

LUCIFER.

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

Our Ninth Volume.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

EMERSON.



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

EURIPIDES.

Some Words on Daily Life.

(Written by a MASTER OF WISDOM.)

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

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

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

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

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

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

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

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

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

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

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

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

The Substantial Nature of Magnetism.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

H. P. B.



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

The Great Renunciation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Kabbalah.

(Concluded from the August Number.)

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

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

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

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

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

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

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

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

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

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

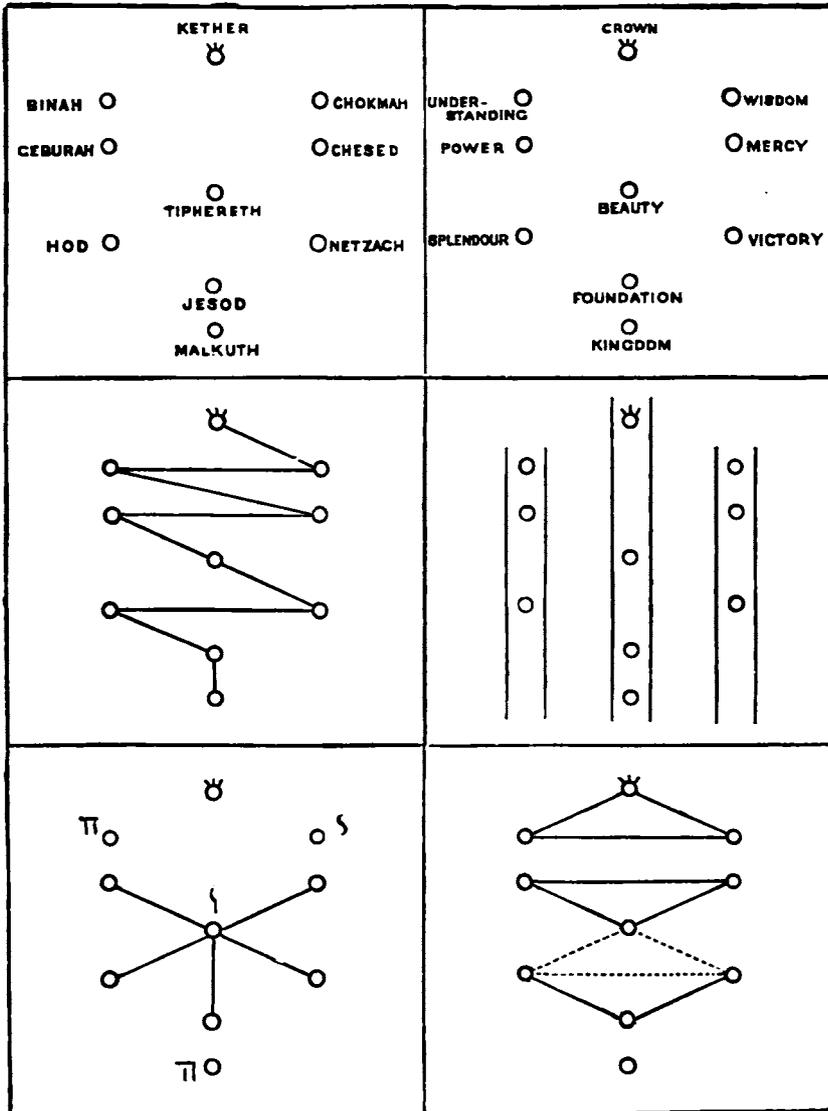
The conscious God having arisen in his energy, there follow immediately two further emanations, the Trio subsiding into the symbol of a radiant triangle. CHOKMAH, Wisdom, is the name of the Second Sephira; BINAH, Understanding, is the Third Sephira—the Supernal Triad is demonstrated.

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

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

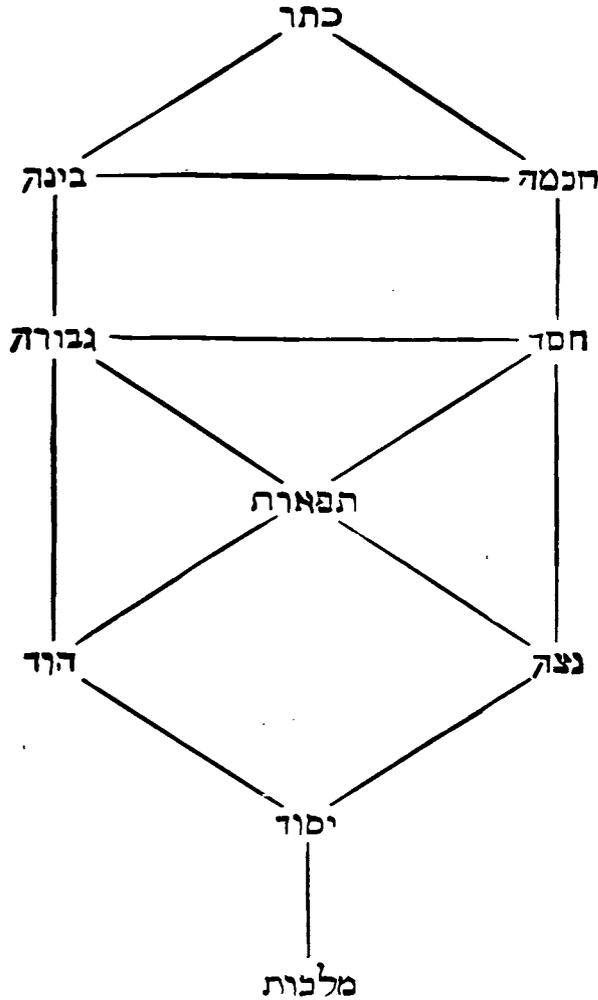
Almost as old as the Kabalistic doctrine of the Sephiroth, or Emanations, is the peculiar form in which I have combined them, it is the form of the symbol of the Heavenly Man in one aspect—or of the Tree of Man in another aspect.

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



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

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



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

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

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

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

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

Frequently quoted Kabbalistic words are: — ARIKH ANPIN, Macroprosopus, the Vast Countenance which is a title of the Crown—Deity supreme. ZAU1R ANPIN, Microprosopus, the Lesser Countenance is the central Tiphereth; a conception that has much in common with that of the Christian Christ, the Son of God. Binah is the Supernal Mother—Aima. Malkuth is the Inferior Mother, the Bride of the Microprosopus.

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

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

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

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

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

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

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

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

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

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

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

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

The Seven Principles of Man.

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

PRINCIPLE III, PRANA, THE LIFE.

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

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

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

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

PRINCIPLE IV, KAMA, THE DESIRES.

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

* A crore is ten millions.

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

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

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

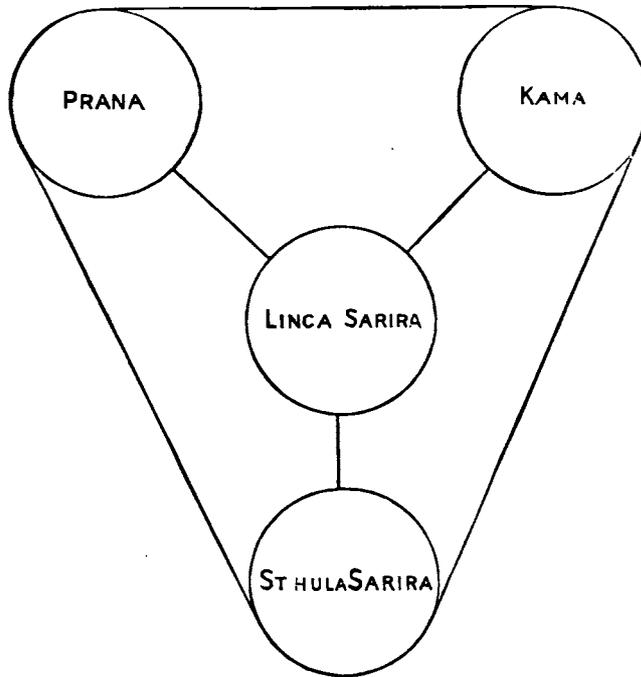
During life, Kama, as such, has no form or body. But after death it takes form as an astral body, *i.e.*, a body composed of astral matter, and is then known as *Kama Rupa*, Rupa being the Sanscrit name for a body, for anything having form. (The force of the objection to speaking of the Linga Sarira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

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

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

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

THE QUATERNARY, OR FOUR LOWER PRINCIPLES.



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

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

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

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

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

PRINCIPLE V, MANAS, THE THINKER, OR MIND.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANNIE BESANT, F.T.S.

(To be continued.)



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

A Great Step in Advance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. P. SINNETT.



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

A Puranic Allegory.

ESOTERICISM IN GAJENDRA MOKSHAM.

“There is a Logos in every Mythos.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(*To be concluded.*)

The Beatrice of Dante

FROM A THEOSOPHIC POINT OF VIEW.

(Concluded from page 464, Vol. III.)

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

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

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

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

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

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

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

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

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

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

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

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

* Identical with the "Concentration" of Patanjali.

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

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

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

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

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

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

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

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

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

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

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

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

KATHARINE HILLARD, F.T.S.

Laurence Oliphant.

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

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

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

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

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

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

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

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

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

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

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

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

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

C.M., F.T.S.

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

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

Karma and Reincarnation

AS APPLIED TO MAN.

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

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

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

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

The answer to these questions in brief is this:—

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

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

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

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

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

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

I shall now proceed to explain and establish these laws.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. The life force of the human constitution is none other than individualized solar matter.
2. Every existing form has a pre-existing type in the ocean of solar matter which fills all space and which Sanskrit philosophy calls Prāna.

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

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

(To be continued.)



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

PLOTINUS, *Seventh Book of the Sixth Ennead.*

The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

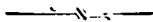
are divine, being those of God, although not in the condition of God, the inherency of the universe is divine, is divinity. From which it comes that evolution, as the manifestation of inherency, is accomplished only by the realisation and manifestation of divinity.

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

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

EDWARD MAITLAND.

(*To be continued.*)



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

The True Church of Christ, Exoteric and Esoteric.

VIII.—THE SEVEN PRINCIPLES OF THE CHURCH.

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

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

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

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

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

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

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

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

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

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

Notes and Illustrations.

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)



Reviews.

OUTLINES OF A CATECHISM OF SELF-KNOWLEDGE.

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

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

Q. What am I?

A. I am I.

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

Q. What is this "I"?

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

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

Q. What is the name of this power?

A. Self-consciousness.

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

But let us follow the writer a little further.

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

A. The will of Unity within him.

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

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

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

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

CÆSAR'S COLUMN.*

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

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

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

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

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

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

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

Theosophical Activities.

INDIAN SECTION.

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

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

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

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

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

CEYLON SECTION.

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

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

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

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

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

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

EUROPEAN SECTION.

ENGLAND.

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

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

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

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

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

DONATIONS TO THE GENERAL FUND OF THE EUROPEAN SECTION.

Passingham, Mrs.	£	s.	d.	Dowling, J. P.	£	s.	d.
Nicholson, R. W.	1	0	0	D'Evelyn, F. W.	0	10	0
"E"	1	5	0	Cobbold, A. W.	0	5	0
Bowring, Miss E. A.	2	10	0		0	15	0
S G. P. C.	1	1	0				
Jussawala, D. D.	0	1	0				
Bureau, Mme. Gozé (frs. 30)	1	0	0				
Knopf, Dr. S. (frs. 50)					£	8	7
							0
							And frs. 80

H. P. B. MEMORIAL FUND.

		£	s.	d.			£	s.	d.
Amounts already subscribed or									
promised (frs. 20) - - - -					67	11	0		
Alrutz, Herr S. - - - -					1	0	0		
Wachtmeister, Countess - - - -					5	0	0		
Godfrey, Mrs. - - - -					0	5	0		
Geary, E. J. - - - -					0	10	0		
Woolf, W. H. - - - -					0	5	0		
Walsh, Miss - - - -					0	2	6		
Knopf, Dr. S. (frs. 24) - - - -									
Wright, T. Herbert - - - -					1	0	0		
Green, Thos. - - - -					1	0	0		
Williams, T. - - - -					0	5	0		
Williams, Mrs. - - - -					0	5	0		
Williams, Thos. - - - -					0	10	0		
Bowring, Miss E. A. - - - -					5	0	0		
Ker, J. R. - - - -					5	0	0		
I. O. ard M. A. - - - -					0	5	0		
Figanière, Visconde de - - - -					5	0	0		
Barber, Mrs. M. - - - -					0	15	0		
Green, Henry S. - - - -					1	0	0		
Pascal, Dr. (frs. 15) - - - -									
Alexander, O. - - - -					0	10	0		
Menelao, Prof. Pasquale - - - -					0	5	0		
Rombotti, A. - - - -					0	5	0		
									£126 16 6
									And frs 59

SANGAMITTA GIRLS' SCHOOL FUND.

1891.		RECEIPTS.				1891.		EXPENDITURE.	
		£	s.	d.			£	s.	d.
May.	Mrs. Malcolm - - - -	2	0	0	May 23.	Donation per Mr. de			
	Mr. Bickerton - - - -	2	10	0		Abrew - - - -	5	0	0
	E. K. - - - -	0	10	0	July.	Materials and Imple-			
July 18.	Viscount Pollington - - - -	1	1	0		ments for Needle-			
" 30.	Miss Müller - - - -	2	2	0		work - - - -	8	14	0
" "	Countess Wachtmeister - - - -	0	10	0	" "	Writing paper, &c.,			
Aug. 4.	J. M. Parsonson - - - -	0	10	0		with heading - - - -	1	2	6
" 11.	H. Dalton - - - -	0	5	0	" "	Magic lantern, clocks,			
" "	R. Cross - - - -	10	0	0		bell, atlases, &c., per			
" "	C. A. E. - - - -	3	3	0	" "	B. Keightley - - - -	9	10	3
" "	Miss I. - - - -	0	10	0	" "	Packing and carriage	1	8	0
" "	H. A. V. - - - -	2	0	0					
" "	W. L. L. - - - -	2	0	0					£25 14 9
" "	E. K. - - - -	4	0	0		Cash balance sent to			
						Colombo - - - -	5	6	3
									£31 1 0
									£31 1 0

E. KISLINGBURY, Treasurer to S.G.S. Fund in Europe.

Audited and found correct.

H. S. OLCOTT, for the W.E.S.

The *Blavatsky Lodge* still reports very crowded meetings, and its proceedings have been noticed at length in not a few of the daily papers. The Lecture Hall at Headquarters is found to be too small for the accommodation of all the members and visitors, and there are serious proposals for enlarging the building.

The *Brighton Lodge* on August 9th was visited by our brother W. Kingsland, their Corresponding Secretary, and by the Countess Wachtmeister. Mr. Kingsland delivered an able address on "Theosophy in relation to Modern Thought", and the Countess made a very pertinent speech on the necessity of propaganda. Many visitors were present, and an animated discussion followed. Dr. King has presented the Library with "Phantasms of the Living".

Norwich now possesses a Theosophical centre, organised by Mr. Selby Green, 67, Newmarket Road, since the visit paid to that town by Annie Besant and William Q. Judge.

IRELAND.

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

BELGIUM.

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

FRANCE.

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

AMERICAN SECTION.

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



Theosophical AND Mystic Publications.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EDITORIAL NOTICE.

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

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