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Theosophy and Christianity.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Eighth Wonder.

BY AN "UNPOPULAR PHILOSOPHER".

(Written in 1889.)

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

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

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

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

* * *

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

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

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

* * *

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

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

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

* * *

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

* £444,000 in English money.

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

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

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

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

* *

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

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

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

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

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

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

H. P. B.



Heat, Sound and Consciousness

OR

THE WILL OF FIRE.

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

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

The Sensation of Heat.

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

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

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

Heat and Will.

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

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

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

Heat the Producer of Planets.

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

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

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

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

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

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

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

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

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

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

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

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

THOS. WILLIAMS, F.T.S.

(To be continued.)



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

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

Theosophy and Occultism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

My Unremembered Self.

THE EXPERIENCE OF AN ASTRAL TRAMP.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Who are you then?" I asked.

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

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

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

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

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

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

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

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

SEPHARIAL.



Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

BY DR. N. I. PIROGOFF.*

(Continued from the August Number.)

VIII.

ON THE INDUCTIVE AND DEDUCTIVE METHODS.

(Continued.)

February 29th and March 1st, 1880.

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

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

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

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

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

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

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

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

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

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

FROGS AND CHINAMEN.

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

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

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

Consciousness.

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

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

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

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

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

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

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

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

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

A Puranic Allegory.

ESOTERICISM IN GAJENDRA MOKSHAM.

“ There is a Logos in every Mythos.”

(Concluded.)

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

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

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

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

“ Q. *Is such a body material?*

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

“ Q. *Of what use is such a body?*

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

“ Q. *What is Achit?*

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

“ Q. *What is time?*

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

“ Q. *What is Nature?*

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

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

“ A. It is called Prakriti, Pradhina, Mulaprakriti, AVYAKTA and Māya.

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

“ Q. *What does it first evolve?*

“ A. MAHAT (intellect).

“ Q. *What is evolved from Mahat?*

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

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

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

“ Q. *What is produced from Satvikahankara?*

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

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

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

"Q. What is produced from *Tamasahankara* ?

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

"Q. What are the five elements ?

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

"Q. What is produced from *Rajasahankara* ?

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

And later on it says:—

"Q. What is *SUDDASATWA* ?

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

"Q. What is *Chit* ?

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

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

"A. They are :

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

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

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

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

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

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

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

<i>States.</i>	<i>Individual.</i>	<i>Cosmic.</i>
Turiyā	Brahma	Brahma
Sushupti	Prājna	Iswara (Logos)
Svapna	Taijasa	Hiranyagarbha (Mulaprakriti)
Jāgrat	Jiva	Virāt (Viswa) (Cosmos)

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

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

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

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

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

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

¶ The *Antaraksham* is exoterically the firmament between heaven and earth, and esoterically the planes of the Astral Light, the lower planes of Akāsa.—[EDS.]

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

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

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

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

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

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

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

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

NAMASTAI.

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A Lesson of Pain.

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

The Disciples.—M. H. KING.

The Instability of the "Word".

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HENRY PRATT, M.D.



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

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

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

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

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

The Seven Principles of Man.

(Continued from p. 42)

MANAS IN ACTIVITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

It may rise towards its source and become one with the Father in Heaven.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

LA MORALE DU BOUDDHISME*.

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

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

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

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

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

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

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

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

An Outline of the "Secret Doctrine".

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

I.

SUMMARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. J.

(To be continued.)

The True Church of Christ, Exoteric and Esoteric.

VIII. THE SEVEN PRINCIPLES OF THE CHURCH.

(Continued.)

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

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

Notes and Illustrations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[THE END.]

THE EFFECTS OF INDIAN HEMP.

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

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

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

Life and Death.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Gems from the Upanishads.

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

* * * *

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

* * * *

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

* * * *

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

* * * *

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

* * * *

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

Prajapati answered and said:—

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

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

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

* * * *

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

* * * *

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

* * * *

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

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

* * * *

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

MAITRÂYANA-UPANISHAD.

(From Max Müller's Translation.)

Theosophical Activities.

INDIAN SECTION.

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

R. Ragunath Rao.	Bhalchandra Krishna.
P. Shrinivasa Rao.	Norendronath Sen.
Udharam Mulchund.	Pandit Gopinath.
Tookaram Tatyā.	Dinanath Ganguli.
N. D. Khandalavala.	C. L. Peacocke, Lieut., R.A.
Harisingji Rupsingji.	Dorabji Dossabhoy.
Pherozechaw R. Mehta.	J. S. Gadgil.
A. D. Ezekiel.	Jehangir K. Daji.
K. M. Shroff.	

A new Branch has been formed at Ludhiana, Punjab, under the auspices of our brother Rai B. K. Laheri, who was lately in England, and is well-known to the members at Headquarters there. Our energetic and enthusiastic brother is having the *Key* translated into Hindi and Urdú.

The *Ranchi Branch* sends in a good report, and so also does the *Poona Branch*. We heartily congratulate the latter on the acquisition of their old president, our respected brother Khan Bahadur N. D. Khandalavala, who has been absent from Poona some five years.

EUROPEAN SECTION.

ENGLAND.

The *Blavatsky Lodge* held its annual meeting on Saturday, October 3rd, in the Lecture Hall at Headquarters. The officers elected for the forthcoming year were as follows:—*President*, Annie Besant; *Vice-President*, Herbert Burrows; *Secretary*, Claude F. Wright; *Assistant Secretaries*, Thomas Green and J. C. Scoble; *Treasurer*, E. T. Sturdy. Additional members for Council:—the Countess Wachtmeister, Mrs. Cooper-Oakley, W. R. Old (*Assist. Sec. Europ. S.*), Major Hand. Delegates to serve at the Annual Convention of the European Section:—Herbert Burrows, T. Green, J. C. Scoble, Mrs. Cooper-Oakley, Major Hand, R. A. Machell, O. Hintze, P.W. Bullock, Jas. M. Pryse. Owing to the overcrowded Thursday meetings, it was proposed and carried that two meetings a week should be held, on Thursdays for associates and visitors, and on a night to be decided by the Council a Lodge meeting for members only. Voluntary subscriptions are to be still in force, although the financial condition of the Lodge was reported as the reverse of encouraging. The expenses of the Lodge are very heavy, but it was thought best to still trust to the generosity of members.

The new syllabus is as follows:—

Oct. 1.—“Reincarnation.” Annie Besant. Oct. 8.—“As ye Sow, so shall ye Reap.” Herbert Burrows. Oct. 15.—“Theosophy and Woman.”

Miss Müller, B.A. Oct. 22.—“Religions and Religion.” G. R. S. Mead. Oct. 29.—“Priesthoods; True and False.” Annie Besant. Nov. 5.—“Theosophical Conceptions of Compassion and Affection.” Mrs. Marshall. Nov. 12.—“Some Misconceptions about Theosophy.” Herbert Burrows. Nov. 19.—“Free-Masonry.” Dr. Wynn Westcott. Nov. 26.—“Civilisation; True and False.” Isabel Cooper Oakley. Dec. 3.—“Heaven and Hell.” Mrs. A. L. Cleather. Dec. 10.—“The *Bhagavad Gītā*.” E. T. Sturdy. Dec. 17.—“Theosophy and Art.” R. A. Machell. Dec. 24.—“The Law of Cycles.” W. R. Old. Dec. 31.—“The Christ Myth.” G. R. S. Mead.

At one Thursday meeting, although admission to the Lodge can only be had by ticket, as many as a hundred people had to be turned away, much to the regret of the Staff. But necessity is necessity, and “no more standing room” is the limit of the Lecture Hall. An overflow meeting was arranged in the Library.

Chiswick Lodge.—Mrs. Besant lectured at the Vestry Hall, Turnham Green, under the auspices of this Lodge, on Friday evening, the 2nd inst., the title of the lecture being “Theosophy and the Problems of Life”. The hall will seat between four and five hundred, but long before the time seven hundred had managed to gain admission, the arrangements for reserving seats having completely broken down owing to the crush and the fact that ticket holders had to be admitted by the same doors as those who were paying for admission; the platform was invaded, and even the window ledges outside the hall were taken possession of. The chair was taken at 8.30 by Bro. Kingsland, who in his opening remarks asked the audience to disabuse their minds of anything they might have read in the *Daily Chronicle*, or have heard of elsewhere on the subject of Theosophy, and confine their attention to the particular aspect which Mrs. Besant would present that evening. Mrs. Besant, who spoke for more than an hour with great energy, and who was frequently applauded and carried her audience with her on almost every point, dealt with the subject of Theosophy in its relation to social conditions and individual progress, and pointed out specifically the applications of the doctrines of Reincarnation and Karma. The questions at the close of the lecture were very numerous, and the answers were well received. The *Daily Chronicle* gave a good report of the meeting next day.

The Croydon Lodge is the direct outcome of a lecture delivered by Mrs. Besant to the “Croydon Socratic Society” in January last. A nucleus was formed in the first place by a kind donation of books from the Countess Wachtmeister. The library acted as a connecting link between those interested in the subject, and in May last the first meeting was held to hear Mr. Johnson, of Brixton, expound Theosophy, the interest then shown in the subject resulting in the formation of a lodge. During its three months’ existence good progress has been made, and attendance at the meetings has doubled. A good syllabus of lectures has been provided for three months. Mrs. Besant’s second lecture in Croydon in the large Public Hall was crowded beyond standing room, and has done much to stimulate public interest. The report of the lecture in the *Observer* has been printed as a leaflet for distribution. We had also a full Lodge when the General Secretary lectured on the “Theosophical Movement”.

The Lodge has adopted the system of holding private meetings for study, and the interchange of ideas amongst members. They will be held at fortnightly intervals, alternately with the open nights, and the *Key to Theosophy* will be first taken up. The general tone of the branch is healthy, its members showing an increasing interest, and a marked tendency to discourage phenomena-seeking. The Lodge has to acknowledge its great indebtedness to the Brixton Lodge for its help and sympathy.

The Bournemouth Centre is reading the *Key to Theosophy* and discussing it chapter by chapter.

The Frome Centre meets for discussion every Sunday morning, and addresses are delivered on Theosophical subjects. Literature and pamphlets are distributed and lent, and letters written to the local papers.

The Folkestone Centre has been very busy since Annie Besant's lecture in the Town Hall, and arranged a meeting in the Masonic Hall, where G. R. S. Mead lectured on Reincarnation to an appreciative audience.

A Public Reading Room was opened on October 1st at 7, Duke Street, Adelphi, W.C., by the Countess Wachtmeister. It will be open to the public daily from 11 a.m. to 6 p.m., Sundays excepted. Admission is 2d.; and the subscription is 10s. for 12 months, 6s. for 6 months, 3s. 6d. for 3 months, and 1s. 6d. for 1 month.

The new reading room will pave the way to much activity; nearly every evening already is filled up with prospective meetings and classes. A new Lodge is to be formed, to be called the "Adelphi Lodge", which will hold its meetings in the Reading Room on Monday evenings.

The League of Theosophical Workers has already five Branches, and has had to print a leaflet of its own to report its activities. A debating class and elementary classes are being formed. A working man's club and a "Crèche" for children are in embryo. A sewing class, mothers' meetings, correspondence and reading circles are also in course of formation. A labour bureau and servants' registry free of fees have been started at the East End Club. Quantities of food and clothing have been sent to Workington in Cumberland, where 5,000 men are out of employment owing to a failure of the iron works. 200 girls were taken for a trip to the country from the Bow Club, and though rain fell steadily the girls thoroughly enjoyed themselves. The trip cost £18 2s. 6d., and the expenses were met by subscriptions from friends and a very small payment from each of the girls.

An East End member is informed by an inmate of one of the largest London Workhouses that he read one of our leaflets to some of his fellow inmates and that it excited the greatest interest and enquiry. In consequence of this a member of the Headquarters Staff has visited the Workhouse, has been warmly welcomed, and is arranging for a weekly visit.

THE PRESS.—Press cuttings pour steadily into the General Secretary's office at the rate of about a thousand a month, and bear testimony to the enormous interest and curiosity of the public. Every degree of opinion is expressed from appreciative leaders to virulent and abusive letters, which are mostly anonymous. On the whole, the attention of the public is thoroughly aroused, and enquiries keep pouring in. The correspondence in the *Daily Chronicle* ran from August 30th to October 1st.

Annie Besant has had monster audiences at all of her lectures, the halls being packed beyond standing room. Since September 15th she has lectured at Croydon, Brixton, Milton Hall (twice), Folkestone, South Shields (three times), Athenæum Hall (Tottenham Court Road), Chiswick, St. James's Hall, and Glasgow (three times).

SCOTLAND.

Glasgow.—A Theosophical Book Exchange is being started in order to stimulate and facilitate the circulation of Theosophical literature, and provide all Theosophical students, but especially fellows of the Theosophical Society, with facilities for obtaining and disposing of books, etc., by exchange or sale and purchase.

Any person wishing to buy, sell, or exchange Theosophical literature is invited to send particulars to Mr. F. W. D'Evelyn (25, Holyrood Quadrant),

who will endeavour to provide a buyer, or exchanger, or a seller of the books wanted, as the case may be.

In sending lists of books for disposal, the author's name, title, publisher, date, published price, *condition and price (or exchange) wanted* should be stated. In the case of lists of books wanted, the title and author's name will suffice, unless any particular edition is required. In the case of exchanges, if individual books are to be exchanged for certain other individual books only, particulars should be clearly stated, and correspondents are requested to price their books so as to include postage. Exchanges or sales will be effected directly between correspondents, or through Mr. D'Evelyn, as may be most convenient.

SWEDEN.

Previous to his leaving the European Headquarters on his journey home *via* the United States and Japan, the President-Founder paid a short visit to Sweden. He went by Hull and Göteborg to Stockholm, and returned *via* Copenhagen, Hamburg, Bremen, and Flushing. The Colonel reports that he found the Swedish Branch even more commendable than he had supposed, full of zeal, good feeling and earnestness. The three days of his visit were naturally very busy: on September 8th he attended a meeting of the Branch, and on the 9th lectured in the Hall of the Academy of Sciences. H.M. the King, who is probably the most cultured of European monarchs, and who presided over the last Congress of Orientalists, through the intervention of the American ambassador, granted Colonel Olcott a special private audience and conversed with him for about an hour on Theosophical and cognate subjects. Our Swedish members gave the President a most hospitable welcome and we hear of suppers, conversaciones and farewell dinners.

HOLLAND AND BELGIUM.

The Dutch-Belgian Branch reports that it has its hands full of work, and has had to modify its Rules to meet the increased strain. The officers for the ensuing year are: President, Mme. H. Neufville; Vice-President, Mme. Meuleman; Secretary and Treasurer, Mr. Fricke. Fortnightly meetings are held for members only, and on the alternate weeks there are meetings for visitors. One of the members, who wishes to remain unknown, has provided a sum to start a small Theosophical monthly in Dutch, chiefly for publishing the translation of *The Key*. League work is also being actively taken up by the Lodge.

FRANCE.

Le Siège Français has got a capital *local* at Paris, consisting of a Secretary's office, a reading-room, and a bed-room for the accommodation of Theosophists passing through Paris. *Le Lotus Bleu*, as we have elsewhere remarked, is immensely improved. A library is established, and the books of the T.P.S. are on sale. *Tirages à part* are being struck off, and everything is going forward most busily. All we want now is the ungrudging co-operation of our French members, who will find the Secretary, Mons. E. Coulomb, our old friend and fellow-worker, worthy of their confidence and approbation. The address is 14, rue Chaptal.

SPAIN.

The Barcelona Group, we are glad to learn, are manifesting oratorical faculties. The following lectures have been given: "The Constitution of Man", by Bro. Roviralta; "Reincarnation", by Bro. Prats; "Elementaries", by Bro. Cembrano; "Theosophy and Socialism", by Bro. Ferrer.

The Madrid Group have completed the translations of *Mr. Isaacs*, by Marion Crawford, *The Bhagavad Gîtâ* (American Edition), and "Letters that have helped me", from the *Path*. The translation of the *Secret Doctrine* has been commenced, and the group is beginning a course of study in the *Key*. Bro. Florencio Pol has published and distributed in Galicia an admirable leaflet entitled *Luz* (Light).

JOSÉ XIFRÉ.

AMERICAN SECTION.

Our friend and colleague, W. Q. Judge, is working hard on the Pacific Coast, and the Pacific Coast Committee send us the following:—

Thursday and Friday, September 24th and 25th, Mr. Judge will spend in San Francisco; Saturday, 26th, he will visit Oakland; Sunday, 27th, he will lecture in Oakland at Fraternity Hall, Washington Street, near 13th, 3 p.m., and in San Francisco at Odd Fellows' Hall, cor. 7th and Market Streets, 7.30 p.m., subject of the lecture for each place being: "Theosophy—What it is and What it is Not". Monday, 28th, he will lecture in San Francisco, at Irving Hall, 7.30 p.m. Subject: "Reincarnation". Tuesday, 29th, he will visit and lecture in Alameda; Wednesday, 30th, he will reach Santa Cruz, remaining there until Friday, Oct. 2nd, and giving one or more public lectures. Friday, 2nd, he will arrive in Gilroy, remaining until Saturday afternoon, lecturing one or more times in the interim, and then leaving for San José. Saturday afternoon and Sunday forenoon, 3rd and 4th, he will spend in San José, lecturing Sunday forenoon in that city. He will then leave the same afternoon for San Francisco, arriving in time to lecture at Odd Fellows' Hall, 7.30 p.m. Subject: "Karma and Ethics". Monday, 5th, he will lecture before the Progressive Thinkers' Association, at Berkeley. He will leave San Francisco Tuesday, Oct. 6th, at 8 a.m., arriving in Sacramento same day, remaining until Thursday and giving one or more lectures. Thursday, 8 a.m., he will leave Sacramento for Stockton, remaining there until Saturday, 10th, lecturing, etc. Saturday, 10th, he leaves for Los Angeles direct, arriving in that city Sunday, 11th, in time to lecture in the evening. From Sunday, Oct. 11th, to Saturday, Oct. 17th, he will remain in Los Angeles, lecturing there, and in Ventura, Pasadena, Anaheim and Villa Park, etc., as the local Committees may arrange. Saturday, 17th, he leaves Los Angeles for San Diego, and remains in the latter city until the 23rd, visiting San Bernardino in the interim. Sunday, Oct. 24th, he will be *en route* for San Francisco, and by stopping over one train will have an opportunity to lecture in Fresno, if desired. Sunday, Oct. 25th, he will give his last lecture on the Coast, in San Francisco, at Odd Fellows' Hall, the subject being: "The Inner Constitution of Man".

The Blavatsky T.S. have established a permanent Headquarters on the lines of the Headquarters at London and Dublin. Several members have banded together to take a house; and accommodation is to be provided for visiting members and speakers.

The Path reports two losses to the Society through death. Mrs. Alice M. Wyman, Secretary of the *Brahmana T.S.*, of Milwaukee, and Dr. John S. F. Gray, President of the *Point Loma Lodge, T.S.*, San Diego, Calif., have left us. The body of Mrs. Wyman was cremated. Both members were held in the highest esteem by their respective Lodges, an esteem that was won by their nobility of character and compassionate natures.

We regret to see that *The Path* copies an absurd statement from the Ceylon local press. Bertram Keightley is reported to have taken *pansil* and become a convert to the exoteric religion of Buddhism. This is entirely untrue; as Bertram Keightley himself informed us, he took pains to avoid

the ceremony when the late Miss Pickett received *pansil*, as he suspected that the press would seize the slightest opportunity to report him a Buddhist.

Immediately on the arrival of Colonel Olcott at New York he was interviewed by the representatives of the press at Astor House. The results of these interviews appear in the columns of the principal newspapers of the city, with the usual eccentric and hysterical headlines that the American press loves so well.

The League of Theosophical Workers has an ample list of activity to report, and the newspapers have given very favourable notices of its good deeds. Some of the items are as follows:—a picnic into the country for forty boys; six working girls sent to the country for two weeks; League restaurant; a singing class, and two domestic libraries. In addition there are other acts of kindness that cannot be placed under distinct headings. There are now seven Leagues.

THE ORIENTAL DEPARTMENT.

The Path writes as follows about this important department:

“This Department of our work was set on foot in the U.S. with the object of bringing about a closer union between the East and the West, by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

“In order to make the work more uniform, the European Convention directed its Secretary to endeavour to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereotypes so that the two issues may correspond.

“As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental Work, and it is purposed to utilise it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there, so that it might be made the central office for this branch of the Society’s activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

“Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before everything will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the General Secretary’s entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be Orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible.

“W. Q. J.”

Prof. Manilal N. Dvivedi, with whose name our readers are so familiar, has been engaged as the Pundit of the Department. The European Section has united with the American Section in this desire to introduce the thought of the East into the West, and arrangements are now completed for reproducing Prof. Dvivedi’s articles by means of stereotypes.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for September starts with a digest of the report of the last Convention of the European Section. Rama Prasad continues his papers on "Astrology" by contributing a very curious theory which will scare our philologists. He contends "that every word has its origin in the sun, and that the connection of a word with its sense is a solar act". The idea is naturally startling to the West; but students of Eastern science who know of the *sphota* and *sabda* doctrines will understand the contention of our learned brother. E. T. Sturdy follows with a carefully thought-out paper entitled "Three Aspects of the Theosophical Movement"; he deals with it in India, Europe and America, and takes a glance also at Australasia. C. R. Shrinivasayangar shows in "What are we here for?" that if we want to escape the necessity of passing through every experience at first hand, we should extend the area of our experience by cultivating sympathy for others. The "Tejo-Bindu Upanishad of the Krishna-Yajur Veda" is one of the most magnificent that has yet been translated. Its key-note is the oneness of all things, and the refrain of the grand spiritual pæan is "I am Brahm". Dr. Carter Blake defends the methods of the pioneers of Anthropology against the present school, and shows how the teachings of the *Secret Doctrine* must eventually revolutionise this science. The next paper, "Relationship between Australians and Indians in Religion and Race" by Dr. A. Carroll, A.M., the energetic General Secretary of our new Australasian Section, is one of solid value, written by an authority. It shows the knowledge of a wealth of facts and evidence of much study and research. Among much of interest we select the following:—Metempsychosis is believed in by the Australians as by those in Asia. The ancient songs now sung by Australian tribes over 1,500 miles of country are not changed by all the varying dialects over these distances, so that one verse causes the elders to take it up and continue it in exactly the proper words, although they have lost their meaning and cannot translate them."

Can no one make a collection of these poetical relics of the Lemuro-Atlanteans? The paper by A. Nilakanta Sastri on "The Signs of the Zodiac" is one of the most suggestive studies of esoteric correspondences we have seen for a long time. The relations of the twelve to the seven and the secret of Subba Row's quadruple division are clearly shown. The symbolism of "Om" is treated of, and the whole paper is one of the greatest possible interest for students of esotericism. The number is completed by the conclusion of the article of Nakur Chandra Bisvas on "Tulsi Das".

THE PATH for September first introduces us to a paper on "The Allegory of the Cup" by Katharine Hillard, in which Rabelais' Shrine of the Divine Bottle, and the Eucharist and Graal legends are laid under contribution. The next paper, "One of Many", is a humorous sketch, giving a concrete example of the ignorance that aspires to "adeptship" before it has learnt the rudiments of decency. It is by our esteemed colleague A. Fullerton, and will serve as a useful object lesson. W. Q. J. continues his instructive "Hidden Hints" in the *Secret Doctrine*, and E. T. S. writes thoughtfully on "Love". Harij contributes his concluding paper on the "Loss of the Soul", thus completing an interesting series of articles on an obscure but very important subject. Sree Kali Prasanna Mukopadhyana contributes some facts as to conscious existence after death and before birth, gleaned from the lips of children. "Tea Table Talk" is very interesting, and deals with the strange fact that the T.S. is stronger by the departure of "H.P.B." instead of weaker. It has taught all the lesson of self-reliance. Speaking of receiving communication from the Masters, X. says, "When a plant is mildewed, devoured, broken, growing awry, the head-gardener or some one of his authorised assistants comes to its aid, or some few especial plants, doing especial service in the garden, may receive especial stimulus, such as would injure others. But when a plant is following all the actual

laws of growth, it requires no readjustment, it does not hear from the gardener, who knows it is doing well. In the East the Guru or Teacher is called Re-adjuster. And He may communicate with some sub-centre already established, which sub-centre is to give out the help thus extended to those working in the same line."

THE BUDDHIST prints an interesting communication from a "Seshwara Sankhya" (a follower of the Sankhya philosophy from the deistic point of view) with comments thereon by the editor. The point at issue is as to the real meaning of certain terms used in Sankhya philosophy and also in Buddhism. The Buddhist editor contends "the terms and phrases he (Gautama) borrowed from Brahmanism were applied by him in different senses from those in which they had been originally used, in order to adapt them to and harmonize them with the system of moral philosophy which he brought out by the unaided force of his intellect". The keenest criticism that Buddhism has had to face is that of the Hindu Pandits, but we hope that if controversy again arises it will be something more than a war of words. *The Buddhist* reprints Mr. Stead's part of the "Character Sketch" on H.P.B. from the *Review of Reviews*, and H.P.B.'s article on "Civilization, the Death of Art and Beauty" from LUCIFER.

LE LOTUS BLEU for September appears in an entirely new shape and cover. Under the management of our old friend and colleague, E. Coulomb (Amaravella), the magazine has suddenly doubled its importance and worth. "La Théosophie; ce qu'elle est et ce qu'elle n'est pas" is an article of solid worth, and written with all the fire and elegance of Amaravella. We hope that it will be reproduced in pamphlet form and widely distributed. "Le Mouvement théosophique" is also an article of worth and will give the readers of *Le Lotus Bleu* a capital idea of the present position and scope of the movement. Dr. Hartmann has an interesting article on "Cremation", which was delivered in the form of a lecture before the Vienna Scientific Club. A capital digest entitled "Introduction à l'étude de la Doctrine Secrète", by "Un Disciple", completes the best number of *Le Lotus Bleu* that has yet appeared. The new cover is not an entirely happy choice, but exteriors after all are not essentials.

THE FORUM, No. 27, is departing from its calm judicious spirit, and we regret

to see its pages monopolized for the airing of private fads. The views of all Theosophists should have a fair chance in its pages.

THE VAHAN, though covering familiar ground, is interesting. Some people may think that the questions occasionally deal with subjects of insufficient sublimity; but that is just the province of the *Vāhan*. People want to hear more of Theosophy in everyday life, and are often supremely indifferent to the abstruse and recondite enquiries that our metaphysicians delight in.

THE PRASNOTTARA, No. 8, is a weak number, the majority of the answers being below the average. The tendency to use the *Shāstras* literally is to be most sternly deprecated.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 11, presents its readers with some more information about "Keely's Discoveries". Mrs. Bloomfield Moore is the compiler and devotes most of the space at her disposal to a panegyric on her conception of "God". This is to be regretted, for the public desire to hear about "Keely's Discoveries", and as the editor of the *T.P.S.* remarks, "Keely is certainly dealing with a subtle force, but neither he nor humanity are any nearer to the solution of the problem of deity *simply* on that account". It is a relief to turn to what Keely says himself, but still we must confess our inability so far to sufficiently understand him in his interesting themes. Among other things Mr. Keely tells us what electricity is, but the nomenclature baffles us. Here is the secret:—"Electricity is the result of three differentiated sympathetic flows, combining the celestial and terrestrial flows by an order of assimilation negatively attractive in its character. It is one of Nature's efforts to restore attractive differentiation."

ESTUDIOS TEOSOFICOS translates the "Dialogue on the Constitution of the Inner Man", by H.P.B., from the early numbers of LUCIFER.

PAUSES, Vol. I, No. 1, presents us with yet another theosophical magazine. It is the child of our industrious and energetic brethren of Bombay and especially of the indefatigable activity of our colleague, C. L. Peacocke. The cover is light blue with a large seal of the T.S. in dark blue and the word "Pauses" running diagonally across the centre in ornamental letters composed of serpents. It states its object as follows, *viz.*, "to supply men and women with material for

thought, and to guide into a fitting channel those vague aspirations to know the why and wherefore of the great problems of life and nature, which assail during the PAUSES that occur after a surfeit of work or amusement". The contributions are partly original and partly reprints, the press work is decidedly above the average for India, and on the whole we may congratulate ourselves on a most useful and sensible addition to our magazine list.

BRANCH WORK, INDIAN SECTION: Paper 8, is a careful summary by "C. L. P." on "The Septenary Constitution of Man".

THE NEW CALIFORNIAN still keeps up a distinctly theosophic character and is almost entirely filled with contributions by members of the T.S. In particular we notice two capital articles on "Theosophy and Spiritualism" by Allen Griffiths, and on "Reincarnation" by Dr. Jerome A. Anderson.

THE ROSE GARDEN, under the auspices of Mrs. Ida Arnold Budd, continues its pleasant task of instructing children in the *a b c* of Theosophy, by reprinting H.P.B.'s translation of Tolstoi's charming story of Martuin Avdyéitch, entitled "Where Love is, there God is also", and other simple tales and poetical extracts. The address of the Editor is removed from El Paso, Texas, to Apartado Postal 71, San Luis Potosi, Mexico.

THEOSOPIY AND ITS EVIDENCES, price 3d., by Annie Besant, has reached its eighth thousand, and is proving its utility by its rapid sale.

THE MAHABHARATA is being translated into English by Pratapa Chandra Ray, C.I.E. We have received a copy of Part LXVII. and await the rest of the series for review. Meanwhile we beg to

inform our readers that copies are to be obtained from the Manager of the Dâtavya Bhârata Kârâyâlaya, 1, Râjâ Gooroo Dass' Street, Calcutta, but are unable to inform them of the price.

INEXISTENCIA DE LA MATERIA: "The non-existence of matter, and essence and vital processes of Absolute Being", is a 24 page pamphlet, 8vo, in Spanish, by our Brother D. Florencio Pol. It is not technically Theosophical, but leads up to our position from a Christian and scientific point of view. Senor Pol believes that all space is force, and looks upon deity as a universally diffused cosmic force. "The Absolute Substance is intelligent and spiritual; and while it manifests its infiniteness by the absolute infinity of the exactly spiritual modes, we are not able, without abandoning the idea of its absolute infinity, to subtract from this law phenomenal matter." The writer is exceeding courteous to everybody, though not very accurate in his metaphysics.

1875 to 1891 (A Fragment of Autobiography), by Annie Besant. This is the title of the lecture delivered at the Hall of Science, and which was the immediate cause of the present excited controversy in the public press. The publishers are the Theosophical Publishing Society; it is printed on the "H.P.B. Press", and the price is 2d.

The *Agnostic Annual* reaches us so late that we can only notice the fact that the articles from Prof. Huxley and Dr. Monerie should suffice to give it a wide circulation. Prof. Huxley's article will give a rude shock to the cruder type of unbelievers who, out of the fulness of their ignorance, deny the possibility of events which are unusual; Prof. Huxley contents himself with demanding evidence for the happening of an event, and with declining to believe until he obtains it.



Our Budget.

DONATIONS TO THE GENERAL FUND OF THE EUROPEAN SECTION

	£	s.	d.		£	s.	d.
Wastall, A. - - - -	0	10	0	Kilburn, Mrs. - - - -	0	5	0
Neufville, Mme. de - - - -	1	3	0	Oppermann, M. A. - - - -	10	0	0
S. G. P. C. - - - -	0	2	0	Bright, Miss E. - - - -	1	0	0
Bruce, Mrs. L. - - - -	1	1	0	Green, H. S. - - - -	0	10	0
Bowring, Miss - - - -	0	15	0	Hawkins, Mrs. - - - -	1	0	0
Bradford Lodge - - - -	1	0	0	Harding, Miss - - - -	1	0	0
Sturdy, E. T. - - - -	0	10	0				
Mead, G.R.S. - - - -	0	10	0		£20	1	0
Scott, Mrs. - - - -	0	15	0		£20	1	0

E. T. STURDY,
Treasurer.

SANGAMITTA GIRLS' SCHOOL FUND.

	£	s.	d.		£	s.	d.
Amount already acknowledged -	31	1	0	S. E. G. (Fal.) - - - -	0	2	6
W. G. W. - - - -	5	0	0				
Finch, G. R. - - - -	10	0	0		£46	3	6

E. KISLINGBURY,
Treasurer.

H.P.B. MEMORIAL FUND.

	£	s.	d.		£	s.	d.
Amounts already subscribed or promised (frs. 59) - - - -	126	16	6	Kilburn, Mrs. - - - -	0	5	0
Norderling, Mme. - - - -	0	10	0	S. E. G. (Fal.) - - - -	0	3	6
" M." - - - -	2	0	0	Musgrave, G. - - - -	0	2	6
Putz, Mrs. - - - -	0	10	0	Thomas, E. M. - - - -	0	2	6
Birger, A. - - - -	0	5	0	Gordon, Mrs. - - - -	1	0	0
X. - - - -	0	3	0	K. S. - - - -	5	0	0
Montigny-le-Tilleul Group - - - -	0	8	0	Van Notten, Mme. - - - -	0	4	6
Williams, Mrs. - - - -	2	10	0				
Crossley, Mrs. - - - -	5	0	0		£145	0	6

G. R. S. MEAD,
Secretary.

HEADQUARTERS' BUILDING FUND.

	£	s.	d.		£	s.	d.
Deficiency from last account - - - -					167	3	6
Surplus from Lecture at St. George's Hall -	16	11	4				
Part surplus of Croydon lectures, sent by Croydon Lodge - - - -	3	3	0				
Half surplus of Brixton lectures, sent by Brixton Liberal Club - - - -	2	7	0				
Surplus from Folkestone lecture - - - -	4	7	6				
Half surplus of Chiswick lectures, sent by Chiswick Lodge - - - -	9	0	0				
D. A. Courmes - - - -	1	0	0		36	8	10
				Deficiency	£130	14	8

ANNIE BESANT,
Treasurer.

N.B.—In all cases in which "part" or "half" surplus is given, the remainder has been retained by the Lodge or Club for its local fund.