find the disciple of the latter, Basilides, one of the most famous Masters of the Gnôsis, renaming this Un-nameable of many names, and calling it by the mysterious appellation Abraxas, in the transliteration of the mystery-tongue. This was the Unborn Father, Pater Innatus,⁵ "He who is not."

This he did for the comprehension of the Many, for the Few he had a further teaching:

It was when naught was; nor was that naught aught of that which is, but (to speak) nakedly, and so as to avoid suspicion, and without any contrivance, It was in fine not even One.⁶

It was in one of Its aspects, the One (1), which is Naught (0), the Perfect Number 10 in the divine manifestation of the "Primary Creation" of the Gods. But even such a metaphysical definition as the above was a materialization to the subtle intellect and spiritual intuition of Basilides, for he says:

That is not absolutely unspeakable which is so called; inasmuch as we call it "Unspeakable," but THAT is not even "The Unspeakable." So that That which is not even "The Unspeakable" cannot be named "The Unspeakable," for It is beyond all name that can be named.⁷

Carpocrates, who follows next in date, like Saturnilus, speaks of the Unknown Father, the Ungenerable, Pater Ingenitus, according to the text of Irenæus.⁸

¹ King's *Gnostics and their Remains*, p. 333.

² *Philosophumena*, VI. 1.

³ Irenæus, *Adv. Hær.*, I. xxiii.

⁴ *Philos.*, VII. 2.

⁵ Irenæus, *Adv. Hær.*, I. xxiv; the ἐν τῷ ἀγέννητον, according to Epiphanius (*Adv. Hær.*, XXIV. i.).

⁶ *Philos.*, VII. 1.

⁷ *Ibid.*

⁸ *Philos.*, VIII. 4.

Finally, the God of the Valentinian Gnôsis was called Bythos, the Depth, from Which came all the Æons. This was not called the Father until the primal Syzygy or Double, Sigê (Silence), emanated in the All-Unity. This was the Noon of the Egyptians. "Thou art the First-born of the God; Thou, from Whom I came forth." "Thou art the One creating Himself," we read in the *Book of the Dead*.

Among prayers to the Supreme Principle are to be remarked the mystic invocations in the Coptic MSS., brought back from Abyssinia, and preserved in the Bodleian Library, Oxford, and in the British Museum. These are treatises on the Egyptian Gnôsis, and one of them is already in part familiar to the readers of *Lucifer* in the translation of *Pistis-Sophia*. In the concluding section, the Saviour, the First Mystery, thus addresses the hidden "Father" in the mystic celebration of the initiatory rite of which a superstition remains in the "Sacrament" of the churches. The "prayer" is in the mystery language, untranslatable by the profane, and runs as follows:

Hear me, Father, Father of all Fatherhood, Boundless Light! *aeiouiô, iab, abi, ôia, psinôther, thernôps, nôpsither, zagouré, pagouré, nethmomaôth, nepsiomaôth, marachachtha, thôbarrhabau, tharnachachan, zorokothora, leou, Sabâth.*¹

The Theosophical student will at once perceive the method of permutation of the first mystery names, and will remember the seven, five, and three vowelled names used in the *Secret Doctrine*. Though the full interpretation, however, will probably remain unknown for many a long year to come, from the work itself we learn:

This is the Name of the Immortal $\overline{AAA} \overline{\Omega\Omega}$,² and this is the Name of the Voice which is the Cause of the Motion of the Perfect Man \overline{III} .³

And again immediately following the invocation we read:

This is the interpretation thereof: *iôta*, the Universe has come forth; *alpha*, they shall return within; *ôô*, there shall be an End of Ends.⁴

No Kabalistic method I have yet applied for obtaining a numerical solution has produced any satisfactory result, except that the sum of the digits of the seven vowelled name is seven, and the sum of the whole invocation is likewise seven. The work has all to be done, and though no Theosophist has yet publicly solved the method of this deeply-concealed mysticism, we should bear in mind that no scholar has even attempted a solution other than the wildest speculation bred of a diseased philology.

Let us next take the purely Gnostic teaching of Paul in his first *Letter to the Colossians*.

¹ *aeioua, iaw, awi, wia, psinwther, thernwps, nwpsither, zagourh, pagourh, nethmomaôth, nepsiomaôth, marachachtha, thwabarrhabau, tharnachachin, zorokothora, leou, Sabawth.*

² "The Father of the Plerôma." Cf. *Notice sur le Papyrus Gnostique Bruce*, M. E. Amélineau, p. 113.

³ Schwartz's *Pistis-Sophia*, pag. 125.

⁴ *Ibid.*, pagg. 357, 358.

Giving thanks to the Father who fits us for a share in the Inheritance of the Holy in the Light; who preserved us from the Power of the Darkness, and translated us into the Kingdom of the Son of his Love, in Whom we have our Redemption,¹ the Remission of Sins, Who is the Image of God, the Invisible, the First-born of every Foundation. For in Him are founded all things, in the Heavens and on Earth, visible and invisible, whether Thrones or Dominions, Rulerships² or Powers. All things were founded through Him and for Him. And He is before all, and in Him all things unite (lit., stand together). And He is the Head of the Body of the Assembly³; Who is the Beginning⁴; the First-born from the Dead,⁵ that He might be in all things Himself supreme. For it seemed good that all the Fulness⁶ should dwell in Him.⁷

The spirit and terminology of the whole passage is entirely Gnostic, and can only be understood by a student of Gnosticism. The identity of every Soul with the Over-Soul has been, is, and will be a fundamental doctrine of the Gnôsis. The glorified Initiate, the Christ, is the man, who, perfected by the sufferings and consequent experience of many births, finally becomes at one with the Father, the World-Soul, from which he came forth, and at last arises from the Dead; he, indeed, is the first-born, the perfected, self-conscious Mind, or Man, containing in himself the whole Divine creation or Plerôma, for he is one with the Hierarchies of Spiritual Beings who gave him birth, and instead of being the Microcosm, as when among the Dead, has become the Macrocosm or the World-Soul itself. Through the power of this spiritual union do we win our Redemption from the bonds of matter, and thus attain the Remission of Sins, which, according to the wise Gnostics, was in the hand of the last and supreme Mystery alone, our own Higher Self, that which is at the same time our Judge and Saviour, sending forth the Sons of its Love, all Rays of the great Ocean of Compassion, into the Darkness of Matter, that Matter may become self-conscious and so perfected. In plainer words, these Rays are each the Higher Ego in every child of the Man (Anthrôpos), proceeding from their Divine Source, Buddhi, itself that Ocean of Love and Compassion which is the Veil of the Innominable and Incognizable Atmâ.

It must not, however, be supposed that such ideas were foreign to the greater minds of Greece and Rome. As has already been said, all that can be attempted in these papers is to select a few passages here and there. Pythagoras and Plato, and the Neo-Platonic and Neo-Pythagorean writers can supply us with innumerable quotations, but as already much has been given from their works in our Theosophical writings, it will be sufficient to acknowledge the deep debt of gratitude

¹ The Authorized Version adds "through his blood," but this is not in the original.

² *Archai*, "Beginnings," a Hierarchy of Æons, the same term as is used in the opening words of the *Gospel according to John*, "In the Beginning was the Word."

³ *Ecclesia*, one of the Æons.

⁴ *Archê*, the Primæval Æon.

⁵ The uninitiated.

⁶ *Plerôma*, the totality of the Æons, the synthesis of their Hierarchies. Cf. Epiphanius, *Adv. Her.* I. iii. 4, who shows the Valentinians quoting this text.

⁷ *Colossians* i. 12-19.

humanity owes these great thinkers, and to show that there are other less known philosophers in this connection who can yield us evidence. For instance, Xenophanes, the principal leader of the Eleatic sect,¹ described God as a Great Being, incomprehensible,

Incorporeal in substance, and figure globular; and in no respect similar to man. That He is all sight and hearing, but does not breathe. That He is all things; the Mind and Wisdom; not generate but eternal, impassible and immutable.²

Lucian also makes Cato say:

God makes Himself known to all the world; He fills up the whole circle of the Universe, but makes His particular abode in the centre, which is the Soul of the Just.⁴

Nor were these philosophical concepts evolved by "civilization," for we find the same ideas again and again reiterated in the "Orphic Fragments," which must be given an antiquity at least contemporaneous with the Trojan War period. Let me here attempt a translation of one of these hymns.

Zeus is the first. Zeus that rules the thunder is the last. Zeus is the beginning (lit., head). Zeus the middle. From Zeus were all things made. Zeus is male. Zeus, the imperishable, is a maid. Zeus is the foundation of the Earth and starry Heaven. Zeus is the Breath (Air) of all. Zeus the whirl of unwearied Fire. Zeus is the root of the Sea (Water). Zeus is Sun and Moon. Zeus is King. Zeus Himself the Supreme Parent of all. There is but One Power, One Daimôn, One Great Chief of All. One royal frame in which all things circle. Fire, and Water, and Earth, and Æther, Night and Day, and Mêtis (Wisdom) the first Parent, and all-pleasing Erôs (Love). For all these are in the great body of Zeus. Would'st thou see his head and fair faces? The radiant heaven, round which his golden locks of gleaming stars wave in the space above in all their beauty. On either side two golden taurine horns, the rising and the setting of the Gods, the paths of the celestials. His eyes the Sun and the opposing Moon; His Mind that never lies the imperishable kingly Æther.⁴

Let us now turn to the lore of our Scandinavian forefathers, to the prose *Edda*, which simply repeats a still more hoary tradition lost in the night of time. Thus it speaks of the World-Soul, of the Supreme Deity and the Primordial State of the Universe:

Gangler thus began his discourse: "Who is the first or eldest of the Gods?"

"In our language," replied Har, "He is called Alfadir (All-Father, or the Father of All); but in the old Asgard He had twelve names."

"Where is this God?" said Gangler; "what is His power? and what hath He done to display His glory?"

"He liveth," replied Har, "from all ages, He governeth all realms, and swayeth all things great and small."

¹ αἵρεσις—lit., a school, a heresy; e.g., αἵρεσις Ἑλληνική, a study of Greek literature (Polyb. xl. 6, 3).

² Oliver, *The Pythagorean Triangle*, 49.

³ *Ibid.*, 51.

⁴ From the text of Cory, as found in Eusebius, *Præp. Evan.*, III, Proclus, *Tim.*, and Aristotle, *De Mund.*

"He hath formed," added Jafnhar, "heaven and earth, and the air, and all things thereto belonging."

"And what is more," continued Thrídi, "He hath made man, and given him a soul which shall live and never perish, though the body shall have mouldered away or have been burned to ashes."

"But with what did He begin, or what was the beginning of things?" demanded Gangler.

"Hear," replied Har, "what is said in the *Völuspá*:¹

"'Twas time's first dawn,
When naught yet was,
Nor sand nor sea,
Nor cooling wave;
Earth was not there,
Nor heaven above.
Naught save a void
And yawning gulf.'"²

And now we have almost done with our serried ranks of witnesses; multitudes have not been called into court, but are waiting if need be to convince the present degenerate age that man is of a divine nature and not a congeries of molecules. Let us, therefore, conclude our case by citing from mystical Mohammedan Sufiism, which will tell us why Allah is supreme in the hearts of so many millions of our fellow-men.

The passionate longing for union with the World-Soul, with the Source of our Being, is magnificently portrayed by the mystical Persian poets. Thus *Jâmi*, in his *Yûsuf ú Zulcykhâ*, sings:

Dismiss every vain fancy, and abandon every doubt;
Blend into One every spirit, and form, and place;
See One—know One—speak of One—
Desire One—chant of One—and seek One.³

And again:

In solitude where Being signless dwelt
And all the universe still dormant lay,
Concealed in selflessness, One Being was,
Exempt from "I" or "Thou"-ness, and apart
From all duality; Beauty Supreme,
Unmanifest, except unto Itself
By Its own light, yet fraught with power to charm
The souls of all; concealed in the Unseen,
An Essence pure, unstained by aught of ill.⁴

Perhaps some may be surprised that I have omitted from the numerous citations already adduced any reference to Buddhism. I have done so, not because the idea of the World-Soul is absent from

¹ The *Völu* or *Völo-spá*, meaning "The Song of the Prophetess," is a kind of sibylline song containing the whole system of Scandinavian mythology.

² From I. A. Blackwell's translation, appended to Bishop Percy's translation of M. Mallet's *Northern Antiquities*, Bohn's Edition, pp. 400, 401.

³ *Religious Systems of the World*, Art., "Sikhism," p. 306.

⁴ *Ibid.*, p. 328.

that system, but because, for the most part, it is difficult to find therein anything in the nature of prayers or adoration to a Supreme Principle. The protest of Gautama against the externalization of the Divine was so strong, that his followers, as it seems to me, have in course of time leaned to extremes, and preferred to express their aspirations rather in terms of denial of material qualities than in positive terms of definition of spiritual attributes. But what after all is Nirvâna but a synonym of the World-Soul? And this is well shown by the more transcendent term Paranirvâna, which provides for infinite extension of the concept.

The word *nir-vâna* means literally "blown out," "extinguished," as of a fire; but it also means "tamed," as, for instance, *a-nirvâna*, used of an elephant, not tamed, or one just caught or wild. There is no doubt whatever that the term describes a state in which the lower nature is entirely tamed, though it is to be regretted that a more positive teaching does not obtain in the so-called Southern Church of Buddhism. Its greatest metaphysicians, however, declare that the state of Nirvâna is of such a nature that no words can even hint at its reality, much less describe it, and that it is not wise to inculcate material ideas, however lofty, in the minds of the people. Therefore it is that in exoteric Buddhism we are met with such apparently self-contradictory statements as:

They who, by steadfast mind, have become exempt from evil desire, and well-trained in the teachings of Gautama; they, having obtained the fruit of the fourth Path, and immersed themselves in that ambrosia, have received without price, and are in the enjoyment of Nirvâna. Their old Karma is exhausted, no new Karma is being produced; their hearts are free from the longing after future life; the cause of their existence being destroyed, and no new yearnings springing up within them, they, the wise, are extinguished like this lamp.¹

One naturally asks: If they are extinguished, how can they enjoy Nirvâna? But such contradictions are the lot of all exoteric presentations of religion, and in fact, it seems to be in the nature of things that Truth can only be stated in a paradox. Nothing but a study of Esotericism will reconcile the exoteric systems with each other and with themselves; nor will anything else persuade an orthodox Buddhist that there is salvation without the "teachings of Gautama," or a Brâhman without the *Vedas*, or a Christian without the *Bible*. How different is the spirit that animates some among the Lamas, who consider it a sin, not only to say, but even to think that their religion is superior to that of any other man!

Let me then venture on a positive exposition among all this over-cautious negation, and suggest that the Nirvânic state is the plane of consciousness of the World-Soul. Of course this is not orthodox Buddhism, either of the Northern or Southern Church, as known to us, but it enables us to reconcile Buddhism with the other world-systems,

¹ *Ratana Sutta*, 7, 14.

and also to see how the Esoteric teaching is the connecting link between all of them, and how it completes their insufficient statements.

The "great heresy" of the Pilgrim Soul is the feeling of "separateness." With men, the senses, and especially the brain-mind, is that which keeps us from the rest, for they produce the illusion of an *external* universe, whereas it is the heart that binds us to our fellows, and which alone can make us one with all men and with all nature. And though I do not wish to fall into the error of transferring our present conditions to that of the World-Soul, and thus becoming guilty of materializing and anthropomorphizing that which transcends our present consciousness, still I think that the suggestion of an analogy may not be harmful. As in man the *head* externalizes and separates, and the *heart* binds and looks within, so, I would imagine, there is an external state of consciousness of the World-Soul and also an internal consciousness. Thus we find a "head-doctrine" and a "heart-doctrine" in every religion, and a goal that can be reached by pursuing either. Nirvâna can be reached by two Paths. By one an external state of consciousness can be arrived at, by the other a union with "all that lives and breathes." Of course, the external state mentioned is one internal and subjective to our present senses, but it differs from that full reality of the heart that beats in compassion with all hearts, just as the gratification of the senses and intellect differs from the calm of a noble soul conscious of striving for truth and purity in the midst of the most unfavourable surroundings.

Nor is the *intuition* of the heart doctrine absent from any of the best religionists of to-day. The most advanced thinkers of Christendom utterly reject the idea of an eternal joy in Heaven, spent in vain adoration and inactive bliss. With true intuition they conceive that the joy of Heaven would be incomplete so long as others suffer. The grim Calvinism of a Tertullian who counted it one of the joys of his Heaven to look down upon the tortures of the damned in Hell finds approbation only among the ignorant. The larger minds of the Church will have none of it, just as the true Buddhist counts the Pratyeka Buddha, he who obtains the Nirvâna of the "eye," a symbol of spiritual selfishness. For like as the spooks in a *séance*-room rejoice to masquerade as great characters, and call themselves Homer, and Dante, and Jesus, so do countless religionists love to call themselves Christians and Buddhists, whereas they have as little claim to the title as the irresponsible spooks.

To me, then, the attainment of Nirvâna, or the "Peace of God," or Moksha (Liberation), or whatever name you choose to call it by, is the attainment of the degree of consciousness of the World-Soul. For although I have referred it to Heaven as an illustration, I would rather connote this with Svarga or Devachan, or whatever name is given to the state of bliss between two earth-lives. But this is not *becoming* the

World-Soul, or a World-Soul, any more than the possession of a human body constitutes an entity a *man*. To become the World-Soul, the Nirvâna of the "eye" must be renounced, just as the world of external sensation must be renounced to become one with the Higher Ego, who commands: "Leave all that thou hast, and follow Me," in that "ye brought nothing into the world, neither shall ye take anything out."

Nirvâna must be renounced; for until every Soul of man has attained Nirvâna, the World-Soul has no rest, and he who would be one with it must take up the burden of a like responsibility; and just as the Adept purifies the atoms of his body from the taint of passion in order to reach the knowledge of the Self, so must the Nirmanakâya aid in purifying the Souls, whose purification will enable that World-Soul to ascend to a more glorious state of activity. And though we make these distinctions in order to give some faint idea of the mystery, still all is the Self sacrificing Itself to Itself, and selfishness and selflessness are words that lose their meanings in an intuition that escapes all words.

But to return to exoteric Buddhism. Though there is little evidence of any cult of a Supreme Principle, in the ordinary sense of the word, in the Southern Church, in the Northern Church it is different. The cult of one or other of the Bodhisattvas is extensively practised, if we are to depend upon the authorities; and we find prayers addressed to Manjushri, the personification of Wisdom, and to Avalokiteshvara, the "merciful protector and preserver of the world and of men," who are invoked and prayed to, as, for example, by Fa Hian,¹ just as Shiva or Indra is worshipped by orthodox Hindûs.

How the Esoteric interpretation throws light on the misunderstandings of the exoteric rituals, students of the Esoteric Philosophy know from the works of H. P. Blavatsky; and the World-Soul, Âdi-Buddha, which emanates the five (according to the Esoteric Philosophy, seven) Dhyâni Buddhas, shows the identity of conception with the other great religions.

Perhaps it may also have caused surprise that the *Upanishads* have not been cited; but that has not been for lack of passages, for the whole object of these mystical scriptures is to inculcate the identity of man with the ALL.

This is the key-note of the Âryan religion, and every *Upanishad* persistently reiterates it. As H. P. B., but for whose teaching these articles would not have been written, says in that inexhaustible storehouse of instruction and information, the *Secret Doctrine*:

Not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvânic State (negation, only from *our* plane), not until then is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful

¹ *Buddhism*, by T. W. Rhys Davids, p. 203.

riddle approached, before which even the highest Dhyân Chohan must bow in silence and ignorance—the unspeakable mystery of THAT which is called by the Vedântins, Parabrahman.¹

Of course this may be denied by the Theist, but remember that definition, even of the most metaphysical character, will land the definer in the most preposterous contradictions. The reader may also object; what does Madame Blavatsky know of the highest Dhyân Chohan (Spiritual Existence)? To which, if I may venture to say so, her reply would be, as it has been to many another question: “Thus have I heard.” In other words, the teaching is that of those whom H. P. B. knew had *knowledge*. But that is not all; for the teaching contained in the *Secret Doctrine* was never meant to rest on mere assertion, and the statement above quoted finds its support in all the great world-religions, as may be amply seen even from the few quotations adduced in this article.

I have also, it will be remarked, avoided any selections from the heterogeneous Scriptures which are now called the *Old Testament*, preferring to give citations from the *Kabalah*. Perhaps also some readers may be surprised that I have also refrained from giving the prayer of Christendom from the *New Testament*, commonly known as the “Lord’s Prayer.” But my reason for this is that it was not a Christian prayer originally, but a Jewish one, and that even James, the “brother of the Lord,” gives a teaching directly opposed to one of its principal clauses. This prayer is found almost *verbatim* in the Jewish Kadish, and runs as follows:

Our Father, which art in heaven, be gracious to us, O Lord our God; hallowed be Thy name; and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us, now and for ever. Thy holy men of old said: “Renit and forgive unto all men whatsoever they have done against me.” And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory, for ever and for ever more.²

Moreover, if James is any authority, we find ourselves placed on the horns of a theological dilemma, for he says:

Let no one, when he is tempted, say “I am tempted of the Deity”: for the Deity cannot be tempted of evils, neither tempteth he any man.³

A teaching more in harmony with the direction to “enter into *thy* closet, and when thou hast shut *thy* door, pray to *thy* Father in secret.”⁴ This does not mean that being in a physical closet, the prayer is thus “in secret.” But that this prayer, or contemplation, is to be made to,

¹ I. 330.

² Gerald Massey, *The Natural Genesis*, II. 469. Version from *A Critical Examination of the Gospel History*, p. 109. Cf. Basnage, *Hist. des Juifs*, p. 374.

³ *James* i. 13. The words used for tempted, etc., are all from the verb *πειράζομαι*, and are identical with the word used in the prayer as found in the texts of *Matthew* (vi. 13) and *Luke* (xi. 4), viz., *πειρασμός*.

⁴ *Matthew* vi. 6, τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ.

or on, the "Father in Secret," within the "Chamber of the Heart," as the Greek text proves beyond any question.

And now, in closing, let me again say that I think that both the believers in a Personal God and those who refuse to give any attribute to Deity may find some common ground of agreement in the concept of the World-Soul. Of course, it is only to the broad-minded that any appeal is made; those incrustated in the impermeable hide of an orthodox and materialistic bigotry must be left to learn the lesson of experience by some more drastic methods.

In our days unorthodoxy is no longer a term of reproach; it has now securely saddled reproach on the back of orthodoxy. And for this desirable state of affairs we owe many thanks to fearless free thought, to the unwinking scrutiny of scientific observation, and the logic of scientific methods. But the pendulum begins to swing to the extreme, and it is time to protest against freedom developing into licence, and the newly-fashioned idols of orthodox science being substituted for the crumbling idols of orthodox religion. Religious thinkers are beginning to broaden in every direction, and though Churchmen still hold persistently to the term "Personal" God, which owes its genesis to an ignorant blunder, they will, under pressure, so sublimate the concept that it is easy to perceive that the words have no longer for them their just meaning, and that for some reason best known to themselves, or for some undefined fear, or conservative policy, they prefer to call white black. The Theist contends that men must have something to lean on, and that to take away the personality of Deity would be to destroy the hope of the Christian world. But why so? Is there not a Christ in every man to lean upon? Nay, is not the Christ the very *Man* himself, if he would but know *Himself*? What more is requisite?

But the orthodox world has so long been reciting invocations to Jehovah that they have forgotten the teachings of their Founder who spoke of the "Father in Secret"—no new teaching, as the above quotations amply prove, but a repetition of the old, old mystery. And yet the more advanced Christians are almost invariably ashamed of Jehovah and do not care to have his exploits referred to. They try to explain it by airily referring to a partial revelation to the Jews, precluding a full revelation to themselves. If you refer to the injustice of leaving other world-religions out in the cold, they generally maintain a freezing silence and regard you henceforward as a dangerous disturber of the public morals. Or they will talk of monotheism and polytheism, and beg the question by assuming that Judaism, in its present dead-letter orthodox garb, is monotheism, whereas in reality it should rather be called monolatry.

No doubt some who read this and call themselves Christians, will see here an additional reason for condemning Theosophical writers as

anti-Christian, and in disgust will inform their friends that Theosophy is an enemy of Christ and a child of that interesting creation of the human brain which is called the Devil. And perhaps they are partially right from their own point of view, for it certainly is destructive of *their* dogmas and superstitions; but whether such dogmas and superstitions were taught by the Christ is another question. The Theosophist thinks that no Christ ever promulgated such un-Christlike dogmas, and so claims that he is not anti-Christian. Let the future judge between us!

But equally so is Theosophy destructive of dogmas and superstitions in Brâhmanism, or Buddhism, or Taoism, or Mohammedanism, and so to the bigoted externalist of each of these religions it must be anti-Brâhmanical, anti-Buddhistic, and so on. Whereas the Theosophist claims that he is not really an enemy of any religion, but, on the contrary, as true a believer as any of such religionists.

In such a pitiable state of affairs, our task should be to bring once more to the sight of men the old ideals of Humanity, trusting that the memory of the past may come back once more, and that all men, without distinction of race, caste, creed or sex, may recognize a common possession in them. And may they weld us together in those bonds of harmony and brotherhood which have only been loosed by licence, and which freedom will once more place on our willing hands!

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

Basudebamanana; or, the Meditation of Basudeba.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 117.)

VARUNAKA V.

IN the preceding chapter it was stated that the miseries of Atmâ are merely the results of its association with body and that the body arose through Karmas. Please explain what Karma is. How many kinds of Karma are there? (This question is put by the disciple to the Guru.)

Karma is of three sorts, the virtuous, the sinful and the mixed. The (subtle) bodies of Devas (Celestials) and others are due to virtuous Karmas; the bodies of beasts, etc., are due to sinful Karmas, while the bodies of men, etc., are due to mixed Karmas (viz., virtuous and sinful). The above-mentioned three Karmas have each the three subdivisions of the transcendent, the middling and the lowest. Thus through these manifold varieties of Karmas have arisen multiform differences of births. Thus the bodies of Hiranyagarbha (Brahmâ in the subtle body) and

others are the products of transcendently good Karmas, those of Indra, etc., are of middling good Karmas, and those of¹ Yakshas, Râkshasas, Pishâchas, etc. (all evil spirits), of the lowest good Karmas. All objects which cause injury to others, such as thorny or poisonous trees, etc., and tigers, scorpions, owls, etc., are the results of transcendently sinful Karmas. The trees and plants that are serviceable to humanity, for the flowers, leaves and fruits they yield—such as jack-trees, mango-trees, cocoa-trees, etc., as also domestic country pigs, buffaloes, asses, camels, etc., are the results of middling sinful Karmas. (The tree) ficus religiosa, holy basil, etc., as also cows, horses, etc., are the results of ordinary sinful Karmas. In this world the bodies of men, which are the mediums of emancipation embodied or disembodied to Jīvas (Egos) through the following (six stages) in their gradual order, (viz.), the performance of Karmas without being actuated by the fruits thereof, the four means of emancipation, the acquisition of a good spiritual preceptor, the hearing of religious discourses, reflection thereon and the spiritual wisdom of Âtmâ, are the products of transcendent mixed Karmas. The bodies of men, which are conducive to the performance of Karmas pertaining to the different orders of life actuated by the fruits of such Karmas, are the results of middling mixed Karmas. The bodies of Chandâla,² Pulkasa, Kirâta, Yavana and others are the results of the lowest mixed Karmas. Therefore it is the firmly settled doctrine of Vedânta that a true discriminator (of Âtmâ) should endeavour to attain emancipation alone, through proper enquiry into the comparative merits of the results of Karma, and through the performance of the functions of the order of life and caste to which he belongs, ascribing all acts of his to Īshvara without desiring the fruits thereof, in order that he may secure for himself in the human birth the result (viz., body) of a transcendently mixed Karma.

Then by what are these Karmas performed? It should be known that they are performed by the three organs (viz., mind, speech, and body). We see clearly from the experience of men in this world, from such sentences as, "I do, I am the actor," that Âtmâ (the Ego), which identifies itself with the body is denoted by the term "I." Therefore agency should be attributed to Âtmâ (the Ego); while so, how is it that agency is attributed to the three organs? Âtmâ is (according to the Shrutis) changeless, actionless and differenceless in itself. Therefore agency cannot be attributed to Âtmâ. But then Âtmâ appears to be the agent and no other agent than Âtmâ is found. It should be known that the agency which is found in Âtmâ arises only through illusion but is not natural to it. But if it is natural to it, all efforts made by men—(who do so, believing in the words of the sacred books which

¹ These and other statements of this author as regards birth, etc., may not be acquiesced in by some.

² Chandâla—low caste men arising from a Brâhman mother and Shûdra father. Pulkasa is also a low caste man. Kirâta—a low caste mountaineer. Yavana is a foreigner, such as Europeans, etc.

say): "The false notion of agency in me (Âtmâ) should be expunged through Vedântic study. If not freed from it the trammels of the cycle of birth and death will never cease"—(all such efforts) will prove abortive. Granted that agency is natural to Âtmâ, why does not that (agency) perish through one's ardent efforts? As that which is natural implies one's own reality, no one will endeavour to annihilate his own reality. And where there is annihilation who will attain the desired end of human life? But if we deny embodied emancipation devoid of all agency then all the established practices of Vedânta, such as master and disciple, etc., will have to be knocked down. Moreover, there will arise a conflict with the Shrutis which say that "It (Âtmâ) is partless, actionless, quiescent, faultless, stainless, witness, knower, absolute and gunaless." In Sushupti (dreamless sleeping state) though Âtmâ exists there is no agency found in it. If agency were natural to Âtmâ it should be found also in Sushupti, like the heat in fire. But such is not the case. Therefore agency is not natural to Atmâ. There is another view which can be taken with reference to this, and that is this: carpenters and other artisans are the agents (of the works turned out by them); yet in the absence of their implements they do not appear as such. So in Sushupti Atmâ may be really an agent and yet may not manifest itself as an agent on account of the absence of the organs (viz., the implements). But it is not so, for in the state of habitual silence (observed by Yogis),¹ Atmâ does not manifest itself as an agent even though it is associated with the internal organs. Therefore agency is not natural to Âtmâ.

Then what? It is only Adhyâsika (superimposition, or illusory attribution). What is Adhyâsika? It is the attribution of the properties of one to another. To a person moving in a boat in the river, the trees on its bank appear to move, then the mobility of the boat is ascribed to the trees and the immobility of the trees is ascribed to the boat; so all the actions of the three organs are attributed to Atmâ, and the non-action of Âtmâ is attributed to the three organs. This is only due to Ajñâna (non-wisdom or ignorance). Therefore it should be known that the attribute of agency to Âtmâ is merely the result of delusion.

(Then comes the question) how do you postulate agency to the three organs, while the three organs themselves are only inert? If the three organs are themselves agents, then will they not require other organs to make them act? Just as the non-sentient Vâyu (air) and water act as agents without the aid of any others in rooting up trees and carrying them to a distance, so these organs may act as agents without the aid of other organs.

Now to the Karmas (actions) performed by these three organs (viz., mind, vâk and body). Thought tending to the good of another,

¹ We have instances of such Yogis in this very town of Kumbakonam, Madras Presidency.

thought tending to no good or evil, or neutral thought of the higher world, and thought of indifference to sensual objects, devotion and spiritual wisdom—all these thoughts of the mind are Karmas of the virtuous class. Thought of attachment towards material objects, thought of injury to others, the ascription of fallibility to the *Vedas*, and the denial of the existence of virtue or non-virtue—all these thoughts of the mind are Karmas of the sinful class. Thoughts tending to the good (of all), thoughts neutral, and thoughts of virtuous actions practised by a man along with the thoughts of sensual objects, etc., constitute Karmas of a mixed character. The daily recitation of the *Vedas*, the study of holy books, the recitation of (*Bhagavad*) *Gītā* and *Sahasranāman* (the book of the thousand names of Vishnu), the uttering of mantras such as *Panchākshara* (the five lettered “Om Sidaya Nāmah”) and others, the singing aloud of the names (and stories) of the Lord, words of counsel and assistance to others, words of truth, mild words and being willing to speak first (or polite words)—all these actions of speech pertain to Karmas of the virtuous class. Scoffing at *Vedas* and Devatās (Deities), untrue words, tale-bearing, harsh words and light words—all these actions of speech pertain to Karmas of the sinful class. The virtuous words used during the recitation of the *Vedas* and the worship of the Deities, etc., of the first class along with defamatory, untrue, light and vulgar words of the second class, pertain to Karmas of the mixed class of speech. Bathing in sacred places, prostrations to Ġuru and Gods, worship of Devas (celestial beings), circumambulation (of sacred places), the visiting of the virtuous, gifts, going about for the benefit of the world, and such like acts, pertain to the body and are of the virtuous class. Causing injury to others, sexual cohabitation with the wives of others, theft, association with the wicked and other like acts of the body belong to the sinful class. Causing injury to any, not to feed Brāhmans (or others), easing persons of their property to meet the cost of building a temple, refraining from paying the wages of servants employed in a watershed, and such like bodily acts of virtue and vice blended together, belong to the mixed class. Thus all these three classes of Karmas should be thoroughly enquired into.

What are the fruits of such an enquiry?

They are (two, viz.), primary and secondary. As stated above, the three kinds of Karmas are performed by the three organs alone. As Ātmā is, like Ākāsha, unattached (to any thing), impartite and of the nature of the all-full Absolute Consciousness it cannot be (and is not) the author of any Karmas. The term Ātmā is applied to it through (its attributes of) “pervading everywhere, cognizing all, enjoying all objects in the universe and existing eternally.” As such a signification has been attached to the term Ātmā, no Karma will affect “me (Ātmā) who am of the nature of Chidākāsha (one Ākāsha or ocean of consciousness).”

Having known thus and abandoning all doubts one should hold firmly to the self-cognition (of *Âtmâ*). This is the primary fruit. Even after the attainment of *Brahmajñâna* (spiritual wisdom of Brahma) one should make his three organs to be fixed firmly on virtuous *Karmas*. Should that not be feasible for him, he should at least concentrate his three organs upon mixed *Karmas*; but on no account should he concentrate them on the sinful ones. Such a person who concentrates thus (on mixed *Karmas*) reaps the secondary fruits. To the rearer of a plantain-tree, its fruits are the primary results, while its leaves and flowers are only secondary. Thus it should be understood that the above mentioned two are the results which flow from a discrimination of the *Karmas* performed by the three organs.

But then it may be said that whereas it is conclusively laid down (in books) that a spiritually wise man is, like water on a lotus leaf, unaffected by *Karmas*, that there are no mandatory or prohibitory rules dictated in his case, that he is not an actor but is only a witness to such actions, and that he had done all that should be done, it is wrong to dictate to such a person the performance of virtuous actions like an *Ajñâni* (a worldly man). True, no doubt, he is one that has done what ought to be done by a spiritually wise man. Moreover, too, he is not an actor. There is no doubt about it. But then there are four classes of such men (called) *Brahmavida*,¹ *Brahmavidvara*, *Brahmavidvariya*, and *Brahmavidvarishta*. Of these it is only the last that attains a disembodied salvation. It is he alone that is devoid of all *Karmas*. To him there are no rules mandatory or prohibitory. While so, though in the case of the other three classes of persons, no ordinances prohibitory or otherwise need be laid down by virtue of their excessive spiritual wisdom, yet it is stated that they should follow virtuous *Karmas* for the benefit of the world, as they have to live in the world, and are not devoid of *Karmas*. But then it cannot be really said to be compulsory in their case. Therefore these discriminators of *Tattvas*, living in the midst of performers of *Karma*, should perform *Karmas* like them. These persons should be in the midst of searchers after Divine Wisdom, and should inculcate, after abandoning (worldly) *Karmas*, that Brahma alone is real and all others are unreal. Returning to the subject on hand, we find it is evident from the foregoing that agency should be attributed to the three organs, and not to *Âtmâ*.

(Then we come to the question) do the three organs act of their own accord, or are they made to act through other things? On enquiry we find that they are actors only through the influence of *Râga* and other desires, but not of their own accord; because the influence of *Râga*, etc., upon the three organs can be established through the

¹ *Brahmavida* is a knower of Brahma. *Varishta* is the best, and *Variya* the better, while *Vara* is good.

processes of Anvaya (co-existence) and Vytreka (disjoined existence) (that is)—where Rāga and other desires are present, there the actions of Karmas are present (Anvaya process), and where the former are absent then the latter also are absent (Vytreka process). Therefore we see clearly through experience, that it is only Rāga, etc., that animate the three organs to action. But may not Âtmâ be the agent, as is evident from the usage by men of such sentences as, “I caused the pagoda to be built,” and “I caused the tank to be dug”? No, for Âtmâ being actionless can never become the influencer of the Kāranas. Therefore it cannot be said that Âtmâ causes the three organs to act. But then do we not find such act in Âtmâ? (To this the reply is) as the red colour of Athasi flower is reflected in a crystal, so the actions caused by Rāga, etc., are attributed by delusion to Âtmâ. Moreover, if the act of causation be inherent in Âtmâ, none will endeavour to annihilate his own reality. As that which is natural implies one's own reality, with the destruction of that which is natural there will ensue the destruction of the reality itself. Should an Âtmâjñânî (knower of Âtmâ) be the influencer of the organs, then he will only be rendering nugatory the rules of the *Vedas* that: “Âtmâ is associationless, actionless, and causationless.” Were that causation generated (in the case of Âtmâ) then emancipation, which is but the result of it, should also be generated. Were that so, causation should manifest itself in Sushupti also. But such is not the case. Therefore, causation is not natural to Âtmâ but only accidental to it. Then another objection presents itself. It is not right to say that because causation does not manifest itself into Âtmâ in Sushupti, therefore Âtmâ has it not at all. For instance, a teacher's power to instruct his pupils in the recitation of the *Vedas*, etc., is not exhibited in the absence of the pupils. Likewise in Sushupti, causation may not be found in Âtmâ through the absence of intercommunication between Âtmâ and the three organs, though such organs may exist then; but in the waking and the dreaming states, inasmuch as there is the connection subsisting between them, causation may be manifested. This view is not of any weight, as then causation should also manifest itself in the waking state of a (Yogî) person observing a vow of habitual silence and disconnecting himself with all Karmas, even when the connection of the organs with Âtmâ subsists. But such is not the case. Therefore it (causation) should be known as only accidental (to Âtmâ). Just as through superimposition (or mutual illusory attribution) the length or shortness of a heated iron is seen in fire, and the heat and light of fire in the iron, so also through ignorance the causation of Rāga and other desires is found manifested in Âtmâ and the non-causation of Âtmâ in Rāga and others. Then how can we say that causation is due to Rāga and other desires which are inert? Is it not absurd to say that one pot causes another pot to act? True (but we find that inert substances

display action in combination with others). Though fire by itself is actionless, yet the moment it comes in contact with inert gunpowder which is but a compound of powdered charcoal and sulphur, it is able to discharge heavy shots from guns, and to speed at such a velocity as to destroy the fourfold armies stationed at a great distance. A dead body though inert causes its relatives to perform its obsequies. Similarly Râga and other desires though inert manifest themselves as the causer. Then what is the meaning of the passage in the *Vedas* which says that Âtmâ is latent in all and the lord of the senses? Atmâ is like the sun which by its presence conduces to the commission of good and bad Karmas by men in this world. Now, as the sun by its presence is the cause of the Karmas of all creatures, so also Âtmâ may be connected with the fruits of good and bad Karmas. (In the former instance) though the sun is conducive to the commission of Karmas yet it is never affected by them. So also is Âtmâ. As a magnet, though it conduces by its very presence (to the attraction of iron to itself) yet is not itself affected by the action of the iron, so also Âtmâ is not affected by the Karmas of creatures. Therefore there is nothing to mar the attributes of the changelessness and the stainlessness of Atmâ (as said in the books).

Now even to persons who have had the benefit of initiation by a Guru into the all-important reality of Âtmâ, no firmness of conviction takes place through the three obstacles (of thought). They are Samshya-bavana (doubt), Asambavana (impossibility of thought) and Viparîtha-bavana (false thought). The first is the doubt arising in the mind whether Âtmâ as taught by the *Rig Vedas* is one or many, like the holy thread, marriage and other religious ceremonies ordained in the *Rig Vedas* to be performed in different ways. Such a doubt is cleared through Shrâvana (the hearing) of the real meaning of all *Vedântas*. The second is that state of mind in which a person—though he is convinced through Shrâvana (hearing, etc., the first stage) that the Vedic authorities (amidst their many statements) say conclusively that—“All *Vedântas* point to the one non-dual Brahma”—still entertains a doubt as to the impossibility of the non-dual state inasmuch as the Egos, Îshvara and the universe do plainly appear to be separate. This is rooted up through Manana (reflection of the second mind) upon the phenomena of dreams and such like. The third is that state of mind in which a person even after undergoing through the above first and second processes of Shrâvana and Manana, yet fancies as real the whole universe which has been generated only through the affinities of the beginningless Avidyâ. The third kind of thought is removed by Nidhityâsana—an uninterrupted current of deep Samâdhi (trance) wherein the mind is *en rapport* with the one Brahma. Thus, if these three impediments be not removed, all the fire of (spiritual) wisdom in us will not be able to burn even in the slightest degree the

Ajñāna (or Avidyā), and its effects (in us), just as fire when its functions are arrested by such obstacles as magical stones, incantations, etc., is not able to burn even a straw. But, as stated above, if these impediments are removed, then there arises at once (in the fire of wisdom) the power to burn Avidyā (or Ajñāna), and its effects like the fire which burns the straw.

Again there is a passage which runs thus¹: "In the determination of the real import (or aim and object) there should be the six signs (or characteristics that should be observed)—Upakrama-Upasamhāra, Abhyāsa, Apûrvatâ, Phala, Arthavâda and Upapatti." According to this, these six characteristics should be strictly observed in the determination of the real import (of Brahma).

i. Upakrama-Upasamhāra (as is the beginning so the end). The sixth Adhyāya (chapter) of *Chhândogya-Upanishad* begins (with Brahma) thus: "At first the universe was Sat (Be-ness) only. It was one without a second," and ends with the same partless and absolute essence (viz., Brahma) thus: "All this universe has this (Brahma) only as its Âtmâ (self). This only is Truth." This is the sign of Upakrama-Upasamhāra (viz., that it should end in the same principle from which it began).

ii. The holy sentence, "Tattvamasi" (that art thou) recurs nine times (in the same *Upanishad*). Such a recurrence when repeated over and over is Abhyāsa (exercise).

iii. That the one partless and absolute essence (Brahma) is not subject to the evidence of perception, etc. (viz., inference and Vedic books), is Apûrvatâ (one having none before it).

iv. In accordance with the Vedic passage, which says: "It (salvation) recedes (from him) so long as he is not released (from body), then (viz., if released) he gets it," the disembodied emancipation which accrues to one who has attained the one partless and absolute essence-wisdom after the destruction of the Prârabdha Karma (or past Karma now enjoyed) is Phala (the fruits).

v. The fifth is Arthavâda (the speaking or giving out the substance or meaning). It is of seven kinds—Shrishti (creation), Sthiti (preservation), Pralaya (deluge or destruction), Pravesha (entry), Samyamana (drawing in or union), Tattvam-pathartha-parichothanai (discrimination of the properties of tattvas) and Phala (fruits).

The passage in the *Vedas*: "From the above-mentioned Atmâ arose Âkâsha," and such like are instances of the first kind referring to creation.

Such passages as: "Since Akâsha and others arise from Brahma, exist in Brahma, and are dissolved in Brahma," support the doctrine of the secondless nature of Brahma as stated in the sacred sentences, and clearly demonstrate the fact that Brahma alone is the cause of creation,

¹ The science considered as a part of the *Vedas* treating of six subjects.

existence and dissolution, as the pot which arises from, exists in, and is dissolved into earth, is identical with the earth itself.

“It (Brahmâ) alone having perforated at the top of the head (of the Egg) at its extreme end entered within”; “Having evolved it (or matter) (the spirit) entered within”; and “I the Âtmâ having entered within as of the form of Jivas (the Egos) cause names and forms to shine (or manifest themselves).”

These passages of the Shrutis clearly prove the fact that it is only Brahmâ that entered within as of the form of the Egos, and that Brahmâ and Jivas (the Egos) are identical like a Devadatta (the name of a person) who enters a house from without, and is the self-same personage both within and without. Thus these are the passages of the Shrutis which refer to the Pravesha (entry) of Arthavâdha.

“He who is on the earth, he who is (latent) within the earth, he who cannot be cognized by the earth, he whose body is this earth and he who being within the earth causes it to act—he only is your Âtmâ, he only is the latent one, he only is the nectar.” These leading passages, which clear away all doubts, inasmuch as they lay down no difference between the causer and the caused, on account of their intimate identity, support the identity of the two (Jiva and Brahmâ). Thus much with reference to the fifth.

“This Purusha is of the form of the essence of food”; “He who is the redness of Agni;” such passages, which enable one to discriminate between the properties of the several substances in this world, postulate the identity of Jivas and Ishvara (or Brahma) having eliminated all differences between them. Thus are the Shrutis that bear upon the discrimination of substances.

“A Brahmâvida (a knower of Brahmâ) reaches Brahmâ”; “He becomes nectar”; these passages, inasmuch as they indicate the especial fruits of spiritual wisdom (arising in the identical Jiva and Ishvara, or Brahmâ) prove clearly their identity. These are the Shrutis that bear upon the fruits of Arthavâda. Thus these passages of the *Vedas*, along with other minor ones, prove that that partless and absolute essence is no other than the identity of Jiva and Brahmâ, which position is fortified through the above-mentioned seven means. Hence the Mahâvâkyas (sacred sentences) should be interpreted as pointing only to that partless and absolute essence.

vi. “O thou of patience sweet, in the same way as with the same earth,” and other such passages in the Shrutis, illustrate Upapatti (birth or cause).

Thus through the above six means the understanding of the true object and aim of the *Vedas* is Shrâvana.

From the foregoing investigation it is clear that the three organs perform their functions in the manner stated before, being prompted thereto by Râga and other desires. A king exults in triumph, “I

have won the day," appropriating to himself all share in the victory achieved, while, in fact, it was achieved only by his army under the orders of his commander-in-chief; so also Âtmâ falsely appropriates to itself, through ignorance, the authorship of all Karmas done by Râga and other desires. Thus there is no doubt that he who comes to the undoubted conclusion that Âtmâ does not act, nor causes others to act, is an emancipated person.

(To be continued.)

An Outline of the "Secret Doctrine."

VII.

SUMMARY.

The Seven Rounds of the Planetary Chain.

WE have seen how the activity of the united formative Wills of Humanity passed through seven modes or phases, and thereby generated the seven worlds of our Planetary Chain; the initial Fire, Air, and Water Planets, the Earth Planet, and the final Water, Air, and Fire Planets.

After these seven phases of activity comes a period of repose; and this is followed by new periods of activity and repose.

Before detailing the phases of these new periods, certain explanations may be entered into here.

When Humanity is spoken of here, it does not necessarily mean an aggregate of human beings, as we know them, with a certain definite organism and certain definite powers; for the human race that we know is only one phase, one brief day, in the whole life of Humanity. What is meant (in the first paragraph of this paper) by the word Humanity is an aggregate of souls, still hardly separated from each other and hardly separated from the One Divine Life; an aggregate of units of life, of facets of the One Infinite Life. Each of these units contains an almost infinite number of units of life of an inferior category, just as each sunbeam contains an almost infinite number of rays, harmoniously adjusted to each other and each in no way interfering with the perfection of the other. And as each ray of light, if traced backwards, is a golden pathway to the life and perfection of the sun, so each thrilling ray of life is a pathway to the One Infinite Life, and is, in reality, one with the One Life and an entrance to the entirety of the One Life.

Each unit of life, therefore, of whatever category, is in itself perfect and is potentially one with the One Life. The process of seven-formed activity which we are considering, and which finds its expression in the seven worlds of the Planetary Chain, is concerned not only with the perfecting of those particular units of life which we know as human souls, but is equally concerned with the higher categories of units of which human souls are the manifold facets, and also with the lower categories of units which are the facets of human souls.

For we have seen that the facets of the One Infinite Divine Life which we call human souls are grouped into aggregates of facets, which are in themselves perfect units; and these again into higher groups, in ascending degrees, of divine humanities and hierarchies.

And, as there are higher, so there are lower units of life, each in itself perfect and individual, while each goes to the formation of higher lives—also perfect and individual. If this explanation be borne in mind, it will be understood that in describing the phases of active and passive life of any category of units, we are describing *pari passu* the active and passive life of all other units, higher or lower; but even while the different units are spoken of, it must be remembered that they are not really isolated and distinct, but are rather indivisible facets of One Divine Life, and are ultimately one with that One Divine Life.

Again, it must be remembered that when we speak of a Fire Planet, the word fire does not mean the combustion with which we are acquainted, but rather the essence of all fire, the pure potency of all colours and of all forms of perception in the same phase of manifestation as colour. The initial Fire Planet is, therefore, a shadowy form of hardly developed potencies, and the other planets of the chain are also shadowy forms, the first dim manifestations of the various powers of objectivity.

As we have seen that the first phase of every potency of objectivity is that phase of its manifestation which corresponds to "Fire" or surface-perception of spaces of objectivity, it will be evident that all the planets in their first phase of activity partake of the quality of "Fire." Consequently, while the wave of united Formative Wills sweeps round the dimly formed chain of planets for the first time the quality of "Fire" or surface-perception predominates on each world of the chain; so that, as it has been agreed to call this sweeping of the Formative Wills round the chain a Planetary Round, it may be well to fix the first Round in our minds by giving it the name of the initial Fire Round, to signify that the phase or quality of Fire predominates in each of the aggregates of different activities represented by the seven worlds of the Planetary Chain.

It must be remembered that, as night follows day, as winter follows summer, as death follows life, so each period of activity, whether the

activity of a single world of the chain, or the activity of a Round of the seven worlds, is followed by a corresponding period of rest; and thus activity and rest alternate in every phase and manifestation of life. And as midnight follows midday, not directly, but through the gradually gathering shades of twilight, so activity passes to rest, and rest passes to activity, by gradual shades, harmoniously gliding into each other.

So that each world of the chain has its dawn, its morn and midday, passing again to the quiet of evening; and then comes a period of night between it and the succeeding world. This night is darkness as regards manifestation, and rest as regards differentiation; it is therefore light for the unmanifested, and life for the undivided nature of the units of being.

Thus, the initial Fire Planet has its dawn, its noontide, and its evening; then there is a period of night, before the activity of life passes to the phase of the next planet; then this, the initial Air Planet has its dawn, its midday, and its evening, followed by a new period of night.

Then activity passes to the phase of the initial Water Planet, which has its dawn, its midday, and its evening, merging into a period of night. So with all the worlds of the chain; and then comes a period of night for the whole chain, bringing repose after the activities of the initial Fire Round.

To this period of night follows the Second Round, in which the quality of "air," or capacity and depth, follows for each of the planets of the chain; this Round, which we may call the initial Air Round, is divided also by spaces of night; and, when it is finished, a greater period of night follows for the whole chain.

Then follows the third, the initial Water Round, which brings to each planet the quality of internal or molecular growth; divided also by its periods of rest; and having a period of rest which divides it from the fourth, the Earth Round, which gives to each planet the quality of solidness or substance, and rigidity.

To the Earth Round succeeds a period of rest, when the fifth, the final Water Round, restores the fluidity of internal growth, but with the added potencies gleaned from the preceding Round.

After a period of planetary night, the sixth, or final Air Round succeeds, which renews the depth and expansiveness of the potencies harvested in the preceding Round; and to this, after a period of rest, succeeds the seventh, which finally crowns the work of development by adding the quality of "Fire" or divine activity to the potencies already gleaned. Thus finishes the great week of activity, divided into seven days, or Planetary Rounds; and the Humanities and hierarchies have reached the perfection they worked for, and, once more at one with each other and with the divine, they rest in the fruition of perfect peace.

This rests lasts as long as the full period of Planetary Rounds lasted; and after it the Humanities and hierarchies dawn again into manifestation, to seek the expression of new potencies, to advance one step more on the ladder of infinite perfection.

Then, when these periods are ended, they mingle, perhaps, with the Humanities of other spheres, and thus re-united, pass on ever to higher unity, drawing ever nearer and nearer to the Infinite One, which is, potentially, themselves.

As far as our limited vision can pierce, however, our period of activity closes with the seventh Round, after which all the units of our Humanity will be united in one divine inseparable brotherhood, in full possession of almost infinite life; or, to speak more truly, will realize that they have ever been thus united, though the union may have been hidden under the veils and illusions of day.

As the united Formative Wills of Humanity, working together in seven modes, formed the seven worlds of the chain as a vehicle for themselves; so each minor unit forms for itself a lesser vehicle or body, passing, like the planets, through many phases of activity and rest, of life and death and renovation.

Thus, through this sevenfold and varied aggregate activity, the latent powers of unmanifested divine life become manifested; the hidden potencies become realized, and the work of perfection goes on.

At this point our general survey of the universal processes, as pictured in the *Secret Doctrine* must cease; from this point we will be concerned, not with general activities and forces, but with the special activities manifested in one Round—the fourth—and on one planet only of that Round, the fourth, or outermost.

We shall see the processes which we have sketched broadly, worked out in minute detail; while the wide, and perhaps rather indefinite, forces which we have dealt with will be focussed and embodied in the incidents of our own present life. By reducing the world-processes thus to familiar details, we shall gain a sense of reality and vividness of perception, which will enable us to pass more easily from the mere words and figures of a metaphysical conception to the ever-present and inscrutable mysteries of the universe and its life. Thus realizing the manifold activities indicated, we shall come to learn that we are actually in the presence of the divine realities that have been described, and actually in the company of the divine powers that have been indicated; and with this knowledge, we shall be able consciously to enter into our own heritage of the ineffable mystery of being.

C. J.

The Instability of Doctrinal Teaching.

THE sacred writings of the ancients have this in common, that they have all been resuscitated from a state of oblivion; and the traditions through which they are read in their resuscitated state are far more recent than the writings themselves. Owing to this, those who accept their imputed teachings, under the impression that they are receiving the doctrines of the original writers, are in reality adopting shadowy and delusive travesties of the same. When the meaning of an ancient writing has been lost, the doctrine it was intended to preserve had previously passed into another form; and during this passage had moulded the traditional teaching, and with this the tradition through which the writing is subsequently read, into another shape. And it was owing to this change, and through this moulding, that the writing had become unintelligible to those seeking a doctrine therein other than it had been framed to transmit. And this was why it was gradually disregarded and even temporarily lost sight of. This tradition, thus evolutionally adapted to the changed form of the simultaneously transformed doctrine, becomes, to those believing it to contain the received traditional teaching, the key to the reinterpretation of the written formulary; and it is by this evolutional adaptation—which, reacting on them in a measure, modifies, and so produces a further evolution in their teaching—that ancient writings are made the bases of modern doctrines; for it has ever been impossible to resuscitate the dry bones of a dead faith.

Under such a process remarkable changes became possible. In primitive times a special doctrine was often embodied in the name of its promoter. The patriarch Abraham was called Abram before he commenced his migrations—*Ab* (The) “Father,” *ram*, “He exalted”—because he upheld the Fatherhood of God; and for this reason Jesus said of him that he had seen his day—foreseen or anticipated his doctrine. The Jews, ever seeking to glorify themselves through their ancestors, assumed that the patriarch had been called Abram because he had been exalted by God, and therefore read the name as meaning “Exalted father.” Similarly a change in doctrinal relations, state or condition, was commemorated by a change in name, or the giving or taking of an additional name. When Abram merged his reverence for the Father in the worship of Jehovah, on receiving the promise that he should be the father of a numerous progeny who would inherit the land thus assured to him, Abram, “He exalted the Father,” was changed into Abraham, “Father of a multitude,” in which the doctrine of the

Fatherhood of God was supplanted by the fatherhood of promise. In like manner the name Sarai, "Bound of Jehovah"—with reference to its bearer's previous sterility—was changed into Sarah, "He hath loosed," after she had received the promise of offspring. But Sarah naturally and necessarily partook of the exaltation of her husband through her share in the fulfilment of the promise, and so, once more actuated by the spirit of race-glorification, the Jews changed the meaning of the name Sarah, "He hath loosed," into "Princess"; and this became its traditional significance. In the same way, when Jacob, the "Crooked," had been changed into Israel, the "God-straightened," after the patriarch, whose name it was, had been converted from his crooked ways, the word Israel was, for his greater exaltation and that of his descendants, subsequently interpreted "Prince of God" or "Prevailer with God"; and this became its traditional meaning. The conversion of Jacob took place under remarkable circumstances. He had encamped for the night on the banks of the Jabbok, the river bed of an occasional mountain torrent. Heavy rain coming on suddenly in the night caused him to break up his encampment and hurry his belongings over the river before it should be rendered impassable. In this he succeeded, but, being the last to cross, the torrent descended upon him alone, and he was almost overwhelmed by its rushing waters, and in his struggles therewith injured his hip. In this way he was brought face to face with death, face to face with God and his own conscience, and the unlooked-for conversion, manifested throughout his subsequent life, was effected. Owing to this conversion he was afterwards called Israel, "God-straightened," in contrast to the state represented by his hitherto life and name, Jacob, "Crooked"; and, because this conversion took place in the Jabbok, he gave the ford where it was effected the name Peniel, "God converted me" (afterwards rendered by others Penuel, "God converted him"). This conversion through the instrumentality of water was commemorated in the baptism of the Jews (until the typical baptism of Jacob was lost sight of and forgotten), and thus became the unrecognized precursor of the Christian sacrament. In the course of time the conversion of Jacob passed from the field of Jewish tradition, and then the narrative in which its history had been recorded was, with certain modifications and for his greater exaltation, read as relating the wrestling of the patriarch with God (through an angel in the form—not of water, but—of a man), on overcoming whom his Antagonist gave him the name Israel, then read as "God-subduer" instead of "God-subdued."

Influenced by the same spirit of race-glorification, and under a similar process, the record of the obscuring of the sun (as it arose) at the prayer of Joshua (for a prolongation of the darkness), by the violent storm which assured him of a complete victory, was subsequently read as the standing still of that luminary (when about to set) at the com-

mand of the famous leader to prolong the day. In each of these examples, which are significant guides to the far-reaching character of the processes they illustrate, and the misunderstandings they have produced, the written words remaining the same, a spurious tradition has attached to them a different sense—a sense in which their original significance has completely disappeared. In this way and by these means documentary teaching has been and is made to follow oral instruction; which itself reflects the changing phases of the aspirations of man. And yet, whenever an unbroken line of teachers can be shown or supposed to have existed, charged with the maintenance and delivery of a particular doctrine or system of teaching, it is invariably assumed, and always affirmed by those holding the doctrine whose integrity is thus ostensibly guaranteed, that the tradition thus delivered is itself as unbroken as is the line of transmitters to whose keeping it has been committed, and through whose custody it has passed; and, therefore, that the doctrine it inculcates remains intact, as originally formulated by its first promulgators.

But this, as now appears, is a mistake, for even were the formularies in which it was primarily embodied continuously transmitted in the same words, owing to these words progressively changing their significance, the doctrine would itself gradually assume new meanings and take other shapes. This is inevitable, and is due to the innate differences of the individual minds of the several successive recipients of the formularies in which the doctrine was clothed, by which it was defined, and through which it was believed that its preservation was secured; for this formulated maintenance and preservation only holds good of such doctrine as can be re-affirmed by experiment and so practically demonstrated, all whose sole basis is authority being subject to change.

This is due to the instability of the constitution of man—an instability of which his intellect necessarily partakes, owing to which, though each has a definite view of a given teaching and receives it in a particular sense, in no two individuals are this view and this sense precisely the same, and these individual differences, progressively multiplying their influence, induce a cumulative reaction which slowly changes the meanings of the words of the rigid formularies in which the doctrine is entombed, so as to cause them to deliver the sense their own significance at the time imparts. All changes in speech are due to the cumulative action of individual differences in understanding and utterance. These are constantly moulding, remodelling and transforming every spoken tongue; changing the meaning of the words and the manner of their expression. And then these progressive changes, as their range widens in time and space, become so great that ultimately the language of a given people is unintelligible to those of the same race, while the different meanings the same words bear and transmit

are due to successive variations in usage. The scope for change in a given doctrine is determined by the different meanings of the words through which it has been handed down, and by the varying idiomatic usages of the same phrases.

In the Greek New Testament, to go no further back than the witnesses to the doctrines of Christianity, this scope is wide, for here, by way of example, the same noun means "Soul" and "Life"; the same verb, "To forget oneself" and "To deny oneself"; the same phrase, "To do violence to oneself" or "To suffer violence from another"; and so on of all the doctrinal or distinctly theological terms of the Christian sacred writings. Hence, where Jesus is reported on a certain occasion to have said—with reference to the persecutions to which his followers were exposed and would be subjected—"From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force," how easy was it for the organizers of Christianity to impute to him that he used these words in a severely ascetic sense, thereby charging his followers to do violence to themselves, that by this violence they might possess themselves of a kingdom otherwise to be withheld from them. So again, when on another occasion he is reported to have said—with reference to his rejection by the elders, chief priests and scribes—"If any man would come after me let him forget himself and take up his cross [of rejection from Judaism] and follow me," how obvious did it seem to the asceticizers to interpret his words in the ascetic sense and read, "Let him deny himself" and so take up the cross of contradiction to nature, appetite and sense. And when, in continuation, he is reported to have said—with reference to the necessity his followers were under of renouncing the teaching authority of the interpreters of the Jewish law, than which nothing can be more terrible to the Jew, who was taught to regard such a course as entailing the inevitable loss of his soul—"Who-soever would save his soul [through Jewish teaching] shall lose it; and whosoever shall lose his soul [according to the Jews] for my sake and the Gospel's shall save it"; how certain it must have seemed to subsequent readers of his words, even to unconscious perverters of their meaning, that he was speaking only of the life and the necessity of risking it for the truth's sake. Indeed, according to the belief of the founders of Christianity, this must have been the teaching of Jesus here, for how could he have condemned personal efforts towards the saving of the soul, as the aim of individual life, and rejected such as devoted themselves thereunto, when the salvation of self was the motive set by them before all their followers as the one object of their endeavours? And yet here, as elsewhere, in accordance with his general method, he, on a suitable occasion—an occasion which shows that he is dealing with a vital point in his teaching, whose meaning it significantly illustrates and accentuates—simply enunciates a funda-

mental principle for the guidance of the lives of his followers. It thus becomes evident that, in reading and interpreting the New Testament, the point of view is the arbiter throughout: so that those who realize that Jesus denounced all spiritual authority and rejected every supernatural or superhuman pretension, will find in this the key to the right interpretation of his words; while those who believe that he only renounced one form of ecclesiasticism to found another; that he only set aside one set of teachers and one method of teaching to replace these by others, will understand and read all his recorded sayings in an ecclesiastical or ministerial sense.

Doctrinal certitude is absolutely unattainable. Such is the teaching of the only safe, the natural guide here—experience. And to seek it is to expose oneself to the temptations set before the seeker through his spiritual aspirations.

Three classes of temptations beset the spiritually aspiring man. He is inclined to supernaturalism, as is the magnetized needle to the pole. He is prone to presumption as he advances in spirituality. He leans on authority, on the one hand, and seeks to exercise it, on the other. These three classes of temptations are suggestively depicted in the three imputed temptations of Jesus, and ascribed to their true source as incentives to action. These three classes of temptation Jesus repels. But in repelling them as temptations he condemns and rejects that to which they would tempt. That is to say, he rejects supernaturalism. He rejects spiritual presumption. He rejects formal religious worship, spiritual authority and ecclesiastical dominion; and in so rejecting condemns these as training principles and excludes them from his teaching. But then, in virtue of this rejection and exclusion, in inviting his followers to follow him, he bids them follow him in this rejection and in this exclusion. Hence the true follower of Jesus rejects supernaturalism; shrinks from every form of presumption; and neither claims nor submits to a teaching authority. So effectually does he cast out these that he restricts his faith to a simple, unpresuming trust, satisfied that all beyond is of evil tendency.

The founders of Christianity ignored the teaching thus set forth in the narrative of the temptation, just as they did that depicted in the history of the transfiguration—under which the law and the prophets passing away from the awe-stricken disciples left them alone with Jesus, and interpreted these as sanctioning the supernaturalism they were intended to condemn. The transformation in each of these instances has been so complete that the doctrines handed down and accepted are the exact contraries to the doctrines originally delivered and set forth. And yet these are believed by their holders to be one and the same in each instance, the respective narratives being assumed to be incapable of any other than the accepted interpretation. The

fact is, that the conditions under which all doctrinal teaching is delivered are such that transmutation by evolutionary adaptation and development is the law to which imparted doctrine is subject—a law from which it cannot escape. But, if the conditions of human life are such that an immutable doctrine is unattainable, is it not evident that the doctrinal method is not a trustworthy system for the training of man, and therefore not the divine way of guiding him on his course through life?

HENRY PRATT, M.D.

The Philosophy of Perfect Expression.

No. II.

THE ONE LIFE.

(Continued from p. 139.)

AND now we must go back a little to where we began to speak of unconscious growth, because there is a mighty truth connected with it, that the Student must never forget. This truth will become of inestimable comfort to him during every hour of his struggle towards the place where he is to feel himself conqueror of all things—disease, poverty and death included.

We spoke of the amœba, the tiny drop of protoplasm in its search for food. This little creature had begun to speak itself into an unending existence, a visible existence; it was as to its own personality pure intelligence, a tiny point of recognition of the one love, and it wanted more, wanted to recognize more. This desire on its part formed the basis of its individual growth.

Now there are two factors essential to growth, these two factors are desire—which we call prayer—and FAITH. Desire when accompanied by faith, as it always is during the period of unconscious growth, gets what it asks for. Perhaps it may not always get it, in the limited sense of its asking, but it gets it in a higher sense.

The amœba asks for food ostensibly; in reality it asks for more intelligence, a wider range of conception. It asks in faith, not yet having reached even the negative pole of conscious life where doubts of the eternal love, or God, begin. The little creature asks in faith, we say, and the very universe hears its cry, and God Himself stoops down to put food within the folds of its frail organism.

Think of this; no cry for a wider range of thought, for MORE TRUTH, was ever uttered in vain. It is a demand upon the eternal love, the universal soul, that is never unanswered, and according to the faith we put into the asking will the answer be prompt and full.

Now, while the animal is crying for bread, which means ultimately a more enlarged conception of love or God, we, who have reached a much higher plane, ask directly for that intelligence which is the only food that feeds us truly; and if we ask in faith it will come to us, because the supply is equal to the demand.

Intelligence to comprehend more and more of love or God—this is all we need. For love or God is pure life without a flaw, it is life freed from all beliefs in disease and death. The more our intellects expand to a conception of love or God, the farther away from all our fears and all unpleasant beliefs we grow. Life, eternal life, opens up to us more and more as our power to recognize love, or God, increases.

As we are now ascending from the animal to the spiritual plane, we are fed on truth. No mere physical food will nourish us on this high and holy plane. To be sure physical food feeds the laboratory or organism that generates the saving intelligence; but unless this intelligence is generated, we must necessarily fall into decay and die. The evolution of the divine man is through the animal man. There can be no object in creation for the perpetuation of the animal man; he is simply a creature that serves as the root of the divine man; if the divine man never germinates in his brain, and springs upward to nobler uses, then he might as well die.

And the race will continue to die just as it is doing now, unless redeemed by the new thought just beginning to dawn in our minds.

That which serves its purpose passes away. For thousands of years the animal man has been a perfect creature in his animal-hood. But because his splendid animal-hood failed to generate the thought that would link him CONSCIOUSLY to the source and fountain-head of his existence, he has died, as he ought to have done, since the world has nothing to gain from animal men, beyond establishing them as roots for the race of divine man, now about to step forth through a knowledge of the philosophy of being. The world has no use for unproductive seed, and it is right that they should rot in the soil if the vital principle that would lift them to a nobler unfoldment be wanting.

And yet let no Student think, from what we have said, that the spirit of man is *not immortal*; and that its chances are over with its failure to attain that consciousness of truth that would tide it over death, and render it immortal here in the flesh, or that would enable it to renew the body and hold it as long as it requires it for work here. There is no destruction of the spirit of man. Not only is this so, but the spirit is a growing thing, an ever-unfolding spirit; it was not created perfect at the hands of a personal God; it grows all the time by the recognition of more and still more truth; it has had many incarnations upon this earth, for its beginning (so far as its personality is concerned) was inconceivably small, and it will keep on growing until the great and saving truth bursts upon it—the truth of that ripened

knowledge of the law of life or being, which will make it master of all the conditions of life, and banish disease and death for ever.

As we have stated, the universe is one, and it is all good or God; note this point especially; there cannot be two universes, there is but one universe, and it is altogether good (or God), and so, of course, there is no evil in it. The belief in evil is one of the mistakes men have made in consequence of not knowing the law, not knowing that all is good, and that evil is an impossibility.

If man had been projected perfect from the hands of God, he would have known all truth, and there would have been no further growth for him, for all growth is by learning truth; in a world of pure mind all growth is by the acquisition of intelligence, and if he had been a full grown, or unfolded, spirit when created, he would have manifested all wisdom and embodied it.

But instead of this, he was expressed as the tiniest and feeblest spark of intelligence imaginable at first, and his intelligence has constantly increased; and as it increased he took a wider and still wider view of creation, until now he begins to see that all is good, and always has been, only he did not know it. He begins to perceive that *God is*, that no man and no power ever added to God, or have taken anything away from Him, and that all creatures were great or small in proportion as they could see this mighty truth.

For though God is for ever unchanged, yet man changes continually, and this, too, in spite of the fact that God and man are one.

Take this sentence from man's point of view, and it will read this way: Man enlarges by learning more and more of the greatness and unchanging goodness of the spirit within him. For God—the love principle—is the spirit in every man, and so mighty is this spirit that all through eternity men will never be able to measure it, and the constantly-increasing recognition of its greatness will be the means of our growth, and the only means of growth we will ever have. The attempt to measure God gives man his own measure, for God and man are one; and since man's appropriation of God—the eternal love—is only by his recognition of Him, it therefore follows that no one can rob another of his inexhaustible inheritance. And it is because all growth is by the acquirement of knowledge or the recognition of God (good) that we are able to state with absolute certainty that the supply is equal to the demand.

On the so-called physical plane (although there is no such plane and never has been), this was not so. That it was not so was the natural sequence of our mistake in thinking that there was a limit to good, or, in other words, that evil had an existence.

It will be seen farther on that man creates his own conditions, and that he has affixed his own limitations by his own mistaken beliefs, and that this is why—on the so-called physical plane, the supply was

not equal to the demand, in consequence of which some men thrive abundantly at the expense of other men, and much poverty abounded, and great sorrow; all of which will cease so soon as men learn that they are mental or spiritual creatures, and not material, and that the acquisition of mental wealth—recognition of the law of God, or good—is the only thing that can enrich them, and that they can acquire these riches without defrauding any one, since the source of supply to this kind of wealth is inexhaustible; and this is the wealth, too, that will bring its possessor such magnificent surroundings as he can never acquire while living in a belief of the physical with its limiting ideas, and its false and foolish laws called the “laws of causation.”

For the time has come—so long prophesied in history—when the race should banish death from this planet, and by a deeper understanding of truth should build it into an abode for deathless creatures.

To bring this about will not necessitate any combination of men united in an organized effort to overthrow the present monopolistic systems; all such efforts, while they are natural and manly on the plane of their operation—namely, the animal plane—are circumferenced by, and included in, the one effort of the day—the intellectual effort to grasp the greatest of all truths, that all is GOOD or GOD NOW, and that heaven or harmony is already with us, even though we do not as yet see it.

Anything more logically conclusive than the facts we are now stating has never been spoken or written, and the Student will see this, and see it in so strong and clear a light that no power can ever shake his faith in them. For heaven is indeed here. All there is of personal life is in this seeing. That men do not see this heaven we speak of is because they have been seeing from a negative standpoint, and what they have seen has been not the truth but the denial of truth. They have seen evil where there was no evil; they have believed themselves to be citizens of a material or physical world, with a set of narrow laws beyond which their thoughts could not go, and thus imprisoned in the gloomiest prison home of self-delusion, they have made no effort to look beyond, and consequently the light of this outer and most glorious day is as darkness to them. Man believes in the existence of evil, and thus has become faithless of GOOD, and the power of good, and so, in his darkened intelligence—and only in his darkened intelligence—the universe is divided into two parts, it is diverse to him, and its harmony is lost to his perception. It is because man has so divided the universe in his thought, the power to think being his own power, that we see the appearance of sin, sickness and death, and they seem very real to us indeed while we remain imprisoned in a belief of physical laws, before we have ascended to the freedom of the spiritual or mental, and before the understanding of the law of being shows their falsity.

It is because of these ignorant beliefs that life is called a battleground where each step, as we advance, is supposed to be a warfare, or

through warfare, and these ignorant beliefs alone produce all the world's so-called inharmonies.

When by ascension from a belief in the material with its limiting laws, we shall truly know the universe is ONE, is all pure LOVE, whose only law is the law of attraction—thus banishing for ever all idea of force—there will be no longer any basis for inharmony in thought or belief, and those beliefs (or conditions) called sin, sickness and death, will dissolve and show themselves no more.

Now the race, not knowing that it is pure intelligence, and that for this reason its beliefs are its conditions; not knowing that there is no law but the law of attraction which is the law of love; being ignorant of the fact that the universe is ONE, and believing, from the negative pole of existence, such beliefs as are based on fear, has projected a thousand false beliefs concerning itself, and is to all appearance, as seen from this plane, externalizing these beliefs in its experience.

When we say that the race is externalizing these beliefs in appearance only, we state the entire condition of the race to-day. Men are living mistakes almost entirely, and it is time they should understand the truth, and begin to live it; the truth being that in a universe of love there is nothing to fear.

Fear is the result of ignorance, it is the result of not knowing that *all is good or God*, and not trusting unreservedly to this great fact. It will be seen from this how utterly baseless our position to-day is in the world. We are living in beliefs based on a false foundation. Because we are all mind or spirit, and our beliefs are our conditions.

That our present beliefs are untrue is proved by the fact that all is love, or God, and that the kingdom of love, or God, is not divided against itself, but is a unit. Living these beliefs, we are living an utterly false life, living as it were in a nightmare of fear, a dream from which we shall presently awaken to find ourselves housed in love, and under no law but the law of attraction. The law of attraction, being what its name implies, is purely an attractive power; as an attractive power it cannot bring us anything but that which we desire, and as we desire only good, or God, that being the object all desire, and there being nothing else to attract us in the universe of ALL GOOD, the idea of evil is utterly annihilated.

In reality evil has no existence, no law, and we have no cause for fear; and as we advance in a knowledge of the possibility of *good*, now latent within us, we will see that the old beliefs are utterly groundless, we will see that God, or good, is ALL IN ALL, and that we are expressions of it.

MARIE,

Countess of Caithness and Duchesse de Pomar.

(To be continued.)

Re-incarnation.

(Continued from p. 154.)

THE OBJECT OF REÏNCARNATION.

WE have already seen generally that the object of Reïncarnation is to train the Animal-Man until it becomes the perfect instrument of the Divine, and that the agent in this training is the Reïncarnating Ego. Let us briefly trace the road by which this goal is reached.

When the Mānasaputra come down to ensoul the Animal-Man, their habitation is of matter that has not yet reached its maximum of density. The Thinker, working through this, produces at first what are called psychic qualities in contradistinction to intellectual; the spiritual, on its first contact with ethereal matter, translates itself into the psychic, and only gradually becomes intellectual, *i.e.*, logical, reasoning, deliberative, by prolonged contact with matter of the denser type. At first intuitive, clairvoyant, communicating with its fellows by thought-transference, as it has to work with denser materials and throw their heavier particles into vibrations, intuition is transformed into reasoning and thought-transference into language. The process is best realized by conceiving of vibrations being set up in ever denser and denser matter, the vibrations in the less dense translating themselves as psychic, in the more dense as rational, qualities. The psychic are the swifter, subtler, more direct, faculties, including clairvoyance, clairaudience, lower forms of intuition, power to transmit and receive thought-impressions without speech; the rational are slower, and include all the processes of the brain-mind, their characteristic being deliberative reasoning, the forging of a logical chain, hammering it out link by link, and, as a necessary condition of this mental labour, the elaboration of language. When this process has been perfected, and the brain has reached its highest point of intellection, responding swiftly to the more ethereal impulses as they reach it, and at once translating them into their intellectual analogues, then the time has come for the next great step onwards, the training of the brain to respond directly to the subtler vibrations, and take them into brain-consciousness without the delaying process of translation. Then the exercise of psychic faculties becomes part of the conscious equipment of the developing man, and they are employed normally and without effort or strain, the brain-mind and the psyche thus becoming unified, and all psychic powers regained with the addition of the intellectual experience. The temporary obscuration, due to the accretion of the densest

matter round the developing man, gradually diminishes as the matter grows ductile and translucent, and thus gross matter is "redeemed," *i.e.*, trained into a perfect vehicle of manifestation for spirit. "Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual,"¹ but without this development Animal-Man could not become Divine, the "perfect septenary being" whom it is the object of Reincarnation to evolve.

In our own Aryan Race we are on the ascending arc; intellectuality pure and simple is reaching its highest possibilities, and on all sides are appearing signs of psychic activities, which, when developed *beyond* the intellect and not behind it, are the marks of the commencing triumph of the Spiritual Man. In some men of our Race this triumph has been consummated, and these are They who are spoken of as Arhats, Mahâtmas, and Masters. With Them the body is the mere vehicle of the Spiritual Man, who is no longer cabined and confined by the body he inhabits, but for whom the body is the convenient instrument for work on the physical plane, obediently answering every impulse of its owner, and placing at his disposal powers and faculties for use in the world of gross matter otherwise unattainable by a Spiritual Being. A Spirit may be active on the spiritual plane, but is senseless on all others, being unable to act by its subtle essence on planes of grosser matter. A Spiritual Intelligence may be active on the spiritual and mental planes, but is still too subtle to work on the grosser. Only as by incarnation it conquers matter through matter, can it become active on all planes, the "perfect septenary being." This is the meaning of Arhatship; the Arhat is the Spiritual Intelligence that has conquered, subdued, and trained matter, until His body is but the materialized expression of Himself.

Naturally, in such a perfected septenary being are gathered up all the forces of the universe, spiritual, psychic and material. As man's living body has in it in miniature the forces found in the physical universe, so, as the psychic and spiritual natures make their impulses felt, the forces of the psychic and spiritual universes can be brought to bear upon the physical. Hence the apparently "miraculous," the bringing about of effects the causes of which are hidden, but which are not therefore non-existent; just as the closing of a galvanic circuit may bring about an explosion many miles from the point of closure, so may the action of the trained will manifest itself in material phenomena on a plane far beneath its own. Man's ignorance makes the supernatural; knowledge reduces all to the natural; for Nature is but one aspect of the ALL, that aspect which, at the time, is in manifestation.

The question may here arise: And this object attained, what end is thereby served? At this point, two Paths stretch before the triumphant Spiritual Man. He has touched the summit of attainment possible here

¹ *Secret Doctrine*, Vol. II. p. 349.

in this world; for further progress he must pass on to other spheres of being; Nirvâna lies open before him, the fulness of spiritual knowledge, the Beatific Vision of which Christians have whispered, the peace which passeth understanding. The second Path is the Path of Renunciation, the voluntary acceptance of life on earth for the sake of service to the race, the Path of which Kwanyin said when setting resolute foot thereon:

Never will I seek, nor receive, private individual salvation—never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout the world.¹

The nature and purpose of this choice has been told in the *Book of the Golden Precepts*, fragments from which have been done into such noble English by H. P. Blavatsky. The conqueror stands triumphant; "his mind like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand." Then the question comes:

Now he shall surely reach his great reward! Shall he not use the gifts which it confers for his own rest and bliss, his well-earned weal and glory—he, the subduer of the great Delusion?

But the answer rings clearly out:

Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps of holy Tathâgata, those gifts and powers are not for self. . . . Know that the stream of superhuman knowledge, and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alâya, be poured forth into another bed. Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow, formed of the tears of men. Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow. . . . Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" Now thou hast heard that which was said. Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou would'st be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. Thou art enlightened—Choose thy way.²

The choice which puts Nirvâna aside till the Race has reached its consummation is the crown of the Arhat, of the perfected man. His wisdom, His powers, all are thrown at the feet of Humanity, to serve it, help it, guide it on the path Himself has trodden. This then is the end that lies beyond Reincarnation for Those whose strong souls can make the GREAT RENUNCIATION; They become the Saviours of the world, the blossom and the glory of Their Race. Reincarnation builds up the perfect septenary being, but he is himself a failure, however

¹ Quoted in Moncure D. Conway's *Sacred Anthology*, p. 233.

² *Voice of the Silence*, pp. 65-68, 71.

lofty, whose individual triumph does not subserve the redemption of Humanity as a whole.

THE CAUSES OF REÏNCARNATION.

The fundamental cause of Reïncarnation, as of all manifestation, is the desire for active life, the thirst for sentient existence. Some deep-lying essence of nature, obvious in its workings, but incomprehensible as to its origin and reason, manifests as the "law of periodicity." "An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."¹ The ebb and flow everywhere, the rhythm which is the systole and diastole of the Kosmic Heart, is manifest on every hand. But the reason for it escapes us; we cannot say why things should be so; we can only see that so they are. And in the Esoteric Philosophy this same law is recognized as extending to the emanation and reabsorption of universes, the Night and Day of Brahmâ, the outbreathing and the inbreathing of the Great Breath.

Hence the Hindûs have pictured the God of Desire as the impulse to manifestation. "Kâma, again, is in the *Rig Veda* (x. 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract Principle, to create. 'Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.'² Kâma is, essentially, the longing for active sentient existence, existence of vivid sensation, tossing turbulence of passionate life. When Spiritual Intelligence comes into contact with this thirst for sensation, its first action is to intensify it. Says the Stanza: "*From their own essence they filled (intensified) the Kâma.*"³ Thus Kâma, for the individual as for the Kosmos, becomes the primary cause of reïncarnation, and, as Desire differentiates into desires, these chain down the Thinker to earth and bring him back, time after time, to rebirth. The Hindû and Buddhist Scriptures are filled with reiterations of this truth. Thus in the *Bhagavad Gitâ* we read:

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth . . . with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth.⁴

So, in the *Udânavarga*, a Northern Buddhist version of the *Dhammapada*, translated from the Tibetan, the same note is struck:

¹ *Secret Doctrine*, Vol. I, p. 17. ² *Secret Doctrine*, Vol. II, p. 176. ³ *Ibid.*, p. 161. ⁴ Chap. iv.

It is hard for one who is held by the fetters of desire to free himself of them, says the Blessed One. The steadfast, who care not for the happiness of desires, cast them off, and do soon depart (to Nirvāna).¹

Again and again seeking for it (existence) they again and again enter the womb: beings come and go; to one state of being succeeds another. It is hard to cast off (existence) in this world; he who has cast off lust, who has pulled up the seed (of existence), will no more be subject to transmigration, for he has put an end to lust.²

In the Scriptures of the Southern Buddhist Church stress is continually laid on the same idea. The disciple is bidden not to be confident till he has "attained the extinction of desires," and after describing the way in which desires and passions tie men to earthly life, the *Dhammapada* proceeds:

He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body. He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters (those which are before and which are after) he has received his last body, he is called the great sage, the great man. "I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through the destruction of thirst I am free."³

And so there is the triumphant apostrophe, when Gautama attains Buddhahood:

Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal, has attained to the extinction of all desires.⁴

When the nature of desire is realized by the student, he will understand why its destruction is necessary to the perfecting of the Spiritual Man. Desire must be, till the harvest of experience has been gathered, for only by feeding on that harvested experience can growth be nourished and sustained. So while experience still is lacking, the thirst for it remains unslaked, and the Ego will return to earth again and again. But its fetters must fall off one by one as the Ego reaches the perfecting of its tabernacle, for *desire is personal and therefore selfish*, and when desire prompts action the purity of the action is tainted. The condition of Arhatship is unceasing activity without any personal returns; the Arhat must "give light to all, but take from none."⁵ Hence in the upward climbing, one desire after another must be unloosed, desire for personal enjoyment, personal pleasure, personal gain, personal loves, personal attainments, and, last and subtlest of all, desire for personal perfection, for the personal self must be lost in the ONE SELF, that is the SELF of all that lives.

¹ Trans. by W. W. Rockhill, p. 10.

² *Ibid.*, p. 15.

³ Chap. xxiv. 351-353.

⁴ Chap. xi. 153, 154.

⁵ *Voice of the Silence*, p. 67.

And here two warnings against misunderstanding are necessary. First: personal loves are not to be killed out, but are to be expanded till they become universal; we are not to love our dearest less, but all are to become dear, so that the sorrow of any child of man shall wring our hearts as much as that of our own child, and stir us into equal activity of help. Loves are to be levelled up, not down. The heart is not to be frozen, but to be aflame for all. The failure to realize this, and the tremendous difficulty of the task, when realized, have led to the stifling of life instead of its growth. Overflowing love, not lovelessness, will save the world. The Arhat is the Ocean of Compassion; He is not an iceberg.

It is easy to see why this widening out must precede the attainment of Arhatship, for the Arhat holds His powers for the good of all, and not for the elevation of any particular family or nation. He is the Servant of Humanity, and the way to His help must be need, not kinship. To superhuman powers He must needs join superhuman impartiality, and personal affection must never be allowed to weight the scale of Justice. Beyond all other men He must be a slave to duty, for any swaying from its line would bring about results proportionate to the greatness of His height. He is to be a force for good, and the good must flow in the channels where it is most needed, not in those cut by personal loves or racial predilections. Hence the long training, the personal asceticism, the isolation, which are the conditions of chelaship.

Second: action is not to be stopped because the disciple no longer seeks the fruits of action as reward. "Inaction in a deed of mercy becomes an action in a deadly sin."¹ "Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child."² But while action must be carried on at the full strain of human powers, desire for its fruit in personal satisfaction must pass away. A good deed must be done for the sake of its helpfulness, of its use to others, not for the sake of praise either of others or of self, nor even for the subtler longing for self-improvement. Here again the failure to realize the distinction between action and desire for the fruits of action has led to the stagnation and passivity characteristic of Eastern nations, since spiritual selfishness and indifference brought on their decay.

ANNIE BESANT, F.T.S.

(To be continued.)

¹ *Voice of the Silence*, p. 31.

² *Ibid.*

Some Thoughts on Brotherhood.

SAYS an Indian poet:

I thought thou wert mine,
So beautiful were thy words,
Our union was like the cucumber,
Thrice separated within.¹

Now a Brotherhood like ours, to be able to stand firmly, must have a spiritual basis, without which it cannot endure. That spiritual basis must be a sincere and honest desire to serve humanity, with a growing love for those who work with us. Our union becomes stronger in proportion to our realization of this. It is not the number of persons that we take into our ranks that spreads our Brotherhood, but their true motive for joining, their power to assimilate truth, to make sacrifices, to work for our Cause. Persons attracted by mere curiosity soon become disgusted; they never think of benefiting themselves or anybody else by their own efforts, but always express disappointment because they do not find everything according to their own foolish expectations. Then they begin slandering their brothers, and at last become our active enemies. Chaitanya Deva, the founder of the Vaishnava sect in Bengal, would forgive everything except injuring a Vaishnava (by slandering or otherwise); could his followers act up to the high ideal set before them, they would not have become so hopelessly degenerate in our days. A fellow of the Theosophical Society, loyal and true, should always think how much work *he* does, what sacrifice *he* makes for the cause, what opportunities *he* allows to slip by. Look at the enormous amount of work done by the Founders; they have their own shortcomings and weaknesses, they are but men after all; and can none of us do at least something in that way? Such a spiritual union as this, when properly guided, cannot fail to benefit humanity.

Looking from another point of view, this spiritual union is itself but the practising of Jñāna Yoga; for with our highly developed personalities and sense of separateness, it is impossible for us to realize the presence of spirit in every Upādhi, without such a basis of Brotherhood, without our working for others. In India, one often may find persons very selfish and even immoral, who will talk learnedly about Yoga Vidyā and all that; they have failed to catch the true spirit of the teachings, have only cared for themselves and have become crystallized in their progress. Holy ascetics, denying themselves every comfort, often even the very necessities of life, one may find in India,

¹ This alludes to the  like partition found within the cucumber.

who yet do not know the True Path, only because they cannot understand the supreme necessity of helping others.

In Bhakti Yoga, the Yoga of Love and Devotion, this union, called Sâdhu Sanga, is absolutely necessary; there can be no love to the Supreme Lord unless you can love every Jîva, for every Jîva is but His, and every Jîva will come to Him when, taught by repeated sufferings, he "turns his face inward." A true Bhakti Yogin hesitates even to injure a plant, and would *never* think of his own personality.

It is only in Kriyâ Yoga, the Yoga of magical rites and ceremonies, that one finds an absence of the union. But none of our exoteric Shâstras teach true Kriyâ Yoga or practical Occultism. What we see in the books is either black magic or fragmentary blinds.

A spiritually minded person often wants "practising for himself"; to such I would say: "practise true Brotherhood and ceaselessly work for others, for that is the true beginning." Unselfish good Karma is Karma Yoga, it develops intuition, and then we may select Jñâna Yoga or Bhâkti Yoga as suits us best. A Bhakti Yogin never goes into Nirvâna; he rises higher and higher, ever approaching the Lord, ever working for the good of the Jîvas who are all his Master's.

KALI PRASANNA MUKHERJI, F. T. S.

Comte de St. Germain.¹

BUT among the serious and learned circle there penetrated—how I do not remember—a strange mysterious personage, who had the rare good fortune to please the King.

He was called the Comte de St. Germain. Was he a native of the Indies or France?

A thorough knowledge of all languages, ancient and modern, a prodigious memory, erudition of which glimpses could be caught between the caprices of his conversation, which was always amusing, and occasionally very engaging, an inexhaustible skill in varying the tone and subjects of his converse, in being always fresh and in infusing the unexpected into the most trivial discourse, made him a superb talker. Sometimes he recounted anecdotes of the court of the Valois, or of princes still more remote, with such precise accuracy in every detail as almost to create the illusion that he had been an eye-witness of what he narrated.

He had travelled the whole world over, and the King lent a willing ear to the narratives of his voyages over Asia and Africa, to his tales about the courts of Russia, Turkey and Austria. He appeared to be more intimately acquainted with the secrets of each court than the *chargés d'affaires* of the King.

His recitals were occasionally strewn with humorous characteristics or serious reflections.

¹ From the secret memoirs of Madame la Marquise de Pompadour, collected and arranged by Jules Beaujoint.

"To entertain any esteem for men, sire," he said one day, "one must not be either a confessor, a minister, or a lieutenant of police."

"You may as well add, Comte," replied Louis XV., "or a king."

"Do you know why, sire? Did your majesty see the thick fog which prevailed yesterday in Paris? Well, the fog which false friends and ministers cast around a king is thicker still."

The audacity of these ideas was, however, softened by the very measured tone which he knew how to adopt, and by his absolutely gentlemanly manners.

The reception accorded to him by the King and the Marquise at Choisy and Bellevue excited his gratitude.

He enriched the cabinet of the King by his magnificent pictures by Velasquez and Murillo, and he presented to the Marquise the most precious and priceless gems—for this singular man passed for being fabulously rich, and he distributed diamonds and jewels with astonishing liberality.

He dazzled the vulgar by his caskets of jewels and his tortoise-shell boxes studded with diamonds, rubies, topazes, and emeralds.

He pleased the Marquise by his collection of works of art, pictures, and graven precious stones, as well as his knowledge of men and the political world. Lastly she liked him because he contributed to the most cherished and most difficult of her plans—that of counteracting the *ennui* of the King.

This is all that there is in the memoirs about the Comte. The Marquise must have destroyed some of her memoirs, for there is in the possession of the writer a letter written by her, in which she mentions a Comte de St. Léon, contemporaneous with the Comte de St. Germain, and who succeeded him at the court of Louis XV. He also was a mystic, and was possessed of equal power.

S. B. SEXTON, F.T.S.

Reviews.

THE BRETHREN OF THE CROSS.¹

THIS is a powerfully-written drama in six acts, the subject being the condemnation and extermination of the Order of the Knights Templars by Philippe le Bel. The character of Jaques Bernard de Molay, the Master of the Order, is finely portrayed, and the death-scene is magnificent. The well-known citation of King Philip to appear before God's throne within a year, and Pope Clement ere the lapse of forty days, is spoken by the Grand Prior Guido, probably to avoid breaking the perfect serenity with which Molay meets his death. In some of the scenes, notably that in Act V, where a certain rite of initiation is gone through, it is difficult to discover whether the writer really believes that the Temple Order possessed the secret of the Divine or no; at all events, he makes the pretended successor to Molay say that the "Templar League, it needs must fall, because it raised the veil [of knowledge] too prematurely." The translator, on the other hand, wishes it to be plainly understood that he, at least, has no sympathy with Theosophy, or "any leaning towards so-called Buddhistic teachings," supposing, as he does, that the Theosophical Society

¹ By F. L. Z. Werner, translated from the German by E. A. M. Lewis. Bell and Sons, York Street, Covent Garden. Price not given.

is the revived phoenix carefully nursed by the Seven who were elected to guard its ashes, and to perpetuate the mystical doctrine hinted at in this poem. The poem itself is well worth reading, but it would have told its own tale without the remarks of the translator, some of which are decidedly misleading.

E. K.

THE OCCULT SCIENCES.¹

THE full title of this work, "A Compendium of Transcendental Doctrine and Experiment, embracing an account of Magical Practices; of Secret Sciences in connection with Magic; of the Professors of Magical Arts, and of Modern Spiritualism, Mesmerism and Theosophy," offers a very inviting entertainment for the reader of Theosophical and Occult literature. In a book of some three hundred pages Mr. A. E. Waite puts before us a most informing and useful epitome of the magic arts and sciences, and, under four well-selected heads, has taken care to distinguish between theory and practice. In this respect he has been singularly successful, and the impartial spirit in which the various schools of occult philosophy have been represented is perhaps the feature in the work which reflects the greatest credit upon its author. This is the more commendable because of the fact that Mr. Waite's long association with this line of thought has qualified him to hold strong and definite views in regard to it; yet his book establishes the prefatory statement that he has "checked his individual judgments, and modified his individual opinions not only by the best authorities in the literature of the several subjects treated, but by the collaboration of many living writers who are specialists in distinct branches of esoteric science."

"Magical Practices," which forms the subject of the first part of the work, deals with White and Black Magic, and gives many forms of evocation of the elements, of demons, of angels, spirits, and the souls of the dead. As to the origin of the various formulæ employed in these arts, the author says: "It is the general opinion of modern occultists that the initiated mystic never disclosed anything except to his brother adepts, and that what has transpired in these matters has been through persons who failed in the process, but had advanced as far as a certain point."

Interesting chapters on Alchemy, the Elixir of Life, Talismans, different modes of Divination and Kabalism, form the second part of this book. The "Professors of the Magical Art" are selected from among the Mystics, the Rosicrucians and the Freemasons. "Modern Phenomena," treated in the last part of the book, are presented in connection with Mesmerism, Modern Spiritualism, and Theosophy. A single quotation from the latter section will evidence the unbiassed attitude which the writer has sustained throughout his task. He says:

Whatever may be the final verdict of the unbiassed mind concerning the evidences which support the revelation concerning the philosophical system which it expounds, and concerning the compensation which it can secure to a "passionate, bright endeavour," the investigator cannot fail to learn much by its study. Whether it can take him or not into the whole truth, it is full of the beauty of wisdom, and the suggestiveness of profundity, and the brightness of mystic dream. If it has not transformed the world it has permeated all forms of thought. It has attracted some of the most accomplished, the most thoughtful, the most refined intellects. It is certainly worthy of study, and they are wise who suspend their judgment till the time for judgment arrives.

Of necessity no section of this book is exhaustive in its special province, but as indicating the scope of occult knowledge to which the earnest reader has access, as well as pointing out the difficulties and

¹ London: Kegan Paul, Trench, Trübner and Co., Limited. 1891. Price not given.

dangers that beset the path of one who too early wishes to bring his knowledge to the test, this candid survey, "expressed in the language of a learner," is the best popular exposition yet made.

W. R. O.

ANALYSIS OF THEOLOGY.¹

THIS work is the contribution to the "advance thought" literature of the day, from the pen of Edward Garland Figg, M.D., and though styled an "Essay contrasting the pretensions of religion and atheism to scientific truth," is written in the form of a text-book, the arguments throughout the book being developed in colloquial form. In a short but pointed preface, the author explains the reason for the appearance of his book in the following words:

At a period when the Development Theory and its modifications have flooded the educated world with atheistical infidelity, at a period when the talent of the universities proclaims the moral irresponsibility of man in this world and his annihilation as to the next—principles which, carried to their logical extreme, would prove subversive of all social and religious order, it becomes the imperative duty of all possessing pretensions to common sense to enlist their efforts in defence of those fundamental tenets instinctively existent in all creeds.

The author forthwith essays to enunciate and to defend some thirty or more leading propositions, a great many of which are strictly in accord with the fundamental conceptions of Theosophy. The universality of one basic "element," from which all differentiation arose and into which all things periodically return, is the first of these propositions; the author claiming for Spirit that distinction. The existence of Matter as defined by modern metaphysic, is denied. The impressions produced on the human mind as to the material character of objects are held to be false. The existence of "a God" is assumed upon the sentiment of Reid, "That irrespective of rational induction, the teaching of Nature is infallibly true as to its intimations"; and for Mr. Figg such an existence takes the orthodox form of a He-God, despite the intimations of Nature to the contrary! The argument for such extra-cosmic Deity is particularly weak, and the author's questions are more consistent than his answers, which now seek to establish the being of "a God" upon instinctive impressions, then upon inductive reason and science, and finally upon congenital impulses. In fact, the author fairly flounders for a foothold, and, so far as the argument goes, it tends to prove nothing more than the power of the human mind to create an *ideal* towards which it can move indefinitely, which it does by an inherent impulse from whatever source implanted. The argument from the "infallibility of Nature's intimations" must necessarily be weak from one who has just demonstrated the proposition that "our sense-impressions as to the character of material objects are false"! With the "argument from Design" in respect to Creation, the writer faces the Adamic Fall (which he admits as a fact) with considerable perplexity, which reveals itself throughout the pages devoted to this subject. He then goes on to demonstrate that the perfection of structure in the world does not exclude the necessity for a constant supernatural supervision, owing to contingencies perpetually occurring, against which ethical and physical laws cannot protect; all of which seems to us to imply a very imperfect idea of "perfection" in the mind of the author. The immateriality of the animal system, and the priority of existence, in form and function, of all natural faculties, over the organs in which they afterwards come to act, are argued from sound physiological principles; and the generation of animal and vegetable structures independently of gross matter as a nucleus, forms

¹ London: Williams and Norgate, Covent Garden, W.C. 1891. No price given.

the basis of a most interesting dialogue. The permanence of the memory of physical events throughout successive changes in the evolution of an organism leads to the conclusion that man is a spirit in possession of a body; the spirit surviving, the body dying septennially. The nerveless action of life in the physical development of the embryo is also an interesting example of the author's physiological reasoning. The latter part of the work, which consists of some 550 pages, is devoted to a defence of the scientific teachings of the Hebrew Scriptures, the inspiration of the *New Testament* as the word of God to the Christian Church, and the Atonement by the vicarious sacrifice, as a universal means of unconditioned salvation, etc.; in all of which Mr. Figg, as an intelligent and advanced Spiritualist, proves to us once again the flexibility of the laws of logic, and the elasticity of the human mind in cases where effete dogma is required to coalesce with modern products of a livelier catholicity. There is, however, very much in Mr. Figg's book that is worth reading, and it must be conceded that in the colloquial form adopted the author has not spared himself the task of confuting some of the strongest arguments that the opponent of his theory could advance; but whether he has succeeded in this is to our mind a questionable matter.

W. R. O.

Theosophical Activities.

INDIAN SECTION.

WE are sorry that the notice subjoined below did not reach us in time for earlier publication. In the absence of the General Secretary, Bro. Old mailed it at once to all European Branches. Before this reaches the hands of our readers, the Blavatsky Lodge will have carried out, probably in the room from which H. P. B. took her departure, the idea expressed by her in her will, and thrown into graceful form by the President-Founder.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, ADYAR.
April 17th, 1892.

WHITE LOTUS DAY.

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavad Gîtâ*;" and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following Order and recommendation:

1. At Noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fishermen of Adyar and their families.

3. The T. S. flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside Madras and intending to be present, can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet henceforth annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE.

H. S. OLCOTT,

President of the Theosophical Society.

INDIAN LETTER.

ADYAR, MADRAS.

14th April, 1892.

With the thermometer considerably over ninety degrees in the shade, a certain amount of resolution is necessary to write a *Lucifer* letter, or to do any work at all, for the matter of that. The climate here would hardly suit any one of a marked psychic or highly metaphysical temperament; the representative of the former *genus* would feel inclined to seek the solitude of the river bungalow, from which advantageous position an astral picnic might be satisfactorily arranged, provided always that the temperature in the plane above is lower than ours here. The metaphysically inclined Theosophist would probably seek the cool Oriental Library, and lose himself in one of Shankarâchârya's Commentaries. The unfortunate who cannot boast in any marked degree of the attributes of a natural mystic, or born philosopher, must sit at his desk and weave Indian Theosophical news and Eastern idylls into a wreath for the acceptance of *Lucifer* readers.

Our worthy President is upstairs tranquilly writing his foreign mail. As the month advances his tranquillity increases. This is not due, as might be supposed, to any meteorological changes, the lunar phases, for instance, but simply to the fact that a sufficient number of interesting articles for the month's *Theosophist* are now on hand. The editor of the *Theosophist* has a striking, and at the same time pre-eminently satisfactory way of obtaining contributions, by confining in separate rooms, almost under lock and key, certain members of the staff whose turn it is to supply food for our rapacious magazine. Indeed, it has now become almost a recognized custom that for so many days in the month a member or members shall be confined "within barracks," writing an article. "Where is Kotayyu?" one asks, "I haven't set eyes on him for four days." "Oh, he is writing his article," is the reply. "He will be let out to-morrow, I expect; you cannot see him to-day, but you can send a message by the person who takes him his food."

Here is a peep behind the veil of the mysteries of editorship. Perchance it may interest the readers of *Lucifer*, but the dish may possibly require the customary *granum salis*.

The Gynankoor Theosophical Society of Seety, following the example of the League of Theosophical Workers in Europe and Mr. Tookaram Tatyâ in Bombay, has instituted a "charitable fund" for establishing dispensaries for the poor. Every one must feel sympathy for this excellent work, especially when they remember how poor most of our Hindû brethren are.

Charters have been granted to two new Branches, one at Nassick, close to Bombay, the other at Dehra Dun in the North-West Provinces. Both these Branches owe their existence to Bertram Keightley's visits.

The former will have the benefit of the proximity of the veteran Bombay Branch. Bertram Keightley, at the time of writing, is at Murtta Cantonment in the North-West Provinces. He has just visited Delhi, Aligarh and Agra. He writes me that the heat in the north is excessive.

You will know by this time that we have decided to call the anniversary of H. P. B.'s death "White Lotus Day." This seems to all of us a peculiarly well suited name, the lotus being *par excellence* an occult flower. At Chingleput, a few miles out of Madras, there are many tanks of white lotuses, and we shall probably obtain a plentiful supply of these beautiful flowers from a member of the Branch there, to decorate the hall with on the anniversary day.

Our Berhampore Branch is making efforts to start a reading-room and library in connection with the Branch—an admirable plan and one that deserves every encouragement.

The Press work gives encouraging results, indeed, I believe there is a better opening here for this kind of work than almost anywhere. So many leading papers are edited by Theosophists, and so many other editors are friendly, that we have at our disposal a very large number of journals. In glancing over the exchanges, I have often found as many as five or six journals containing Theosophical news and articles which have been supplied from here, and for which we are mostly indebted to that powerful but mystery-veiled personage, "F. T. S." of New York.

We have recently added to the library a complete set of the "Sacred Books of the East," and also Trübner's "Oriental Series."

Encouraging reports of the *Buddhist Text Society* of India, which was instituted at Calcutta some weeks ago, reach us, through Dharmapâla. The President is Babu Norendro Nath Sen. There are two secretaries, one of whom is Babu Sarat Chandra Das, C.I.E., the famous Tibetan traveller. The Assistant Secretary is Mr. Dharmapâla. The *Vishuddhi Mârge*, we hear, is now being edited in Sanskrit characters. The following works are also being edited: *Samanta Kûta*, *Varnana*, *Buddha Charitu*, *Lankâvatâra Sûtra*, and *Mâdhyamika Vritti*. Bro. Gopalacharlu informs me, with reference to the last-named book, that it should throw much light on ancient Buddhism, and remove many of the erroneous ideas entertained about the religion of Shâkyamuni by ancient Hindû writers.

Speaking of Oriental translations reminds me that Brother C. R. Srinivasa Aiyengar, B.A., who has lately been doing useful work for the American Oriental Department, is now engaged on a translation of *Mârkaṇḍeya Purâna*, for the "Sacred Books of the East" Series, Prof. Max Müller having given his approval to the work. Bro. S. G. Gopalacharlu is to write the introduction. Two works of Shankarâchârya's are also being prepared for the Bombay Publication Fund.

But the heat waxes fiercer and fiercer, and the droning of the numerous bees and flies promotes a sleepy feeling and a desire to bring my month's notes to a termination; moreover with a feeling of alarm I remember that my letters to the *Path* and the "Pacific Coasters" are still unwritten, and the clock warns me that mail-time is not far distant.

S. V. E.

CEYLON LETTER.

(From our own correspondent.)

April, 1892.

During the last month the Buddhist general public were astir and busy with *feting* a large number of Burmese pilgrims and having triumphal processions, carrying a graft of the well-known bo-tree, under which Gautama obtained Buddhahood. The graft was obtained by the Buddhist monk, Subhuti Thero, from Buddha-Gayâ, where he sent a

number of his countrymen to bring it to Ceylon, with the permission of the Indian Government. When the delegates arrived with the plant it was removed in a triumphal procession to the Jayasekara Aramaya Temple, followed by a large crowd and a long line of women all dressed in white, and carrying on their heads baskets of sweet-scented flowers which they took as an offering to the shrine in memory of their great Master. Much money, time and energy are spent by the Sinhalese Buddhists in these meaningless processions, and it is to be hoped that these religious enthusiasts will soon leave their playthings aside and turn into sober, healthy Buddhists.

The friends of the Sangamitta Girls' School will be pleased to hear that that Institution is working splendidly under the supervision of Mrs. Higgins. This fact was endorsed by two Government school inspectors, who visited the school recently and congratulated Mrs. Higgins on the good work she is doing.

Mr. Peter de Abrew is working "the harbour mission" of the Theosophical Society by visiting the large passenger steamers and distributing Theosophical literature. Several of the floating libraries have been supplied with Theosophical books, and hundreds of pamphlets have been distributed among the passengers bound to all parts of the world. The harbour mission acknowledges with thanks the receipt of books, papers, and leaflets from Brothers Fullerton and Seymour, and Sisters Emma Gates and Marie Walsh.

SINHALA PUTTRA.

A Word from Mrs. Higgins.—As the readers of this magazine already know, I arrived in the "Emerald Island" four months and a half ago, and I feel sure my Theosophist brothers and sisters would like to know something about my work in the East. When I arrived at the prettily decorated school, when I saw the bright happy faces of the Sinhalese men, women and children who welcomed me, when I heard the school children chant a blessing for me, and timidly present beautiful bouquets of flowers, then I was more than ever convinced of the fact that I had been sent here to awaken the bright spark of intellect that lies hidden in the Sinhalese girls, and at once I seemed to feel at home. Nothing seemed strange to me; the people, as well as the surroundings, seemed so familiar, that I caught myself thinking a good many times, "Surely I have been here before." Only lately one of my teachers exclaimed, when we were out on a "begging expedition" among some of our poorer Sinhalese people: "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I."

My first walk round the school revealed a pretty confused state of affairs, owing to the insufficiency of experienced workers; it was only by the exertions of my dear assistant teacher, Miss L. Roberts, an experienced Sinhalese young lady, and the invaluable assistance rendered by Mr. Peter de Abrew, that the school had been kept up at all. I at once tried to secure the services of some more teachers, and as I did not want any but Buddhists I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes and set to work with Miss Roberts to frame time-tables. Now full activity began in all directions. I taught the infant class, as well as the higher ones, because I had to teach my young teachers how to teach a class. The number of pupils at first was fifty; it has now increased to seventy. Daily new ones are coming to fill in the infant class. I have introduced object lessons, English conversation lessons, drawing, singing and systematic needlework, and after my four months' teaching and supervision I find great improvement all round, a fact which was endorsed by the Government school inspectors on a recent visit made by them. The children take an interest in their lessons, and specially their faces

brighten up when I march them up to the music room. I wish my readers could hear them sing with sparkling eyes, "Glory to Buddha," the first English Buddhist hymn sung in a girls' school. They also sing some English songs from the American "First Music Reader." Two well-known American lady doctors, Mrs. Stockham and Ryder and Mrs. Wesley Smead, of New York City, who were my guests lately, expressed their delight over what they saw in the Sangamitta Girls' School.

Besides the day school there are eight boarders residing with me on the premises. I have introduced Western discipline in the house all round, and it was quite hard at first to make my little girls understand the necessity of obeying the sound of the big bell, which calls them at six o'clock in the morning to rise, and at other times to work or play.

In order to keep up an institution of this kind a considerable amount of money is needed. The school fees do not yet cover the rent, and the boarding fees do not cover the household expenses, while the teachers have to be paid as well as the servants. But as the Sinhalese are a, comparatively speaking, poor nation, I appeal to the generosity of all friends of education to help us as much as they can till the school is self-supporting, so that the girls of Ceylon may have a chance of being educated in a school where they are not forced to hate their ancestral belief.

Though I came here not only to be the lady principal of the Sangamitta School, but also to supervise and found other girls' schools, it has so far been impossible for me to leave Colombo except on one occasion, when I addressed a large gathering at Panadura, a seaside village, where there is a branch of the W. E. S.

As soon as time permits, I will take active measures to further women's education in the outlying villages.

MARIE MUSAEUS HIGGINS, F.T.S.

SANGAMITTA GIRLS' SCHOOL,
MARADANA, COLOMBO, CEYLON.

April 4th, 1892.

A Plea.—The Sangamitta Girls' School is flourishing as regards the work that is being done under the able guidance of Mrs. Marie Higgins, but the need of funds is greater than ever before, on account of the additional burden of a rent of £60 per annum. This was paid last year by a Sinhalese lady who undertook it for the first twelve months, but now Mrs. Higgins and her staff have to go from house to house to beg for the money, the school fees being too small to cover this heavy expense. It is heartrending to think of these devoted women, after a hard day's work in school, being driven to such a necessity, especially when we remember that Mrs. Higgins gives her services gratis, without fee or reward. I am, therefore, going to ask every reader of *Lucifer* to send me a trifle (that is, every one who cannot afford a large sum) so that I may be able to send to Mr. de Abrew, who receives money in trust for the school, at least half a year's rent next month; I sincerely trust that I shall not ask in vain. How few of us do what Mrs. Higgins is doing in the name of Theosophy! Let us therefore relieve her from the necessity of begging. Remember that the Sangamitta School was founded by H. P. B., and that the Woman's Movement in Ceylon depends greatly for its success on the support we give to the school. The women of Ceylon have a better chance than those in India, for the conditions of life are freer, and they are not subject to caste regulations. So let us help them all we can.

Subscriptions sent to me will be acknowledged in *Lucifer*, and forwarded at once to Colombo.

E. KISLINGBURY, *Treasurer to W. E. S. of Ceylon.*

CONTRIBUTIONS LATELY RECEIVED.

	£	s.	d.
Honourable Mrs. Malcolm	-	-	3 0 0
Mr. O. K. Kramer	-	-	0 12 8
Miss B. Wakefield	-	-	1 0 0
E. K.	-	-	2 0 0
			£6 12 8

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—At the Thursday meetings lectures have been delivered during the month by Annie Besant on “Sympneumata,” by W. R. Old on “Zodiacal Symbols,” and two by Herbert Burrows on the “Light of Asia.” The Saturday meetings for members only are fairly well attended, and are found very useful by those who are really willing to study; the discussion of knotty points is well taken up, and the meetings seem to answer the object with which they were started—the serious study of Theosophical teachings.

The Sunday evening South Place course of lectures is not being very well attended. It is proposed that the lectures shall be ultimately published in book form, so as to reach a wider public than that to which they are being delivered.

The H. P. B. Press is being kept fully at work. A very big edition of *Nightmare Tales* is nearly through, and will, we hope, be on sale by the middle of June. A most interesting Russian book of H. P. Blavatsky, entitled *Caves and Jungles of Hindustan*, has been translated by her niece, Mrs. Vera Johnston, and will be published very shortly. Few of H. P. Blavatsky’s admirers will care to be without these books. A library edition of *The Voice of the Silence*, uniform in size with the *Secret Doctrine*, on heavy paper, with wide margins, will also be issued before very long. A second edition of the *Seven Principles of Man* has also been printed, and is now on sale. So we cannot say that the H.P.B. Press does not justify its existence, especially when we remember that *Lucifer*, *Vahan*, and two numbers of the *T. P. S.* are printed and issued by it every month, to say nothing of lecture syllabuses, notices of meetings, and the numerous “small jobs” demanded by the insatiable Secretary’s office.

Our General Secretary is busy on the other side of the sea. He has had good meetings at Brooklyn, Harlem, and New York, and has had the pleasure of a long chat with H. P. B.’s old friend, Dr. Wilder, in whom he finds a brother “mystical book-worm.”

Annie Besant has lectured during the past month at Hastings, Frome, Eastbourne, Bromley, and South Place Institute. Lectures are arranged as follows: May 16th, Croydon; 22nd, South Place; 23rd, Woolwich. June 11th, Walsall; 12th, Birmingham (three times); 13th, Dudley.

Of the South Place course there remain: May 15th, “Theosophy and Religion,” Herbert Burrows; May 22nd, “Theosophy and Ethics,” Annie Besant; May 29th, “Theosophy and Modern Progress,” Herbert Burrows. The lectures commence at 7.30 each evening. Admission by payment at the doors; body of hall, 1s.; gallery, 6d.

League of Theosophical Workers.—Mrs. Marshall, Chairman of the Crèche Committee, writes: “Subscribers to the Crèche fund will be glad to hear that, after many and various disappointments and failures to find a suitable house, one has at last been found and taken at 67, St. John’s Wood Terrace.”

Earl's Court Lodge.—A library has been opened under the management of Mrs. Allen, at 3a, The Mansions, Earl's Court. The weekly meetings, on Sundays at 8.30 P.M., are held at 23, Scarsdale Studios, Stratford Road.

The Bournemouth Class has nearly completed its study of the *Key to Theosophy*; after which it is proposed to pass to the *Seven Principles of Man*, and then to the *Secret Doctrine*. Mrs. Annie Besant's lecture in February interested a great many people, a few of whom have joined the Society and the class. Papers on the following subjects have been prepared by members of the class:—"Symbology," "The Seven Principles," "Karma," "The Logos," "The Cross."

H. S. GREEN, *Hon. Sec.*

Manchester District.—A meeting of unattached members and friends was held at Withington, near Manchester, on April 26th, at which it was unanimously decided to hold weekly meetings for study and discussion, but not to form a branch at present. Dr. Guest, President of the Manchester Lodge, suggested that the class should form a section of the Manchester and Salford Branch; and this was generally approved by the meeting as being probably a suitable course to take at some future time.

IRELAND.

The Dublin Lodge held a very successful conversazione on Thursday evening, the 21st of April; the large rooms on the drawing-room floor, which were nicely decorated, were well filled. Everybody went away pleased; and one result is the definite starting of a new centre on the north side of Dublin, a scheme which has been in embryo for some months. A meeting to arrange working details was held on April 27th at 194, Clonliffe Road, the house of our Bro. Coates, which is likely to be the headquarters of the new centre. Several members of the original lodge will doubtless coöperate in order to assist in starting it. Interest in Theosophy is expressed by outsiders, who continue to enquire for literature.

SPAIN.

Barcelona.—Activity is the order of the day here. The last monthly meeting took place on Sunday, 24th ult., and excited much interest in all who took part in it. The lecturer, Bro. Montoliu, spoke as usual with that conviction, assurance, and knowledge of the subjects he treats, which have gained for him many admirers. He dealt with the Stanzas of the *Secret Doctrine* which bear upon cosmogony, and although the subject was a difficult and deeply metaphysical one, it was listened to with marked interest by many. We have received excellent news of Theosophical interest in Mexico, and some important orders for our literature have been received, the demand during the present month being sensibly increased.

Madrid.—The movement here has grown during the last two months. The propaganda has extended, and among certain classes has begun to create an appreciable interest in Theosophical teachings, or at least a sentiment of curiosity, which did not exist here until now. Several works are in process of translation, and will certainly produce fruitful results; these are W. R. Old's *What is Theosophy?* by Bro. José Melian; E. M. Bowden's *Imitation of Buddha*, by Bro. Friviño; and H. P. B.'s *Gems from the East*, by Bro. Villalobos. The *Key to Theosophy* is finished and will be at once published at Madrid. A strong sympathy towards Buddhism is evident among a large number of our brothers, a feeling induced by a growing knowledge of the nobility of Gautama Buddha, and the pure morality of his teachings. I am happy to testify to the zeal, activity, and truly Theosophical spirit that moves the Spanish group. Can we, under such conditions, have any doubt as to the future?

VINA.

Barcelona.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST, for April, contains the conclusion of "My Hypnotic Research in France," by Colonel Olcott. A foot-note to the title informs us that on account of the missing trunk containing the Colonel's notes having turned up, he had decided to conclude this subject before resuming his, to us, most interesting historical retrospect of the Theosophical Society. With the article on hypnotic research before us we can only be glad that the valuable memoranda were recovered, for the narrative is rendered exceptionally useful to the student of hypnotism by a large amount of exact detail that could not otherwise have been given as a record of impressions and observations made on the spot. A sketch of the difference that lies between the theories of the two great French schools of hypnotism, headed by Charcot and Liébault respectively, leads up to a graphic description of the Colonel's visit to Nancy, where, under the escort of Dr. Bernheim, he was introduced to the faculty of the Hôpital Civil, and witnessed many marvellous illustrations of the hypnotic power possessed by Professor Bernheim, of whom the Colonel gives an interesting character sketch. The recorded experiments, all carried out upon the theory of suggestion, point strongly to the conclusion that, of the two theories held by the rival schools, that promulgated by Liébault, and practised at Nancy, is the correct one. A brief history of the growth of the latter school is followed by an account of a visit paid to Dr. Liébault at his house, and the Colonel's description of the veteran hypnotist is most prepossessing. As a re-

cord of facts deeply interesting to the student of psychology this article will be valued, and should be read by all. And we trust the illustrations given will impress on the mind of the reader the extreme danger of practising hypnotic experiment, and the wrong inflicted on the hypnotized. The editorial is followed by a continuation of the "Secret Doctrine" outline, by C. J., which will doubtless prove as helpful and suggestive to the readers of the *Theosophist* as it has to those who have studied it in our own pages. Two members of the Kumbakonam Theosophical Society contribute a translation of the *Amrita-Nāda Upanishad* of the *Krishna-Yajur Veda*. In this *Upanishad* we are introduced once more to the methods of Prânâyâma for the attainment of Dhâraṇa, Tarka and Samādhi successively. But, as has so often been said in Theosophical literature, these methods when taken literally, and followed out in practice, are, if not directly harmful and subversive of the ends aimed at, at least nothing more than a means of disposing the body to admit of the greater freedom of the mind, which after all is *that which attains*. This appears evident from the text:

The wise having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahma-loka should go in the chariot as long as he (can) stay in it (or needs it). Reaching the place of the Lord of the car of the nature of bliss and above speech and mind, he then journeys on, giving up the car.

Here, then, it is evident that the car is the body, propelled by the horses or prâṇas, the driver being Manas; and the necessity for the body, in all the perfection

of its parts, is evident up to a certain stage of the journey, in fact until "the place of the Lord of the car" is reached. The danger of Prânâyâma or other practical methods lies in the fact that both car and tabernacle may be broken up before their legitimate uses are exhausted. A translation of the *Kali-Santha'rana Upanishad*, illustrating the means whereby Nârada might cross the Kali (yuga), follows the aforesaid *Upanishad*. Some useful notes are appended by the authors of the translation. "A Car Festival of Shiva," by Anna Ballard, gives an interesting account of a modern representation of this ancient festival, which took place not far from the Headquarters on the 10th of March, and contains some pleasing allusions to the various deities and their attendants, represented in the pageant. It suggests thoughts of scenes and incidents now all but estranged from the memories of Shiva's modern devotees, scenes which, in this age, seem almost impossible of true representation. "Elohistic Mysteries," by Dr. Pratt, is continued in the present number, and deals chiefly with the Elohist conception of "dissolution." Our Bro. Sydney Edge contributes an article on "Another Calculating Prodigy," in which the occult basis of the mental performances of Inaudi is discussed with much lucidity. Certainly Inaudi's results are marvellous, though not *unheard of!* "The Indian Doctrine of Reïncarnation," by S. E. Gopala Charlu, is commenced in the present number, and deals more particularly with the representation of this doctrine in European literature, showing in what great degree various writers upon the antiquity of this doctrine differ among themselves. We join with the editor in his remark that "all would do well to read this excellent essay. For they will thus be able when reading, lecturing, or talking about the doctrine of reïncarnation, to see and make others understand its immense antiquity."

"Last Words about the Cunning Man," is an article by C. Sambiah, F.T.S., setting forth the evidence for the strange thought-reading powers of Govinda Chetty. To this is appended the letter of Mr. L. C. Williams, B.A., which adduces more evidence to the same effect. "Cosmogogenesis," from a Tamil book, with notes by S. E. G., is a translation of the *Navanetasara*, and should be well read by all *Secret Doctrine* students, as it contains the pure Vedântin teachings on this subject. Mr. François Flamel will be doing a good work for Theosophy by continuing his translations of the Tamil works which are so abundant in that direction. The number concludes with an article on "Siberian Buddhism," by H. S. O.

THE PATH, for April, appears in a new coat, a very fitting commemoration of its entering upon a seventh year of public work in our good cause. On a stately façade of Egyptian structure, such as one might see on approach to the temple of Isis at Dendara, or that of Thotmes at Thebes, is represented the winged Ouph, the "Nile asps" and "globe," beneath which in relief is inscribed the dedication of the magazine. Through the gateway, which consists of two tiers of six stones each, spanned by a seventh with its capital, the "path" reaches away to where in the great distance those temples of Initiation, the Pyramids, appear half-veiled in the sheen of sand and sun. "Seven Steps Forward" is the title of a brief introduction to the new year of the *Path*. Pithily written too it is. The conclusion of "Professor Dean's Consultations," by M. J. Barnett, adds an element of playful interest to the pages. "Theosophical Symbols," by Bro. William Q. Judge, is a most interesting treatment of the insignia of the Theosophical Society, and a feature not to be overlooked is the illustration of this article by several woodcuts. The subject will doubtless prove an interesting one to all Theosophists, who should make it a

matter of duty to be informed as to the antecedents of the various symbols used by the Theosophical Society. The fact that there are many imitations of them in use among the parasites of Occultism, urges this. In "Metaphysical Healing Once More," by one who has tried it, to wit the author, Ellice Kortright enters the field in support of the Theosophical position in regard to mental healing, and from a practical experience of the art, and full knowledge of all the principles involved, comes to the conclusion that "the *Path's* Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners." This conclusion, which is valuable as coming from one having the high authority of experience, is the most satisfactory justification that could be made; and the author deals somewhat exhaustively with the various tenets of the "Mind-Cure" cult, showing by clear-cut argument that in this matter as in so many others of modern repute, "the end (when fully seen) does *not* justify the means," and that individual Karma can at best only be thrown back for future and more terrible expression in this or a subsequent life, by the hypnotic suggestion of the Mental Healer. "The Seven Principles" is a thoughtful contribution by Alexander Fullerton, which approaches this subject from a prospective standpoint, *i. e.*, from the point of view of the final cause, end or aim of man's evolution. For the purpose of attaining knowledge upon all planes of existence, the pure spiritual being is made to come by way of intuition, reason, and sensation, into relations with the worlds of principles, causes, and effects, forming for itself, by a gradual process of reflection, the necessary links by which contact with, and *rappor*t between, these various planes of existence may be effected. First we have pure Spirit on the one hand and gross Matter on the other, and the problem which presents itself is how to bridge

over the intervening five states of existence, so as to bring Spirit into conscious relations with its antipodes. This problem is worked out in a simple but forcible manner; and then the process of dissolution is touched upon by the writer, showing for what reasons certain of the principles are discarded, while others are retained by the Divine Spark in close association until the next rebirth. An important notice to Theosophists appears under title of "The Light of Egypt," in which the exploiting of a book of this name by T. H. Burgoyne, as the work of an "Initiate," is treated with the censure it deserves. As the *Path* rightly observes, "no instructed Theosophist should need the assurance that Initiates do not proclaim themselves such," and in this case where the antecedents of the author are so well known, to those in England, and Leeds especially, the assumed title is extremely infelicitous! The work is rightly denounced as an impudent fraud. "Tea Table Talk" introduces a new character by the name of Ajax, one who "has no ideas" but has "seen" things at a *séance*, and who finally gets ousted from his "diggings" by a certain George Jackson of "the other side," a spook, in short, of athletic tendencies which, on a night memorable to Ajax, resolved themselves into a hand-to-hand scuffle, from which the questionable shape only emerged by the very "shady" process of resolving into its more ethereal elements! The Tea-Table, always chatty, sometimes points a sound moral teaching, as here.

PAUSES, No. 8, Vol. I., for April, opens with a most inspiring article entitled "The Time is Short," reproduced from the pages of *Lucifer*. "The Path to Happiness" is a reprint of a bright article, followed by a "Study of Poetry from the Theosophical Standpoint"; and the "Theosophical Society's Claim on the World," all of which are useful selections dealing with important matters.

"Letters to Young India" ought to be read by Young England too, for C. R. Srinivasayangar has a message for us all, and one that he proclaims with much vigour and decision: Other reprints from Tolstoi and Emerson have place, and a well-voiced exhortation under the title of "Brotherhood" closes this number of our useful coadjutor.

THE SPHINX reappeared in March with its programme somewhat extended. The Editor, Dr. Hübbe-Schleiden, tells us in his introductory leader, that his aim is to make this magazine, which has already secured a good circulation among the educated classes, more generally popular and widely read. With this end in view, he provides a more varied table of contents, including tales, poems, and illustrations of a superior order. In his chief article the editor sets forth the doctrine of Reincarnation as the only *rationale* of the universal striving after perfection which lies at the base of all religions, and brings various quotations from the greatest German writers and poets, Goethe, Schiller, Lessing and others, to strengthen his argument. Karl Kiesewetter contributes an article, completed in the April number, on the historical personality of Faust, which seems as difficult to establish as some English and American critics find that of Shakespeare. A serial tale, "Towards the Daylight," by Eva von Arnim, with a Buddhistically-inclined hero and a Theosophically-inclined heroine, provides for the lovers of the sentimental; a certain precocious "Willi," in the April number, argues with his mother about the angels, and bids fair to be a rival to the "Pillakatuka" child of the *Path*; facing the same page is a delightfully-drawn sketch of a girl carrying her younger sister under one arm, while with the left hand she tries to hold steadily a pot of milk, over the edge of which, many degrees out of the horizontal, the contents are slowly trickling on to the floor; below is

the legend, "No man can serve two masters." To return to the serious articles, Dr. Karl du Prel writes in two instalments on the "Science of the Soul, from the Standpoint of Occult Teaching"; he shows the importance of the study of psychology, and that not even the so-called exact sciences can be rightly understood without it, for man himself is the epitome and the explanation of the whole external world; our need, therefore, is for a true science of psychology, that which at present bears the name being not only insufficient, but utterly beside the mark. Dr. du Prel gives some hints as to the lines on which this study should be pursued, and shows how near the truth was the Dualism of Kant, and how thoroughly he has been misunderstood. The whole article is well worthy of attentive study. There are several other readable papers in these two numbers of the *Sphinx*, but space permits the mention of only one more, "The Inner Word," by Johannes Tennhardt, who died in 1720. This remarkable chapter, which is in the form of a catechism, is an extract from a larger work of the author, and might well be used as a basis for a summary of mystical teaching. "Thou Shalt Not Kill" is the title of a paper by Ernst Hallier, devoted to the furtherance of kindness to the animal world, and ornamented by a charming sketch of a child embracing a stag.

THE PACIFIC THEOSOPHIST for March contains a reprint of Annie Besant's *In Defence of Theosophy*. The editorial notes, good in spirit and concrete of thought, yet need reëditing in some important respects. *Bhagavad Gita* is called "Baragad Gita," and in the same paragraph we are told that in the matter of duty "Kama will arrange the matter for you"! Karma is evidently intended here. Some well-worded tributes to Colonel Olcott, and the opinion of Sir Edwin Arnold upon Theosophy, are items of interest that all should read.

THE NEW CALIFORNIAN for March-April is quite equal to its previous issues. In "Theosophic Concepts of Life and Death," Dr. Jerome A. Anderson, F.T.S., discusses the principle of life in the protoplasm, and its cyclic impulse in this and other forms of life; extending the application of the protoplasmic and cell-life to the Theosophic conception of the Manvantara. Further analogies are drawn from the phenomena of sleep, in relation to death in the least and greatest forms of life, leading up from the atrophy of a single cell to the Mahâ-pralaya, and demonstrating in very clear style that the cyclic law is inherent in life itself, and hence obtaining throughout the universe of worlds. Some useful facts of a physiological nature are adduced to disprove the materialistic hypothesis of consciousness as a by-product of living matter, and that of intelligence as the result of brain-cell vibration. Dr. Anderson approaches this wide subject in his usual lucid and thorough style, and with a full sense of the vastness of its scope and the sanctity of its mysteries. "When the Grass shall Cover Me" is a well-set and somewhat pathetic poem, which fails by the identification of the soul that "was kind and true" in life, with that mortal part over which the grass grows. "The Arraignment of Orthodoxy" is a reprint of Colonel Ingersoll's writing in the New York E. T. "The Necessity for Reincarnation" is a reprint of a pamphlet that has done an immense amount of good work here, and is evidently appreciated by all. "Consciousness," by Geo. P. Keeney, is a very suitable and well-composed corollary to the article by Dr. Anderson mentioned above, and, as far as it goes, places the question as to the priority of mind or matter in a clear form. The contradictions of modern science in the treatment of this important subject are brought forward in a very forcible manner, and the writer pertinently asks "upon what facts" does science base the conclusion that the vibra-

tion of the brain cells antecedes thought and emotion in the same way that it precedes sensation? The perplexities of science on this question of consciousness are quoted, displaying a scientific conception of man as "a conscious automaton endowed with free-will"!—an anomaly which Theosophy can only laugh at. The paper is to be continued and should prove very informing to the readers of the journal. "The Kabala and Ancient and Modern Kabalists," by Dr. Danziger, is an account of Hebrew Theosophy in its past and present aspects, briefly and carefully written. The "Editorial Comments" are chiefly concerned with the conclusions of the well-known Californian scientist and mathematician, Father Joseph Bayma, regarding supersensuous states of matter, and with the overtures of the clergy to Jay Gould. When speaking of the duty of generosity and the dangers of selfishness that beset the rich, one of the clergy at a recent meeting in San Francisco closed with an apology for "venturing to treat of such a subject in such a presence"! The leading daily of San Francisco appears to have "gone" for the said shepherd in a column of "biting sarcasm"; and the editor of the *New Californian* ejaculates, "Shades of burning Bruno, how the 'glory has departed from Israel'!"

THE SANMARGA BODHINI continues its useful work in the Anglo-Telugu world. An exceedingly interesting article on Lord Buddha and Sri Shankarâchârya contrasts the different methods of thought and teaching that were adopted by these two great teachers, and the question of authority for representation of their teachings is discussed. "Indian Arts" is a subject that will please the champions of Hindû antiquities. It is important as showing the extent to which national prejudice may be carried even in such presumably scientific fields as that of archæology. Greece and Rome are put

forward before India, and naturally the Hindûs, who know better, object to this. "Of all ancient nations . . . only India, Babylon, Egypt and China, can be admitted within the arena of dispute. Greece copied Egypt, Rome borrowed from Greece." Yet Dr. Oppert contends that India copied Greece! The Cashmere girls make shawls of 300 distinct shades of yellow, which no European can distinguish between. Are we to suppose this proves that the art of dyeing was introduced into India from Europe? "Theosophy and Religions" is an able article showing the basic nature of Theosophy in the origin and growth of all religions.

BRANCH WORK PAPERS.

No. 15 of the Indian Section contains a reprint of that ever-useful article by H. P. B., "Occultism *versus* the Occult Arts." This is followed by a paper entitled the "True Theosophist," by N. C., which endeavours to point out what is essential and what non-essential in the nature of things, enforcing the fact that the internal is the essential and therefore the true nature, which for that reason ought to be studied.

THE PRASNOTTARA, Vol. II., No. 15, is accompanied by an index of contents for the past year, which will be very serviceable. In reply to the question as to whether all Karma, good and bad, must find effect in our lives, or whether one may not offset the other, J. D. B. answers that good Karma is related to the Higher Manas, bad to the lower, and these having "lodgment and action on different planes of man's conscious being," they are related as are these aspects of Manas, "but not therefore interchangeable or as offsets." He concludes:

It would seem, therefore, that no offset, exchange, or compromise can occur, but that good to good, evil to evil must hold throughout; otherwise, we have to admit the perpetuity of evil and its equation with good. The good, the true, and the divine are one and eternal,

while evil is *Mâyâ*, *really* non-existent, and the cause of suffering. It can only be killed by non-use and patient endurance of its rewards.

We are aware that many Theosophists hold a contrary view, and the postulation of good as a positive quantity and evil as its negation, "*really* non-existent," has a questionable significance when the former are uniformly referred to the Higher Manas, and the latter to the lower; for the question is asked from the standpoint of the lower Manas, and if "to cease from evil" means the non-use of the non-existent, and "to get virtue" means ceasing from all action on this plane, conclusions to which the above answer would lead us, then the effort of life becomes farcical, at least from the standpoint of the personal Ego, or lower Manas. Would it not be better to take the *Secret Doctrine* view of this question, and to regard both good and evil as aspects of the One Eternal Verity, since from whatever standpoint we regard them they exist only in relation to one another, and short of the absolute, "Nothing endures; fair virtues fade with time, foul sins grow purged thereby." T. A. V. has some interesting views on the influence of freewill upon the result of past Karma. The most interesting question, and that which meets with the briefest answer, is, "Do the *Vedas* teach reincarnation?" N. D. K. replies that according to the late Professor Goldstücker, the only passage that has been adduced is that in *Rig Veda*, hymn i, verse 32, which runs as follows: He who has made (this state of things) does not comprehend it; he who has beheld it, has it also verily hidden (from him), he, whilst yet enveloped in his mother's womb, is subject to many births and has entered upon evil. "But the word of the text, *bahu prajas*, rendered by Wilson according to the commentator, 'is subject to many births,' may also mean 'has many offsprings,' or 'has many children'; and as the latter sense is the more literal and usual sense of the word, whereas the

former is artificial, no conclusion whatever regarding the doctrine of transmigration can safely be founded on it." Varied and interesting answers are made upon the point as to the modern increase of population in relation to the Devachanic period—a question that has always an interest for Theosophic students.

LE LOTUS BLEU. No. 2 of the third year, opens with a translation of Wm. O. Judge's *Epitome of Theosophical Teachings*, by M. A. O. Philadelphie contributes a very luminous article on Karma, enforcing the idea of moral responsibility in the various relationships of life. This is followed by a pleasing little monograph upon the Astral Light, which regards the stars as objectivized centres of a vast and insensible field of light, to whose vibrations we are subject quite as much as to the visible radiations. Under the head of "Occult Psychology," "Le Moi," is treated by Guyniot, the basic identity of human existence is supported, and the illusion of separateness traced to regarding

the mental and physical Upâdhis as constituting for the Ego a permanent and distinct entity. In last analysis, whether on the physical or mental planes of existence, all men are shown to be identical. The paper is a good one, and suggestive of much careful thought. "Why ought we to be Brothers?" is the title of a lengthy essay by Amaravella, replete with close and weighty argument, and finished with that freedom of diction and fulness of feeling that characterize this well-known writer. The translation of *The Key to Theosophy* is continued, and the "Theosophic Tribune" deals with some useful questions.

LA BASE ESOTERICA DEL CRISTIANISMO is the title of the Spanish edition of Bro. Wm. Kingsland's well-known work, which in its newly-acquired form will do as much good among Christians of the Spanish world, we hope, as it has done here in the original. The publication is neatly bound and well printed. Our hard-working "Nemo" is responsible for the translation.

Our Budget.

BOW CLUB.				£	s.	d.
W. E. Brown	-	-	-	2	10	0
Mrs. Kirk	-	-	-	0	10	0
Miss Weede	-	-	-	0	5	0
Dr. Hyatt	-	-	-	0	5	0
From sale of flowers	-	-	-	0	4	0
B. E.	-	-	-	1	0	0
H. H. Raphael	-	-	-	2	2	0
Mrs. H. H. Raphael	-	-	-	2	2	0
				£8	18	0

H. P. B. MEMORIAL.				£	s.	d.
Viâ H. C., Brixton	-	-	-	5	0	0
M. A. Minchen	-	-	-	1	0	0
Mr. and Mrs. J. W. Pitkethley	-	-	-	1	0	0
May Haig	-	-	-	0	10	0
F. J. Miller	-	-	-	0	5	0
Mrs. M. G. Tippetts	-	-	-	1	0	0
				£8	15	0

OLCOTT TESTIMONIAL.				£	s.	d.
Countess Wachtmeister	-	-	-	5	0	0
A. Besant	-	-	-	5	0	0
L. V. Black	-	-	-	1	1	0
E. Kislingbury	-	-	-	1	1	0
E. C. A.	-	-	-	25	0	0
				£37	2	0

E. T. STURDY, Treasurer.

It is not the necessary consequence of the above, but the necessary result of the above. It is the necessary result of the above. It is the necessary result of the above.

Nightmare Tales.

WE present our readers with a facsimile of the picture on the cover of *Nightmare Tales*, designed by a member of the Theosophical Society, Mr. R. Machell, a personal friend of H. P. B. He has also contributed to the forthcoming book an illus-



tration—representing H. P. B. as she was listening to the story of a Bewitched Life as told by a Quill Pen—and some clever tailpieces, consisting of Japanese monsters of indescribable curliness.

The five stories given in this little volume will place their writer high among the tellers of tales. There are plenty of "Shilling

Dreadfuls," with poorly conceived and wretchedly executed plots; but we do not often meet a writer who starts with a basis of knowledge of the strange world wherein elementals of all kinds disport themselves, and who lifts for her readers a corner of the veil that hides that world from their eyes.