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## The Babel of Modern Thought.

"O ye Lords of Truth who are cycling in eternity  
. . . save me from the annihilation in this  
Region of the *Two Truths*."

*Egyptian "Ritual of the Dead."*

### I.

THAT the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it". This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words.

Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents—advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* "evidence", "public good and truth", strongly resemble advocates in our courts of law—miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years", and that "it is now high time that they should begin to teach something". But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: "Oh, you must have invented all you say yourself!"

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—

answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that “Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.\* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more.”

Allow us to recapitulate a few of such things and thus refresh your memory.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabbalist, in France, has just dubbed “the *accursed sciences*”—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But “what’s in

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\* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

a name", or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the "vortical atoms" of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces", of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, &c.,—over 2,000 years before the despairing and now famous cry of Galileo, "*E pur, se muove*"? Did not the priests of Etruria and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydro-

staticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that "there is *no new* thing under the Sun"; and that everything that *is* "hath been already of old time, which was before us"—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having "invented". The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this "world famous, and learned Society" of "Researches", as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton's *Lives*, which our contributor has entitled "Mrs. Donne's Astral Body". Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind "merely *working* hypotheses", but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-

chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings". The latter non-felicitous expression (belonging to Mr. Tyndal), forced the philosophical writer, Delboeuf\* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* "grope". But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms". Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality". As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurg.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the

\* In the *Revue Philosophique* of 1883, where he translates such "gropings" by *atonnements successifs*.

preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth's globular form*, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason". No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest *Initiates* are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving "the dreary catalogue" of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely "to put a false construction upon isolated passages, the context of which must be supplied from conjecture" (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto*:

"It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands (?)* . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue to the interpretation of these documents which even the initiated priests did not possess.*"

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

*Major premise*: The ancient *Initiates* had keys and glosses to their esoteric texts, *of which they were the INVENTORS.*

*Minor premise:* Our Orientalists have *many* of these keys.

*Conclusion; Ergo,* the Orientalists have a clue which the *Initiates themselves did not possess!!*

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that, into which our modest Orientalists have never yet been initiated—all their alleged “clues” to the contrary.

(To be continued.)

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## Mrs. Donne's Astral Body.

TURNING over the pages of Walton's Lives the other day, I came upon the following very interesting account of the apparition of a living person appearing to another person at a distance:—

At this time of Mr. Donne's and his wife's living in Sir Robert's house, the Lord Hay was by King James sent upon a glorious embassy to the then French King Henry the Fourth; and Sir Robert put on a sudden resolution to accompany him to the French Court, and to be present at his audience there. And Sir Robert put on as sudden a resolution to subject Mr. Donne to be his companion in that journey. And this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body, that she professed an unwillingness to allow him any absence from her; saying “her Divining Soul boded her some ill in his absence”, and therefore desired him not to leave her.

This made Mr. Donne lay aside all thought of the journey, and really to resolve against it. But Sir Robert became restless in his persuasions for it, and Mr. Donne was so generous as to think he had sold his liberty when he received so many charitable kindnesses from him, and told his wife so, who did therefore with an unwilling-willingness give a faint consent to the journey, which was proposed to be but for two months; for about that time they determined their return.

Within a few days after this resolve, the Ambassador, Sir Robert, and Mr. Donne left London, and were the twelfth day got all safe to Paris. Two days after their arrival there, Mr. Donne was left alone in that room in which Sir Robert and he and some other friends had dined together. To this place Sir Robert returned within half-an-hour; and as he left, so he found Mr. Donne alone, but in such an ecstasy and so altered as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause, did at last say, “I have seen a dreadful vision since I saw you; I have seen my dear wife pass



twice by me in this room, with her hair hanging about her shoulders, and a dead child in her arms: this have I seen since I saw you". To which Sir Robert replied, "Sure, Sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake". To which Mr. Donne's reply was, "I cannot be surer than I now live, that that I have not slept since I saw you; and I am as sure that at her second appearance she stopped, and looked me in the face, and vanished". Rest and sleep had not altered Mr. Donne's opinion the next day; for he then affirmed this vision with a more deliberate and so confirmed a confidence that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest; and it proved so with Sir Robert, for he immediately sent a servant to Drewry House, with a charge to hasten back and bring him word, whether Mrs. Donne was alive: and if alive, in what condition she was, as to her health. The twelfth day, the messenger returned with this account—that he found and left Mrs. Donne very sad and sick in her bed; and that after a long and dangerous labour, she had been delivered of a dead child. And upon examination it proved to be the same day, and about the very hour, that Mr. Donne affirmed he saw her pass by him in his chamber. This is a relation that will beget some wonder; and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased. And though it is most certain, that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other, that which is not touched, being laid upon a table, at a fit distance, will (like an echo to a trumpet), warble a faint audible harmony, in answer to the same tune, yet many will not believe there is such a thing as a sympathy of souls.

The last clause of this quotation seems to me particularly interesting. On reading it my "Divining Soul" at once informed me that I have seen something remarkably like it elsewhere,—in the "Proceedings of the Society for Psychical Research" (*vide* Procs. S.P.R. vol. i, Pt. I, pp. 32, 62, etc.).

Sure enough, on turning to these interesting documents, there was the identical illustration, but without any note of its source and woefully worsened in the translation. For where Izaak Walton wrote: "two lutes warbling a faint audible harmony",—the adaptors of the S.P.R. cannot soar beyond: two tuning forks humming in unison; and in their pages the old Angler's "sympathy of souls" is metamorphosed into "a suggested mode of reciprocatory psychical interaction".

This is in itself an interesting psychical phenomenon. The question at once arises whether the theorists of the S.P.R. came to consider this illustration and explanation of apparitions as their own through some process of fully developed "veridical hallucination", or by the unconscious cerebration of the right hemisphere of the brain?

Of course the intellectual position of the members of the S.P.R. precludes the possibility of what they themselves have called "conscious collusion, (or of such imbecility as would take the place of deceit)". After mature consideration, I am inclined to consider this a case of archeo-telepathical impact, acting upon the molecules of their cerebral organs of receptivity, and thereby producing a collective "veridical hallucination".

C. J.

## Theosophy and its Evidences.

NO more difficult work could be proposed, perhaps, to any body of people, than the understanding of Theosophy and the effectual carrying on of its propaganda. Its philosophy is more abstruse than that of Hegel, while it is also far more subtle, and many of its evidences require so much study and self-denial ere they can be estimated, that they will certainly remain hidden from the majority; not because they are in themselves incomprehensible, but because average, easy-going people have not the capacity of working them out. Yet the ethical teachings rest finally on the philosophy, and those who cannot, or will not, study the philosophy are reduced to accepting the ethics by themselves. These can, indeed, be shewn to be useful, by that most potent of all arguments, the argument from experience; for they are most effective in promoting morality, *i.e.*, in inducing social happiness. On this utilitarian ground they can be taught, and can there hold their ground against any rivals in the same field. There they can use the conditional, but not the categorical, Imperative: the categorical remains veiled; the ultimate authority can be found only on the metaphysical heights, and those heights can be scaled but by the strenuous efforts of the patient and undaunted student. Each such student can, indeed, bear his testimony to what he has seen and known, but to all, save himself, his evidence remains second-hand. Personally won, it remains a personal possession, priceless indeed to him, but of varying value to those who hear it from him. Not on such evidence can Theosophy base itself in its appeal to the cultivated intelligence of the West, intelligence trained in the sceptical habit, and cautiously guarding itself against unproven assumptions. Nor let it be forgotten that the West has, in its own eyes, this justification: that it has freed itself from the bondage of superstition, and has won its intellectual victories, by the wise use of scepticism and the prudent suspension of judgment until assertion has been demonstrated to be truth.

It is then necessary, if Theosophy is to make its way in the West, and to give to it the much-needed basis of the scientifically spiritual, that Theosophists should present to the indifferent, as to the enquirer, sufficient *prima facie* evidence that it has something valuable to impart, evidence which shall arouse the attention of the one class, and attract the other into the investigation of its claims. The evidence must be such as can be examined at first hand by any person of ordinary intelligence, and it need not seek to establish anything more than that Theosophy is worth studying. Let the study be fairly begun, and the student capable of mastering its initial difficulties, and its acceptance is certain, though the period of that

full acceptance will depend on the student's mental characteristics and the type of his intelligence. As Madame Blavatsky says: "Once that the reader has gained a clear comprehension of them [the basic conceptions on which the Secret Doctrine rests], and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven"—("Secret Doctrine", vol. i. p. 20). In order, however, that the study may be begun, this *prima facie* evidence must be given, and these basic conceptions of Theosophy must be roughly outlined. Only when this is done, can anyone decide whether or not it is worth while to enter on the study and the deeper evidences of Theosophy.

*The value of this evidence is a point to be decided ere serious study is commenced.* Often, in our Lodges, when the members are engaged in a consecutive course of study, a casual visitor, admitted by courtesy, will get up and suddenly ask, "What is the evidence on which Theosophy is based, and of what use is it?" as though a passer-by, dropping in and listening to a teacher instructing a mathematical class on the theory of equations, should suddenly challenge him to prove the use of numbers and the rationale of the algebraical signs. In any science, save that of Theosophy, a person who expected a class of students to stop, while the reasons for their study were explained to a stranger who knew nothing of their subject, would be recognised as taking up a foolish and irrational position: but in Theosophy we are always expected to break off our work in order to prove that we are not fools for doing it. And if we show any unwillingness to do this, it is at once taken for granted that our position is unsound, and that we are afraid of investigation. As a matter of fact, we have not time to justify ourselves to each successive visitor who may be led by curiosity to obtain from a member an introduction to our Lodge meetings; and it is the purpose of this paper to present, once for all, some of the evidences which have determined us to seek in Theosophy the light which, elsewhere, we have failed to find.

The word "Theosophy" sometimes leads people wrong at the outset, giving the idea that the "Wisdom-Religion"—as it is sometimes called—postulates a personal, and therefore a limited deity. This is not the case. "Divine Wisdom, Theosophia, or wisdom of the Gods, as Theogonia, genealogy of the Gods. The word Theos means a God in the Greek, one of the divine beings, certainly not 'God' in the sense attached in our day to the term. Therefore, it is not 'Wisdom of God', as translated by some, BUT *Divine wisdom*, such as that possessed by the Gods"—("The Key to Theosophy" p. 1). The name is not ancient, dating only from the third century, being used first by Ammonius Saccas and his school. But the teaching itself dates back many a thousand years, unchanged in its main features; taught to-day in England to truth-seeking students as it was taught when Buddha wandered over Indian plains, or earlier still, when ancient Rishis guided their chelas along the path which leads to Wisdom.

Theosophy regards the Universe as a transitory manifestation of Eternal Existence, the summer-day flower of an eternal unknown Root. That Root is the One Reality, the only Permanent among the myriad and fleeting phenomena which surround us on every hand, and among which we ourselves are numbered. From that Unity proceeds all diversity; into that Unity all diversity again returns. It is manifested in the atom as in the man, in what is spoken of as the non-living as well as in the living. It, "the infinite and eternal Cause—dimly formulated in the 'Unconscious' and 'Unknowable' of current European philosophy—is the rootless root of 'all that was, is, or ever shall be'"—"Secret Doctrine," vol. i. p. 14).

Periodically the aspect of the Eternal Existence that we call Life radiates as source of the manifested Universe, the Universe being but "the variously differentiated aspects" of the One Life. Thus, to the Theosophist, the most differentiated forms are essentially *one*: "matter" and "spirit" are but the two poles of the one magnet, inseparable, not thinkable as existing apart from each other. To use clumsy phraseology, spirit is the One Life in its early manifestations, matter is the One Life solidified: the objective Universe "is, so to say, held in solution in space, to differentiate again and crystallise out anew" during a period of manifestation.

The "spirit", the "divine soul" in man is a spark of the One Life, undifferentiated from its parent Fire, and therefore alike for every human being; it is the fate of this "spark" to win self-consciousness by passing round the cycle of forms, and in man reaching and finally perfecting self-consciousness; the fully human stage once reached, all further progress is a matter of personal endeavour, of conscious co-operation with the spiritual forces in Nature: "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations"—("Secret Doctrine" vol. i. p. 17). This "pilgrimage of the Ego" is the central idea, so to speak, of Theosophy: this gaining of self-consciousness is the very object and outcome of the Universe: for this it was manifested, for this it exists, groaning and travailing in pain to perfect and bring forth the self-conscious spirit.

This bald statement must suffice as to the teachings of Theosophy, for it is not the purpose of this paper to expound Theosophical ideas, but to set forth some *prima facie* evidence that Theosophy is worthy attention. Let us then turn to the evidence, and ere dealing with it in detail, let us consider the general nature of the proof that may be fairly demanded of anyone who is willing to study Theosophy, if it can be shown to him that the study is likely to be fruitful.

Evidence must, speaking generally, be congruous with the position which it is sought to demonstrate. The aspect of the subject under consideration must govern the nature of the evidence to be submitted.

Problems of physical life must be demonstrated by physical evidences: problems of intellectual life must be demonstrated by intellectual evidences: and if there be the spiritual life which Theosophy posits, it must be demonstrated by spiritual evidences. That the proof must be suited to the subject is taken for granted, save where the spiritual is concerned: to seek to prove to a blind man the existence of colour by holding up coloured objects before his unseeing eyes would be considered absurd; but any suggestion that there may be spiritual eyes which are blinded in some, and that the use of those spiritual eyes may be needed for the discernment of certain classes of verities, is scouted as superstitious or fraudulent. Every psychologist recognises the difference between the Object and the Subject World, and in studying the subjective he knows that it is idle to demand objective proof. The methods suited to the extended world are not suitable to the unextended: but a proof addressed wholly to the reason is none the less cogent because it has neither form nor colour. And, in verity, to the trained intellect the purely intellectual proof has a certainty higher than that of any which appeals to the senses, because the senses are more easily to be deluded than the intellect, where the latter has been strictly trained and disciplined: so where the spiritual intelligence has been duly evolved and trained, it speaks with a certainty as much above that of the intellect, as the intellect speaks with a certainty above that of the senses; it judges the conclusions of the intellect as the intellect judges those of the senses, and utters the final word on every question presented for adjudication.

The "average man" is apt to regard a physical demonstration as the most convincing that can be given: it appeals to the senses, and "I must believe the evidence of my senses" is a phrase that often drops from the lips of the slightly instructed person. One of the early lessons learned by the student of physiology is that the senses are very easily deceived, and are subject to various illusions and hallucinations. An instructive illustration of this fact was given by the ingenious Americans who saw the famous "basket-trick" performed by a wandering Indian: one of these gentlemen drew what he "saw", while the second photographed the various stages of the scene. The artist's drawing shewed the well-known succession of startling events, the camera shewed nothing. The senses had been led astray by "glamour", and their testimony was unreliable. Still, for demonstrating physical facts, physical experiments are the most satisfactory, and, with certain precautions, may be taken as trustworthy proofs.

But physical phenomena are not relevant as proofs of intellectual and spiritual truths. No physical "miracle" can demonstrate a moral maxim. The doctrine, "Love your enemies, do good to them that hate you", is neither more nor less true because Buddha and Jesus could, or could not, cure certain diseases by means not understood by their followers. The

demonstration of a problem in Euclid is in no way assisted by the teacher being able to levitate himself, or to draw across the table to his hand without contact a box of mathematical instruments. He might be able to perform these feats and yet make a blunder in the working out of his demonstration; and he might be totally incapable of such performances, and yet be a competent mathematical teacher. Mathematical and logical proofs need no physical phenomena to accredit them: they stand on their own ground, are tried by their appropriate tests. Many people cannot follow a mathematical proof; it is impertinent to dazzle them into acquiescence by the display of some irrelevant physical ability; if they cannot appreciate the force of the demonstration, they must either suspend their judgment on the conclusion, or accept it at second-hand, *i.e.*, on authority. They will be very foolish if they *deny* the conclusion because the evidence for it is beyond their grasp; but they are perfectly justified in withholding their belief where they cannot understand. If some important line of action depends on their acceptance or rejection of the conclusion, then they must make their own choice between acting on authority or suspending action until able to understand: the responsibility is theirs, and the loss of non-action, if loss follow, is theirs also. The propounder of the proposition may fairly say: "This is true: I cannot make the proof any easier for you than I have done. If you cannot see it, you only can decide whether or not you will act on my assurance of its truth. Such and such consequences will follow your rejection of the conclusion, but I have neither the right nor the power to enforce on you action founded on that which I personally know to be true, but which you do not understand." In Theosophy, the student will often find himself in such a dilemma: he will be left free either to proceed, accepting the authoritative conclusion provisionally or fully as a guide to action, or to decline to proceed, until the steps as well as the conclusion lie plainly before him. He will never find himself driven; but if he always stops until he has personally demonstrated a conclusion, he will often find himself losing what he might have gained by fearless confidence in teachers oft-times proven.

For after all the student of Theosophy is only advised to follow the methods adopted by pupils in every other science. It is not the blind faith of the religionist in propositions that cannot be verified that is asked from the Theosophical student: it is the reasonable trust of a pupil in his master, the temporary acceptance of conclusions every one of which is to be demonstrated the moment the pupil's progress makes the demonstration intelligible. The study carries the pupil into the physical, the intellectual, the spiritual worlds, and in each the appropriate tests and proofs will be forthcoming: as physical proofs are out of court in the intellectual world, so physical and intellectual proofs are not available in the spiritual. But here again Theosophy demands nothing differ-

ing in kind from that which is freely granted to our logicians and mathematicians by the physicists ; as the former are unable to grant to the latter experimental physical evidences, so the spiritual adept is unable to grant to the logician and the mathematician proofs couched in their special intellectual forms. Not therefore is his science superstition, nor his knowledge folly : he stands in the realm of the Spiritual, as secure, nay even more secure, than they stand in the realms of the Reason and of the Material. He can justify himself to them in their own worlds, by shewing in the Material that he knows more than the physicist of the powers latent in matter, and in the Rational by shewing that he knows more than the intellectual giants as to the workings and capacities of the Reason ; but in his own sphere he is judged of none ; he answers but to his Conscience and his Destiny.

The words "Teachers", "Masters", "Adepts", imply that Theosophy, like all other philosophies and sciences, has its authoritative exponents : these form a Brotherhood, consisting of men and women of various nations, who by patient study and purity of life have acquired exceptional, but wholly natural, powers and knowledge. The Hindus speak of them as Mahatmas, literally "Great Souls"—great in their wisdom, great in their powers, great in their self-sacrifice. They are the custodians of a body of doctrine, handed down from generation to generation, increased by the work of each. Into this body of doctrine, this vast collection of cosmological and historical facts, no new statement is allowed entrance until verified by repeated investigations, reiterated experiments by different hands. This forms the "Secret Doctrine", the "Wisdom-Religion", and of this, from time to time, portions have been given out, and have been made the basis of the great philosophies, the great religions, of the world. By these we may essay to track our road through history, gaining, as we go, the evidence for the existence of this body of doctrine from ancient down to modern times. We will seek (*a*) evidence from history ; (*b*) evidence from world-religions ; then we will glance at (*c*) the evidence from experiment ; and (*d*) the evidence from analogy. Thus may we hope to shew that Theosophy is worthy the attention of the thoughtful, and so perform the duty placed in our hands.

ANNIE BESANT, F.T.S.

(*To be concluded.*)

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"MAN'S highest virtue always is as much as possible to rule external circumstances, and as little as possible to let himself be ruled by them. . . . All things without us—nay, I may add all things within us—are mere elements ; but deep in the inmost shrine of our nature lies the creative force, which out of these can produce what they were meant to be, and which leaves us neither sleep nor rest, till in one way or another without us or within us, this product has taken shape."

## Pistis - Sophia.

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

(Continued.)

It came to pass, therefore, that after all these things, Mary came forward again and adored the feet of Jesus and said: "Master, be not wrath with me questioning thee, for we seek every thing in earnestness and steadfastness. For thou hast said to us of old: 'Seek and ye shall find; call and they shall open to you: for every one that seeketh, shall find, and to every one that calleth within, they shall open.' Now, therefore, Master, who is he whom I shall find? Or who is he, whom I shall call? Or who is he who hath the power of revealing the words on which we question thee? [182] Or who is he that knoweth the power of the words which we search out? For in understanding (*Nous* lit., Mind), thou hast given us the understanding of Light, and thou hast given us the highest perception and science. Therefore, is there no one in the World of Human-kind, nor in the Height of the Æons, who has the power of revealing to us the words which we search out, except thyself alone, who knowest all and art perfect in all, for I search them not out as the Men of the World, but we seek in the Science of the Height, which thou hast given unto us, and we seek also in the Region of that perfect research which thou hast taught us to use. Now, therefore, Master, be not wrath with me, but reveal to me the word which I shall ask thee." And Jesus answered and said: "Seek on what thou wilt, and I will reveal to thee in earnestness and steadfastness. AMÊN, AMÊN, I say unto you: I will reveal it to thee with joy."

[183] And when Mary had heard the words which the Saviour said, she rejoiced with great joy, and becoming exceeding joyful, said to Jesus: 'Master and Saviour, how are the Four-and-twenty Invisibles (1), and of what Type are they; of what appearance are they: or of what appearance is their Light?' And Jesus answered and said unto Mary: "What is there in this world which is like unto them? Or what is the Region in this world, which is like unto them? Now, therefore, to what shall I liken them? Or what shall I say concerning them? For there is nothing in this world with which I can compare them, nor is there any Form (*eidos* sc. *rupa*) in it, which can be likened to them. Indeed there is nothing in this world, which is (even) like to the Heaven. AMÊN I say unto you, every Invisible is nine times greater than the Heaven and the Sphere, which is above it, and the Twelve Æons, as I already told you on another occasion. Again there is no light in this World superior to the light



of the Sun. AMĒN, AMĒN, I say unto you: the Four-and-Twenty Invisibles are of a more excellent Light than the light of the Sun in this World ten thousand times, as I have told you before on another occasion; [184] *for the Light of the Sun, in its true form, is not in this Region*, since its Light traverses the many Veils of the Regions, but the Light of the Sun, in its true form, which is in the Region of the Virgin of Light,\* is of greater radiance than the Four-and-twenty Invisibles, and the Great Invisible Forefather (*Propator*), and also the other great Triple-powered Deity† ten thousand times, as I have already told you on another occasion. Therefore, Mary, there is no Form in this World, nor any Light, nor any Shape like to the Four-and-twenty Invisibles, with which I may compare them. Yet a little while and I will lead thee and thy Brethren, thy Co-disciples, into all the Regions of the Height, and I will bring you into the three Spaces of the First Mystery up to the Sole Region of the Space of the Ineffable. And ye shall see all its Forms in reality without Similitude. And when I have brought you into the Height, ye shall see the Glory of those who pertain to the Height, and ye shall be in the greatest wonderment, and when I have brought you into the Regions of the Rulers of the Fate, ye shall see the Glory in which they are, and compared to the greatness of their extraordinary Glory, ye shall consider this World as the Mist of Mist, [185] and when ye gaze below into the World of Human-kind, it shall be as a speck of dust before you both because of the enormous distance with which it is separated from it, and of the gigantic fashion with which it transcends it. And when I have brought you into the Twelve Æons, ye shall see the Glory in which they are, and because of their great Glory, the Region of the Rulers of the Fate shall be considered by you as the Mist of Darkness, and shall be like a speck of dust before you, both because of the enormous distance with which it is separated from it, and of the vast fashion with which it transcends it, as I have already told you on another occasion. And when I have brought you to the Thirteenth Æon, and ye see the Glory in which they are; the Twelve Æons shall appear to you as the Mist of Darkness, and when ye have gazed at the Twelve Æons, it (the Region) shall be like a speck of dust before you, because of the enormous distance with which it is separated from it, and of the gigantic fashion with which it transcends it. And when I have brought you to the Region of the Midst, ye shall see the Glory in which they are, and the thirteenth Æon shall appear to you like the Mist of Darkness, [186] and ye shall gaze forth into the Twelve Æons, —and all the Fate, and all the Ordering, and all the Spheres and all their Orders shall be like a speck of dust before you, because of the enormous distance with which it is separated from it. And when I have brought you to the Region of those who pertain to the Right, ye shall see

\* In the Region of the Midst: see *Lucifer* No. 34., Table I. For the true light of the sun, compare *See. Doct.*, II, 240.

† These belong to the Thirteenth Æon.

the Glory in which they are, and the Region of those who pertain to the Midst, shall be considered by you as the Night which is in the World of Human-kind, and when ye look forth into the Midst, it shall be as a speck of dust before you for the enormous distance, with which the Region of those of the Right, is separated from it. And when I bring you to the Land of Light, which is the Treasure of Light, so that ye may see the Glory, in which they are, the Region of those which pertain to the Right shall appear to you as the light of mid-day in the World of Human-kind, when the sun looks not forth, and when ye shall have gazed into the Region of those which pertain to the Right, it shall be as a speck of dust before you for the enormous distance with which it is separated from the Treasure of Light. And when I shall bring you to the Region of the Inheritances of those who have received the Mysteries of Light, so that ye may see the Glory of the Light in which they are, the Land of Light shall be considered by you as the Light of the Sun which is in the World of Human-kind, [187] and when ye shall have gazed into the Land of Light, it shall be considered by you as a speck of dust because of the enormous distance, with which it (that Region) is separated from the Land of Light, and of the magnitude with which it transcends it. \*

[And when Jesus had finished, Mary came forward and asked for permission to question further]; and Jesus answered and said unto her: "Search on . . . I will perfect you in every possibility and perfection from the Interior [of Interiors to the Exterior of Exteriors, from the Ineffable to the Mist of Darkness, that they may call you perfections (*Plerómata*), perfected in all knowledge. Now, therefore, Mary, ask on what thou art in search of, and I will reveal it to thee with great rejoicing and great joy." It came to pass, therefore, when Mary had heard these words which the Saviour said, that she rejoiced with great joy and said: "Master, surely the Men of the World who have received the Mysteries of Light, will not be superior to the Projections of the Treasure? [188] For I have heard thee say that: 'When I have brought you into the Region of those who receive the Mysteries, the Region of the Land of Light will be considered by you like a speck of dust because of the vast distance, by which it is separated from it, and because of the great Light, in which it is, which is the Land of Light of the Treasure, the Region of the Projections: surely, then, my Master, the Men who receive the Mysteries, will not be superior to the Land of Light in the Kingdom of Light?' And Jesus answered and said unto Mary: "Excellently, indeed, dost thou search out all things in earnestness and steadfastness; hearken then, Mary, I will speak with thee concerning the Accomplishment of the Æon and the Completion of the Evolution of the Universe.† Such would not be so, had I not said unto you: 'When I have brought you into the Region of the

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\* See Table I., *loc. cit.*

† *Evectio*: ascent or consummation.

Inheritances of those who shall receive the Mystery of Light, the Treasure of Light, [189] the Region of the Projections, shall be considered by you like a speck of dust and merely as the light of the day sun'. It has been said, then, that this shall be at the time of the Accomplishment of the Consummation of the Universe. The Twelve Saviours of the Treasure and the Twelve Orders of each of them, which Orders are the Projections of the Seven Voices and of the Five Trees, shall be with me in the Region of the Inheritances of Light, reigning as Kings with me in my Kingdom. Each of them shall be King over its own Projections. Each of them also shall be a King according to its own Glory: great according to its greatness and small according to its smallness. And the Saviour of the Projections of the First Voice shall be in the Region of the Souls of those who receive the *first* mystery of the First Mystery in my Kingdom. And the Saviour of the Projections of the Second Voice shall be in the Region of the Souls of those, who have received the *second* mystery of the First Mystery. In like manner also, the Saviour of the Projections of the Third Voice shall be in the Region of the Souls of those who receive the *third* mystery of the First Mystery in the Inheritance of Light. [190] And the Saviour of the Projections of the Fourth Voice shall be in the Region of the Souls of those who receive the *fourth* mystery of the First Mystery in the Inheritances of Light; and the Fifth Saviour of the Fifth Voice of the Treasure of Light shall be in the Region of the Souls of those receiving the *fifth* mystery of the First Mystery in the Inheritances of Light; and the Sixth Saviour of the Projections of the Sixth Voice shall be in the Region of the Souls of those receiving the *sixth* mystery of the First Mystery; and the Seventh Saviour of the Projections of the Seventh Voice of the Treasure of Light shall be in the Region of the Souls of those receiving the *seventh* mystery of the First Mystery in the Treasure of Light; and the Eighth Saviour, which also is the Saviour of the Projections of the First Tree of the Treasure of Light, shall be in the Region of the Souls of those receiving the *eighth* mystery of the First Mystery in the Inheritances of Light; [191] and the Ninth Saviour which is also the Saviour of the Projections of the Second Tree of the Treasure of Light, shall be in the Region of the Souls of those who receive the *ninth* mystery of the First Mystery in the Inheritances of Light; and the Tenth Saviour, which also is the Saviour of the Projections of the Third Tree of the Treasure of Light, shall be in the Regions of the Souls of those who receive the *tenth* mystery of the First Mystery in the Inheritances of Light; likewise also the Eleventh Saviour, which also is the Saviour of the Fourth Tree of the Treasure of Light, shall be in the Region of the Souls who receive the *eleventh* mystery of the First Mystery in the Inheritances of Light, and the Twelfth Saviour, which also is the Saviour of the Projections of the Fifth Tree of the Treasure of Light, shall be in the Region of the Souls of those who receive

the *twelfth* mystery of the First Mystery in the Inheritances of Light (2). [192] And the Seventh Amen (? Seven Amens) and the Five Trees and the Three Amens, shall be on my right hand, reigning as Kings in the Inheritances of Light: and the Saviour, the Twins, which are The Child of the Child, and also the Nine Guardians shall remain also at my left hand, reigning as Kings in the Inheritances of Light, like as they are also in the Treasure of Light: and the nine Guardians of the Treasure of Light shall be more excellent than the Saviours in the Inheritances of Light, and the Twin Saviours shall be more excellent than the Nine Guardians in the Kingdom; and the three Amens shall be more excellent than the Twin Saviours in the Kingdom, and the Five Trees shall be more excellent than the Three Amens in the Inheritances of Light (3). And IΕΥ and the Guardian of the Veil of the Great Light and the Receivers of Light and the two Great Leaders (*Proëgoumenoi*), and the Great Sabaôth, the Good, shall be Kings in the First Saviour of the First Voice of the Treasure of Light, [193] which (Saviour) shall be in the Region of those receiving the first mystery of the First Mystery. For IΕΥ and the Guardian of the Region of those who pertain to the Right and Melchisedec, the Great Receiver of Light, and the Two Great Leaders emanated from the Select Light, which is exceedingly pure, of the First Tree up to the Fifth Tree. This IΕΥ is the Overseer of the Light, who first emanated in the pure Light of the First Tree; the Guardian also of the Veil of those who pertain to the Right emanated from the Second Tree, and the Two Leaders emanated also from the pure and selected Light of the Third and Fourth Trees in the Treasure of Light. And Melchisedec also emanated from the Fifth Tree. Sabaôth also, the Good, whom I have called my Father, emanated from IΕΥ, the Overseer of the Light: these six, therefore, by the command of the First Mystery, the last Supporter caused to be in the Region of those who pertain to the Right for the Regulation (*Oikonomia*) of the Assembly of Light, which Light is in the Height of the Æons of the Rulers, and in the Worlds, and in every Race, and in those of each of which I have told you the function appointed to it in the Emanation of the Universe. On account, therefore, of the loftiness of this function, they shall be Brother Kings in the first mystery of the First Voice of the Treasure of Light, [194] and they shall be in the Region of the Souls of those who receive the first mystery of the First Mystery (4). And the Virgin of Light and the Great Leader of the Midst, whom the Rulers of the Æons call the Great Ιαδ,\* according to the Name of the great Ruler who is in their Region, he and the Virgin of Light and her Twelve Ministers† in which ye received Form, and from which ye received the Power, shall be also all of them Kings. And the First Saviour of the First Voice in the Region of the Souls of those who shall receive the first mystery of the First Mystery in the Inheritances of

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\* See *Lucifer* No. 32, pag. 12, note (6).

† *Ibid.* pag. 14.

Light, and the Fifteen Supporters of the Seven Virgins of Light, which are in the Midst (5) shall emanate forth from the Regions\* of the Twelve Saviours and the rest of the Angels of the Midst, each according to his Glory, that they may be Kings with me in the Inheritances of Light; and I shall there be King over all of them. All of these things, then, which I have said unto you, shall not be at this time, but at the Accomplishment of the Æon, which is the Dissolution of the Universe and the total Completion of the Numbering† of the Perfect Souls of the Inheritances of Light. [195] So then, before the Accomplishment, these things of which I have spoken, shall not come to pass, but each one of them shall be in its own Region, in which it has been placed from the Beginning, until they have completed the Numbering of the Assembly‡ of Perfect Souls. The Seven Voices, and the Five Trees, and the Three Amens, and the Twin Saviour, and the Nine Guardians, and the Twelve Saviours, and they of the Region of those which pertain to the Right, and they of the Region of the Midst, shall remain each in the Region in which they have been placed, until all have completed their evolutions; viz., the perfect Numbering of the Souls of the Inheritances of Light. And all the other Rulers which *repented*, shall remain also in the Region in which they have been set, until they have all completed their evolution, the Numbering of the Souls of Light. All (the Souls) shall come, each at the time when it shall receive the Mystery, and they shall pass to all the Rulers who have repented, and shall come into the Region of those who pertain to the Midst, and they who pertain to the Midst shall baptise them with the Spiritual (*Pneumatic*) Unction, and shall seal them with the Seals of their own Mysteries; so shall they pass within those which pertain to all the Regions of the Midst; and they shall pass within the Region of those which pertain to the Right, and within the Region of the Nine Guardians, and within the Region of the Twin Saviour, and within the Region of the Three Amens and of the Twelve Saviours, [196] and within the Five Trees and Seven Amens, each offering them the Seals of their own Mysteries, and they shall come within them all, so that they may come within the Region of the Inheritances of Light. Each shall remain in that Region who receives the Mystery proportionate to it in the Inheritances of Light. Briefly then and once for all, all the Souls of Human-kind, which shall receive the Mysteries of Light, shall first¶ come to all the Rulers, which have repented, and shall

\* In which the Saviours now are; viz., in the Treasure of Light.

† See *Secret Doctrine*, Vol. I, p. 171, 1st para. As said in the article on "Roman Catholicism and Christianity", the tradition of the Church is that *the number of the elect is identical with that of the "Fallen Angels", whom they replace*. Again the *Secret Doctrine*, especially Vol. II., gives exhaustive evidence of the identity of the "Fallen Angels" with the incarnating *Egos* of Humanity. *Verb. Sap.*

‡ *Congregatio: sc. Ekklesia* (the Church) the seventh and last of the primordial Æons of Valentinus. See *Lucifer* No. 33, p. 231, and also p. 238 in the explanation of the Chart of the Pleroma according to this master of the Gnosis.

¶ *i.e.*, before the Æons, &c.

first come, to those who pertain to all the Regions of the Midst, and to those who pertain to the whole Region of those who pertain to the Right, and they shall first come to those who pertain to the whole Region of the Treasure of Light; briefly and once for all, they shall come first to those who pertain to all the Regions, and first to those who pertain to all the Regions of the First Statute and shall be within them all, to pass into the Inheritance of Light, up to the Region of their appointed Mystery so that each may remain in that Region who receives a Mystery proportionate to it: and so also those pertaining to the Region of the Midst and to the Right and also to the whole Region of the Treasure, each in the Region of the Order, in which they have set it from the Beginning, until the Universe should complete its evolution, each of them having performed its proper Regulation, in which they have set it, on account of the Assembly of Souls, which have received the Mystery by reason of this Regulation, [197] that they may seal all the Souls, which shall receive the Mystery, passing within them to the Inheritance of Light. Now, therefore, Mary, this is the matter which thou searchest out in earnestness and steadfastness. Now, then, hereafter let him that hath an ear to hear, hear."

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COMMENTARY.

(1) *Four-and-twenty-Invisibles of the Thirteenth Æon. Compare Table I.*

TABLE II.

LEFT OR THIRTEENTH ÆON.

The Great Invisible FOREFATHER, whose Syzygy is BARBELO.

The Two Great TRIPLE POWERS, which emanate 24 INVISIBLES (including PISTIS-SOPHIA and her Syzygy, she being the lowest Projection of all).

THE SELF-WILLED ONE, the third great Triple Power.

(2) TABLE III.

THE

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

SAVIOURS of the 12 PROJECTIONS or ORDERS\* of the  
1st 2nd 3rd 4th 5th 6th 7th 1st 2nd 3rd 4th 5th

VOICE.

TREE.

Shall be in the Region of the SOULS which have received the

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

MYSTERY of the FIRST MYSTERY

(3) Though the careful student of this stupendous system may sense the unity of the scheme which underlies such manifold multiplicity, yet it

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\* Each Saviour has 12 Projections or Orders just as Jesus has 12 Disciples.

is exceedingly difficult, without being excessively prolix, to point out all the correspondences. To all below it the Treasure of Light is a unity; and its Orders, Projections, &c., in other words its Hierarchies, have but one influence. Therefore, when the contents of the Treasure are mentioned at an earlier period of instruction, as on *pag.* 18, they are simply stated without order. But now, a further veil is withdrawn, and the Treasure becomes the Inheritance of Light: this will be when the Evolution of Cosmos is completed, and by analogy at the end of a Round, or of seven Rounds, or again in Initiation when the plane of consciousness called the Treasure is reached by the neophyte. Then, just as Jesus in his passage to the Height (*pagg.* 25 to 37) turned six of the Æons to the Right and six to the Left, so will the Initiated enter into the Treasure and with their higher consciousness perceive its differences; thus will there be a Right and Left even in that which was previously supposed to be beyond such division. The Ordering of the Inheritance then presented will be as follows:—

TABLE IV.  
INHERITANCE OF LIGHT.

RIGHT <i>Superior</i>	LEFT <i>(Inferior)</i>
▲	▼
<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> 7 Amens (or <i>Voices</i> ) 5 Trees <div style="border-right: 1px solid black; width: 100%; height: 10px; margin-top: 5px;"></div> 3 Amens	<div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> 12 Saviours  { 9 Guardians of 3 Gates
Twin Saviours.	
◀	

This table is arranged in parallel columns to show the correspondences and arrows placed to mark the superiority and inferiority of the Orders. The Twin Saviour finds its prototype among the Mysteries, which are mentioned further on in innumerable classes and divisions, for the Twin Mystery is one of the Mysteries of the First Mystery which is said to be either Looking-within or Looking-without. This is the Mystery of the Dual *Manas*. As every Region or Plane has its Gates and Veils, so has the Treasure its 3 Gates; in other words its 3 Sub-planes. These correspond to the three Yoga States of *Jagrat*, *Svapna* and *Shushupti*, the so-called waking, dreaming and dreamless-sleep states of consciousness.\* We thus see that the classification of the lower planes as shown in Table I, is pushed further back or within on to higher planes of consciousness, as the Disciples are taught further mysteries.

TABLE V.

(4) *Ordering of the RIGHT† in the Inheritance of Light.*

IEU, the Overseer	}	of the LIGHT‡	{	1st Tree
The Guardian of the Veil		who emanated		2nd "
The two Great Leaders		from the		3rd "
MELCHISEDEC, the Great Receiver	}	SELECT LIGHT	{	4th "
		of the		5th "
The Great SABAOTH, the Good (the Father of the Soul of Jesus)	}	who emanated from	{	IEU (the Father of the Father of Jesus)

\* See the article "States of Consciousness," *Lucifer*, No. 38.

† See Table I., and compare with Table II.

‡ Viz., that which is the Light of the Treasure for all the lower planes.

These all shall be Kings in the Region of the First Saviour, *i.e.*, of the First Mystery of the First Voice of the Treasure of Light.

## (5) TABLE VI.

## MIDST.

The Little ΙΑΘ, the Good, called in the Æons the Great ΙΑΘ.

The Virgin of Light	{	7 Virgins of the Light
		15 Supporters*
		12 Ministers

(To be continued.)

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“ARE we not married to our consciences, which is far more disagreeable than a woman can be?”

“I NEVER mind the thought of death: our spirit is indestructible in essence and Nature is bound to give me another casing for it.”

“I AM always happy, but not for others.”

“WHAT would be the use of culture if we did not try to control our natural tendencies? It is a great folly to hope that other men will harmonise with us. I have never hoped this. I have always regarded each man as an independent individual, whom I have endeavoured to study, and to understand with all his peculiarities, but from whom I had a right to demand no further sympathy. In this way I have been enabled to converse with every man; and thus alone is produced the knowledge of various characters, and the dexterity necessary for the conduct of life. For it is in a conflict with natures opposed to his own that a man must collect his strength to fight his way through life.”

“WHO is the happiest person?—he whose nature asks for nothing that the world does not wish and use?”

“How can a man learn to know himself? By reflection never, only by action. In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour.”

“A MAN is not little when he finds it difficult to cope with circumstances, but when circumstances overmaster him.”

“IT is clear that to seem well-bred, a man must actually be so. It is also clear why women are generally more expert at taking up the air of breeding than the other sex: why courtiers and soldiers catch it more easily than other men.”

“No man would talk much in Society if he were conscious how often he misunderstands other people.”

“A MAN’S manners are a mirror in which he shows his likeness to an intelligent observer.”

“WORDS are good: but they are not the best. The best is not to be explained by words. The spirit in which we act is the great matter. Action can be understood, and again represented by the spirit alone. No man knows what he is doing, while he acts rightly, but of what is wrong we are always conscious.”

GOETHE.

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\* Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.



## Wayside Notes in Theosophical India.

### A PURANIC PERFORMANCE.

IMAGINE yourself in a large whitewashed barn, with high pitched lofty roof, whose brown teak beams and rafters look almost black against the walls, which are broken on all four sides by numerous doors and windows. On the floor lies a cotton carpet in broad bands of blue and white, from the roof a lamp hangs down in the centre, while others are placed on low stands at each side. At all the doors and windows cluster dark forms, half revealed by the flashes of lamp light, showing that the verandah running round the entire building is crowded with spectators. On both sides of the hall itself, some half dozen rows of men sit on the carpet with their feet tucked away under their thighs, mostly wearing white muslin or cotton cloths, with here and there a narrow stripe or two of colour at the edges. The turbans too are mostly white, with only a gold stripe run through them, though three or four are made of rich dark silk, shot with gold and purple and yellow. Manifold too are the forms which this headgear takes, plain circular, oval, horned, with the horn sticking out either at the side or back, and so on through wondrous intricacies of shape and form. Not all, though, wear turbans. The heads of some are bare, showing the crown shaven close as far back as the line of the ears, but with long black hair behind, either hanging loose or, more usually, gathered up into a knot at the back of the head. Looking along these lines of strongly marked and highly intelligent faces from the top of the hall, sit four men likewise crosslegged on the floor, two of them with their backs supported against the wall. These two are Europeans, though not of the ruling Anglo-Indian class, nor sympathising with them in their attitude towards India and its peoples. Beside each sits a Hindu friend who will now and again whisper brief explanations of the performance which is about to take place.

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The opposite end of the room is occupied by the performers, or rather the performer and his accompanists, a regular Hindu orchestra, tom-tom, cymbals, gourd pipe and *vina*. The last is a tremendous guitar with two or three strings, the neck some six feet long, terminating in a huge bowl-shaped sounding board, at least fifteen inches in diameter by twelve inches in depth. Its music is monotonous, forming a continuous undertone on two or three intervals, which all seem to lie in the compass of a single note of our music. The cymbals and pipe play the part of treble instruments, while the tom-tom gives the bass and marks the measure.

\* \* \*

Seated a little in front of the musicians is the chief performer, a tall

fine stalwart man, his hair thickly streaked with grey, wearing a white loin cloth, which when standing erect he allows to hang down round each leg like Turkish trousers. From the waist up he is nude, except for a white and gold scarf crossed over the left shoulder, or hanging loose on his arm. In one hand he holds a bundle of metal plates, like a palm leaf MS., but with rings attached to them which he clashes together castanet fashion when chanting impassioned passages or nearing a climax in his declamation.

\* \* \*

The music begins—a strange flat rhythm, gradually quickening ; the cymbals and tom-tom warm up to their work, the gourd pipe sends a few shrill notes flying like arrows through the foggy mass of dull sound, and the prelude winds up with a crash, quite in accordance with European ideas of a “*grand finale*”. Remember though that *this* is *pucka*, orthodox Hindu music, strictly in accordance with the prescriptions of the Shastras and duly appropriated according to rule, to the hour of day—or rather night.

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After a moment's silence, the leader rises, takes three steps forward and begins in Tamil a highly spiritual and philosophical introduction to the theme of the Purâna. He speaks very fast, much louder and in a higher key than we use in the West, throwing an amount of fiery energy, changes of voice and tone into his very metaphysical discourse which seemed strange to one accustomed to think of philosophy as essentially a subject for “*calm*” discussion.

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Setting out with an impassioned invocatory hymn to Saraswati, the actor (for such indeed he is) explained that the Supreme Being, who is also the Immutable Law, periodically incarnated in special forms for the accomplishment of particular purposes in certain crises of the world's history—the doctrine of Avataras in short. But not only are there such special avataras as Rama, but in very truth every sentient being is a manifestation of the Supreme and *one with it*. Hence all this apparent difference, strife, pain, clash of interests, &c., is but external ; within, all are one. Let us therefore recognise and realise this fact and escape from the pain of separated life. This theme he worked out at some length, illustrating it with historical examples and many quotations in Sanskrit, Hindustani, Telugu and Tamil. These quotations he chanted to accompaniment, supported sometimes by his second, the man with the *vina*. From these general topics, which however gave him scope for a good deal of effective declamation and gesture play, the actor passed on to show how the story of Rama illustrated and exemplified these abstract truths.

\* \* \*

Thus at last he got launched on his actual subject ; rolling out the grand Sanskrit Slokas and rendering them into fluent and picturesque Tamil for the benefit of his audience. The story is a most touching and

pathetic one but too long to repeat here. It afforded, however, ample scope for a display of the varied and admirable metrical capacities of Sanskrit, and revealed to me a wealth of rhythm and strange effects of sound combinations such as I had never dreamed of.

\* \* \*

We were at Ambasamudram, the village where Mr. Powell, our late fellow worker, died, and to the members at which place all true Theosophists the world over owe a deep debt of gratitude for their striking demonstration of the power of Theosophical Brotherhood to overcome the prejudices and barriers of race, caste and creed. To us, too, they were as kind and thoughtful as for brothers by blood, and not only for this, but far more for their work for the T.S., the branch at this place, and especially its two leaders, deserve special mention.

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One day then, while there, a strange visitor came to pay his respects—a wandering devotee. No fat, sleek, sanctimonious begging friar, with rubicund countenance and portly paunch, but tall, lean, emaciated, till every rib showed, marked in the eleven prescribed places with *vibhuti* (sacred ashes) according to Vedantic rite, wearing round his neck and as a crown on his head strings of *rudraksha* beads, he formed with that far away, distant look in his eyes, a perfect historical picture.

\* \* \*

His particular form of devotion (*bhakti*) consisted in ceaselessly wandering through the length and breadth of India from one sacred spot to another, burning incense in every temple he came to. For this purpose he carried about a highly elaborate apparatus made in brightly polished brass. On the top of a hollow staff of brass some four feet six inches high was supported a square tray, its rim ornamented with little statuettes of various divinities, and having the regulation four bulls or *vahans* at its corners. In the centre rose a graceful vase, lotus shaped, full of burning coals in which to place the incense. Round this central cup, the outlying petals were pierced with holes to receive the ends of thin sticks of incense which, when lighted, formed a crown of fiery perfume-breathing sparks round the central altar of incense. From the four corners of the tray hung by brass chains various elaborately decorated utensils, incense box, fire tongs, incense spoon, &c., &c. The hollow staff itself formed the box in which these thin and brittle incense sticks were carried.

\* \* \*

The man himself was nude except for the *langouti*, not even wearing the customary scarf. Not being a Brahmin but a Sudra by caste, he of course wore no sacred thread, and was, so far as we could learn, entirely ignorant of philosophy or learning. A simple religious devotee, he had devoted his life and fortune to this particular *bhakti*, for he did not beg or even accept alms, but supported himself and found his incense from his own property. Of such simple, honest *devotees* India can still show many.

B. K.

## Theosophy and Ecclesiasticism.

(A Paper read before The Blavatsky Lodge.)

(Concluded.)

But we must recognise another factor which will continue to carry the church along, a factor which is stronger even than all the others, *viz.*, the power of vested interests. The church has a great pecuniary stake; and money is now the universal standard and omnipotent power. The church is enormously wealthy; the whole ecclesiastical system is one of money, from the Lord Archbishop down to the comfortable country living. Where would the whole system be if there were no monetary value attached to its offices, if the church had followed the example and precepts of the lowly teacher of Nazareth who said: "Whosoever would be first among you shall be servant of all," and himself set the example by washing the disciples' feet. Alas! for that single solitary life of worse than wasted effort. It fills one's heart with inexpressible sadness to think that the outcome of that noble example of love and Universal Brotherhood is that church whose history is one of the blackest criminality; which has waded through seas of blood, and established its dogmas and influence by tortures and cruelties, which find a legitimate parallel in the doctrine of Hell. And if the age of fire and blood is now happily past, do you think that it is because the church lacks the will, or only the power. The spirit of bigotry and intolerance is as strong as ever; it is only held in check by a stronger power *outside* the church; and if the church of Rome could regain the temporal power, as indeed she still hopes to do, who is there who doubts that she would again use those methods of enforcing her authority with which she has ever been associated? And if we turn to the Church of England, we find the same spirit there, manifesting itself in a thousand acts of intolerance towards other sects, and towards the profane world. We hear much of the triumph of the Cross in all ages, but the methods by which that triumph has been secured have been the same in all times, whether it has been in fanatical crusades against the "infidel," in the persecution and murder of "heretics," or by gunpowder and rum among the "heathen." Ah! the pity of it, that the Cross of Christ should ever have come to be associated with such triumphs.

Do not let me be misunderstood here. I am not saying that Christianity has not been a powerful and beneficent influence in the lives of many; I am not denying that the orthodox doctrines have been and are to-day a source of refuge from the trials and conflicts of this world, which it would be more than cruel to take away from some minds. I am not saying that there are no true Christians within the church; that there

are not those who are working for humanity with a devotion inspired by their Christian ideal, which will put us to shame; or that there are not those within the church who are swimming back against the stream, and endeavouring to draw their inspiration from the original source. But what I am saying is, that that ecclesiastical system which is supposed to have originated from the teachings of Jesus, and to have been founded by the Apostles, has been and is opposed in all its principles to the teachings of the Master it acknowledges; that it has been and is an insult to that great teacher before whom we all bow in reverent affection, to call our Ecclesiastical System the *Christian Church*. Its doctrines, and dogmas, and ceremonials, and priesthood, are not what Christ taught, but a mere *réchauffé* of so-called *heathen* philosophies and symbolism, with all that was philosophical obliterated and defaced. Time is too short for me to enter into this question now, but one who has the key which the *Secret Doctrine* supplies has no difficulty in recognising this. Nor does it even require such a key, and I may quote one passage bearing on this from Professor Draper's "History of the Conflict between Religion and Science." He says:

"As years passed on, the faith described by Tertullian was transmuted into one more fashionable and more debased. It was incorporated with the old Greek Mythology. Olympus was restored, but the divinities passed under other names. The more powerful provinces insisted on the adoption of their time-honoured conceptions. Views of the Trinity, in accordance with Egyptian traditions, were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well known effigy of that goddess with the infant Horus in her arms, has descended to our days in the beautiful, artistic creations of the Madonna and Child. Such restorations of old conceptions under novel forms were everywhere received with delight. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had decreed that the Virgin should be called 'The Mother of God,' with tears of joy they embraced the knees of their bishop; it was the old instinct peeping out; their ancestors would have done the same for Diana."

The doctrines and dogmas which were thus early established by the Christian church, and which have so long dominated the Western world, are bound to continue their influence and authority over certain portions of the community, long after they have been rejected by those who are in a position to exercise an independent judgment. We may perhaps be told that the reformation established the authority of the Bible as against that of the church, and that the appeal of modern Christianity is directly to the inspired Book. Granted, so far as the Protestant Church is concerned; but this still leaves the question quite an open one as to whether the theology and practices of the Protestant Church are in conformity with the teachings of Christ; and moreover the fact must not be overlooked that the canon of authority to which they appeal was established by the early church Fathers and Bishops for their own purposes. The canon of authority to which Protestants appeal is quite as much the authority of

Ecclesiasticism as it would be if to-day they were to appeal directly to the Church of Rome respecting the authority of the Pistis-Sophia.

If Jesus were to come amongst us to-day, what would be the reception he would meet with at the hands of the church? Would he not as heretofore be a despised and persecuted outcast? Whom would he denounce as the Scribes and Pharisees of to-day? What would he have to say to such a piece of ecclesiastical business as the prosecution of the Bishop of Lincoln; or to the question of the Reredos in St. Paul's Cathedral? Were he to use the same words of uncompromising hostility towards the sectarians of to-day; to insist as before on the purity of the inward motive, and show the same contempt for outward forms, what chance of a hearing would he obtain in any of our Christian temples? And would it not be we Theosophists who would be the first to recognise and gather round him; we Theosophists who are certainly regarded with the greatest abhorrence by the religionists of to-day; yet who can claim to come nearest to the great Master in all our teachings. We are regarded as the worst of heretics, and supposed to be infidels and atheists and all that is most opprobrious in the orthodox dictionary. Yet who is there among us who has not learnt through the teachings of Theosophy to love and reverence the great Master as we were never able to do before, when we had no other clue to his life than that which the church supplied, and which we had long since rejected. We have caught something of that enthusiasm of humanity which he represented, and have found ourselves drawn closer and nearer to that sublime ideal which as pure Christianity is also pure Theosophy.

Let us see to it as Theosophists that we are not misunderstood in this matter of the relation between Theosophy and Christianity, as apart from Ecclesiasticism. Having declared in no uncertain voice our detestation of that which now passes for Christianity, let us boldly claim that it is we who have the best right to be called Christians. We have been called "Esoteric Buddhists," and we are not ashamed of the title; but let it be clearly understood by those who would use this term as an opprobrious one, that we are also Esoteric Christians. It would I believe tend very greatly to set us right in the eyes of the world, and would draw a great number of professing Christians into our ranks if some scholar among us would write a book entitled "Esoteric Christianity," somewhat on the lines of Mr. Sinnett's "Esoteric Buddhism," for it is that book which is mainly responsible for our association in the world at large with the religion of Buddha. Now although this is quite right in the East where Buddhism is the popular religion, it tends very greatly to falsify our position in the West, where Christianity is the basis of all religious ideas.

If we are to influence and reform the Christian church—using that term now to include the general body of professing Christians—we must do so as Christians and not as Buddhists. And it is worth while our trying to do

this. Why should we not lay hold of that great and powerful organisation, and make it Theosophic? Setting aside the Church of Rome, why should we not mould the Protestant faith of the coming century, and prevent the energy of the church, which is now running to seed in all sorts of sects and divisions, from being wasted and dissipated?

In a very valuable contribution to this subject in the July number of *Lucifer*, Mr. Sinnett puts the question thus: "If we can indulge in so wild a dream as to imagine the majority of the clergy at some future time coming to think the pecuniary interests of the church, the social prestige of belonging to it, the rank and worldly honours to which it may lead up for men who are skilful in courting fashionable caprices, considerations of secondary importance compared to spiritual progress and interests lying outside this present incarnate life, then it is perfectly possible that the church might become the great theosophical organization of the future."

Can this be done? If we could so leaven that powerful organization with our principles, as to turn the whole weight of its influence over the masses into Theosophical channels, what a vast and far reaching reformation would be effected. And this I believe can be done, but we must do it as Christians and not as Buddhists; we must base our principles on the Bible which everyone knows, and not on the Bhagavad-Gitâ, which is an unfamiliar and unintelligible book among Westerns. And if we succeed in doing this, then the history of the Theosophical movement of the nineteenth century will be the history of the greatest religious reformation the world has ever seen.

But while stating my conviction that this can be done, I must qualify the statement somewhat lest I should be misunderstood. I do not mean that the church will become gradually merged in the Theosophical Society, nor that the Theosophical Society should become merged in the church. It is possible even that the term Theosophy, and the Theosophical Society may die out. Names and terms are of no importance, save in so far as they affect principles and if we can infuse our principles into the religious organizations of the West, it will not matter whether the churches of the future be called Christian or Theosophic.

Nor can we suppose that such a reformation as Theosophy aims at in the religious world, will carry with it the whole of the Christian church. Some portion will still cling to the old authority and the old ritual. The Roman Catholic Church survived the protestant reformation; the Protestant Church will survive the theosophic reformation. You must kill the principles which give rise to Ecclesiasticism before it can become extinct; but as far as we can see, those principles are still so strong in human nature, that the danger is lest Theosophy should be merged into Ecclesiasticism, rather than the contrary. The idea of the church as being the representative of a particular *form* of religious faith is deeply rooted. Moreover the church is the authority to which the unthinking portion of

the community looks in matters of religion. The masses must have a creed; will have a creed at all hazards. They will either make it for themselves, and form a number of fanatical sects, or they will allow others to do it, and become the slaves of a despotic hierarchy, as in the case of the Christian church. There is no more terrible example in history of this fatal tendency in human nature to materialize the spiritual, and of the degradation which results therefrom, than the history of the rise and progress of Ecclesiastical Christianity. And do not let us deceive ourselves by thinking that because the world is now some few centuries older, and because we are now entering upon a new cycle of intellectual progress and material prosperity, that therefore this tendency has been uprooted for ever. We who study the course of human evolution in its cyclic progress through millions of years, and have learnt the general principles of analogy on the lines of which that evolution proceeds, cannot doubt but that the world has still many dark cycles to pass through, as dark or perhaps darker than that from which it is just emerging.

The founders of the Christian church were wise men in their day; they pandered in every way to the popular prejudices, and to the love of ritual which survived in the shape of pagan ceremonies, the meaning of which had long been forgotten. And so it is to-day, whether you take the policy of such a man as General Booth, resulting in the coarse and vulgar methods of the Salvation Army, or the highly refined and sensuous ritual of the High Church party. Religion must still be a matter of forms and formularies for many a century to come, and if Theosophy ever becomes a religion, ever achieves a popular success, it will be on these lines.

But who is there among us who will consent to see Theosophy thus degraded? Are not our whole efforts directed towards preventing Theosophy from being mistaken for a creed? Do not let us close our eyes however to the possibilities of the case. The number of those who can really understand the principles of Theosophy are few, very few. Within the Society itself there is even now a tendency to associate the term with a certain set of doctrines; and if Theosophy becomes the creed of the future, it will do so because this element will prevail. We do not aim at this now, it is far removed from our objects and principles; but who shall say what may be the case in fifty years' time? Looking at it indeed in the light of history, I am almost bound to the conclusion that Theosophy will suffer the same process of materialization as we find in the case of every other fresh influx of spirituality into the world. There are many points of resemblance between the present age and the first centuries of the Christian era, and if the splendid efforts of Paul, the Apostle Initiate, could not prevent this materializing process at that time, what will be able to do it now? Then as now the intellect of the age had killed the superstitious simplicity of the old faith; then as now there were many



faiths and many philosophies, but the practical creed was materialism, and an accentuated selfishness. The pure ethics of Jesus, and the whole philosophy of St. Paul could not take root in such an age. They survived just so long as Christ's words held true that his followers should be persecuted and despised, and when in the 4th century Christianity became the popular religion, and the church dominated the politics of the age, that was not the triumph, but the downfall of the cross. And we to-day stand in the place of the early Christians. We draw our inspiration from the same source as they did. St. Paul's Epistles are addressed to us to-day as Theosophists; to us belongs the glorious liberty of that Gospel which he preached. It is we I say again who have most right to be called Christians, for to us it is given to understand that "wisdom in a mystery" which Paul proclaimed, even the mystery of the divine Christos, which dwelleth in every man, and by which alone the world is redeemed.

History repeats itself; what then shall be the history of the Theosophical revival of the nineteenth century? Will the life which Jesus lived, and Paul preached, and Theosophy teaches, be accepted by the world now? is the world now, after 1900 years, prepared to accept it, or fitted to receive it? I am bound to confess that whether we look at the state of the Christian church, or at the condition of society around us, there does not appear to be any hope of giving an affirmative answer.

What does all this demand for a reform of religious ideas amount to? What is the real position of the church in face of the science and criticism which has alienated the culture of the age? Will the church—does there appear to be the slightest chance of the church, accepting a religion of life and conduct, apart from its treasured theological dogmas, apart from its claim to supernatural authority? Can the church—does the church wish to—re-establish its doctrines on the basis of the authority in natural law which is now demanded? If we take the so-called Broad Church movement, and the writings of the so-called *advanced* men within the church itself, what does it all amount to? Simply this, that it is a forced advance, a reluctant retreat rather; brought about by external pressure, not by internal vitality. It comes from no inner apprehension of things spiritual, it throws no new light on the life and teachings of Jesus. Take for instance such a book as *Lux Mundi*, as the latest word of the advanced party. The book represents a phase of thought, a certain intellectual position in the transition from the old orthodoxy to modern freedom of thought, which has long since been passed by independent thinkers; and although the book may no doubt be called *advanced* when viewed in relation to the general position of the orthodox church, it is far in the rear in relation to the position occupied by writers and thinkers outside of the church. And then look at the storm of protest which has been raised against it in clerical circles, and judge therefrom what amount of

probability there is that the church will effect the reform in her creeds and dogmas which the age demands.

No, the church can not be reformed; it will continue—perhaps for several centuries—to represent a religion of dead formularies; its position is exactly analogous to the old Pharisaism of the Mosaic law; and while men cry for bread, it will continue to offer a stone.

But if we take the church in the broader sense of the term, not the ecclesiastical system merely, but to include all sects and denominations; if we take it in the sense of the exoteric religion of the West, then the prospect is somewhat more hopeful, though still limited. There is a spiritual revival to-day; there is a demand for a new faith, for a larger measure of hope, for a deeper and fuller answer to the problems of life than either the church or science can give.

And it is for us Theosophists to give this answer. Our work and mission will have failed if we do not give it to those who need it. Whatever may be the outcome of our efforts on the world at large, whatever may be the future history of Theosophy, whether it become a world religion, or whether it be classed merely as a revival of Gnostic Christianity, our immediate work and duty are plainly defined, and with the rest we are unconcerned. We can, I believe, so leaven the thought of the day, so utilize the religious energy outside of the ecclesiastical establishment that the churches of the future will become virtually Theosophic, though perhaps not in name. The name does not matter, the principle is everything, but as I have pointed out before, we must accomplish our work by showing the basis of our teaching in the life and teachings of Jesus of Nazareth; by showing that our ethics are his ethics, our standard of life his standard of life, our love of humanity his love of humanity; and also by showing the deep and fundamental relation between our doctrines of man's spiritual nature, and that spiritual mystery of the *Christos*, which, becoming associated with the teachings of Jesus, gave him the appellation of Jesus the *Christ*.

This, as I understand it, is our mission to the Christian world to-day; this the relation between Theosophy and Ecclesiasticism.

W. KINGSLAND, F.T.S.

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“HATRED and ill-will confine the spectator to the mere surface of what he sees, let him be ever so acute; but when great perspicacity is associated with kindness and love, the observer may pierce beyond the mere shell of men and of the world, and under happy influences may hope to solve the highest problems.”

“HE in whom there is much to develop will be later in acquiring true perceptions of himself and of the world. There are few who possess at once thought and the capacity of action. Thought expands but slackens; action animates but confines.”

## “ Seeking the Higher Ego.”

WE read continually in the Upanishads, the New Testament, Bhagavad Gita, the Chinese Scriptures and elsewhere, that the light is to be sought and found within ourselves. (1) What do they all mean? (2) How is this light found? (3) How may it be supposed to manifest itself when found?

Of so profound a subject only a mere outline can be given. Let us take the first of these questions. Physical man bases all his activities upon sense-perception, and upon what is then, to him, the legitimate gratification of all sensation. Under these conditions he finds himself involved in the most deadly strife with all other creatures, all are bent upon attaining the same end, the desire does not decrease with attainment, but immediately seeks other and wider ground, and the field, practically, is limited. Thus the strife may become more subtle, but not less fierce. It is just at this point that reason comes in. What is reason? It is the activity on the lowest plane of the true Ego, the man within. It is the first guide of physical, animal man. At first, it holds but slight control, man acts often blindly, the creature of the sensations and impulses of the moment, making but little effort against the influence of these. Afterwards, as reason secures its sway, man begins to act with calculation and foresight; but all this has only made him a more deadly foe to the rest of living things. He organises and controls but to slay or betray; there is no difference to him between friend and foe, beyond what may serve his interests. Treachery is his great characteristic and he only keeps faith when it suits him. With the further growth of reason the “virtues” begin to appear: they are the result of enlightened self-interest; without them there can be no society or friendship.

At this stage also another factor appears: it is conscience. What is conscience? It is that mysterious faculty which silently points the road, always by what we know; it never instructs, it draws up and arranges our knowledge of “right” and of “wrong,” limited as it is; and is always on the side of what then appears “right.” Hence it is given to us as the highest faculty of the mind. It presides over reason; for all reasoning is merely data for it. It is all we know of the Higher Ego.

This then is the light to be sought, and we are brought to our second question;—How? The conditions of its activity are silence and seclusion, and also the highest ratiocination of which the mind is capable centred on the most exalted subjects upon which light is sought. Concentration and perseverance are necessary, and the constant habit of self-criticism, and courage to fulfil the judgments of this silent president. It will not pass

higher judgments until those already given are fulfilled. It never revokes, and it never forgets, although the mind through which it is reflected may. This concentration and abstraction cannot take place whilst there is great activity of the sense life ; hence simplicity of life, and absence of pleasure. Seeking on the outer plane, and also indifference to pain, have always been pointed out as necessary. Then the mind gaining proficiency in this, and becoming more and more accustomed to lay bare quickly all it knows, for judgment to be declared, and evincing ever-growing willingness to obey and see, finds itself at length one with that monitor, it draws no distinction between them. As at sunset on a tranquil sea, the golden light above cannot be separated from that below ; and when it vanishes, it takes all its glory with it.

And now for the third question :—How may it be supposed to manifest itself when found? The reply is obvious ; the mind instantly, like a lightning flash, distinguishes between what, to it, is “right” and “wrong”, “good” and “evil.” The Light is flashed upon every proposition *instantly*. The man with small understanding becomes wise ; the intellectual man becomes a giant of judgment. They both become unflinching and invincible, each according to his capacity. Moreover where the mind is greatly withdrawn from the pursuits of the world, and brought diligently to bear upon all those many subjects, with which it, as it were, paves for itself “the path of rectitude,” throwing aside all those cobblestones which do not suit its purpose, although they may appear ornamental, even of gold itself, the progress to enlightenment is extremely rapid ; for that upon which the mind is entirely bent is soon acquired.—“He necessarily becomes that on which his mind is fixed. This is the eternal mystery.” (*Anugita*.)

But for most men the letting go of the innumerable threads which bind to the changing and perishable, is so hard a task, that the fixing of the mind, so relieved, upon the permanent and immutable, progresses slowly indeed.

“S.”



“Fools and sensible men are equally innocuous. It is in the half fools and the half wise that the great danger lies.”

“THE moral sentiment of what is called the world is made up in great measure of ill-will and envy.”

“IF the Eternal is with us every moment we do not heed the fleeting.”

GOETHE.

Do not investigate the name of God because you will not find it. For everything which is called by a name receives its appellation from that which is more worthy than itself. For every cause of existence to a thing is better than that thing so far as the one is cause and the other effect ; thus also that which gives a name to anything is better than the thing named, so far as it is named, *i.e.*, so far as pertains to its possession of a name. In the nominator is the cause, and the name the effect, so that it is one person that calls and another that hears. Who is it therefore that has given a name to God ? God, however, is not a name to God, but an indication of what we conceive of him.

SEXTUS, *the Pythagorean*.

## India and Her Yogis.

I OFTEN find in the West that those persons who do not believe in the occult powers of man, refuse to admit that there are men in India who by their self-sacrifice, devotion, and knowledge of occult science, possess wonderful powers and are capable of controlling the hidden forces of nature; while, on the other hand, there are others who consider that every Indian, especially if he is a Hindu, must possess such mystic powers, or knowledge of the occult science, as though it were his birth-right. I could give instances of persons of the latter description if I chose, but I do not find any particular use in so doing. No instance, however, is necessary of the former description of persons, as even the "Sanskritist", Professor Max Müller, is notoriously not an exception.

I want to say a few words about the Indian Yogis for the information, if not the benefit, of both these classes of persons. If any Western questions my authority, then my only reply is that I know *my religion, my philosophy, and the powers of my philosophers* better than *any European*, no matter who he be, can possibly expect to know or understand. While I say this about the Europeans, I know there is no necessity to say anything about the Indians, because it is an article of faith with them, especially if they are Hindus—to which nation I myself belong. I have also knowledge of the Mahomedans, who, with the exception of perhaps a few persons, all believe in the powers of Fakirs to perform what they call *Kāramāt*.

While I speak of the Hindus and their philosophers and yogis, I cannot refrain from expressing my great sorrow and deep grief to find them so idle, careless, devoid of energy, and perfectly heedless of their own interest and well-being. Has anybody ever seen such a state of affairs as that the descendants of the greatest of the great, both in godly life, knowledge of Philosophy, and the most perfect wisdom attainable by the human race, should be so ignorant of their valuable bequest, the priceless Treasury left by their ancestors, so callous and indifferent in their own affairs, so eager and earnest to grasp at everything that is European, however unreal that may be? But this is not all: the worst is, that they have become so short-sighted, nay blind, that they are not only incapable of judging between a friend and a foe, but whenever a friend, from pure disinterested motives and simply with the view of doing good to them and to humanity in general, has taken upon himself the trouble to rouse them from their deep, unnatural and unhealthy sleep, then instead of appreciating the nobleness and kindness of his action, he is rewarded with foolish indifference and mad carelessness. It is contrary to the nature of the Hindus so to do, and therefore I attribute this unnatural conduct of my countrymen to nothing

else but the godless English education and bad influence of Western civilisation, which makes them forget their own, while the loss is not supplied by a better substitute. The land is thus left to grow weeds. But I do not wish to say much on this point, as I have a mind to address myself separately to my countrymen, and try my best to rouse them from their deep lethargy, their unnatural slumber, that has confined their spirit and paralysed the energy of their mind. I believe it is now high time that they should show the signs of their wakefulness and act with redoubled vigour and energy, to compensate their past losses and undo the mischief that they have ignorantly done to the cause of their own spiritual welfare.

Now, as to the practical philosophers of true wisdom—the Yogis of India—it is not my intention to write all I know about them simply to satisfy the idle curiosity of the general public; in fact I had no desire to write anything at all on the subject, but I have now no choice left, and therefore I shall only judiciously select one or two instances and mention them without giving any particulars for their identification. Those who will believe me are welcome to do so; those who will not are equally welcome.

There is not the least doubt that there are real yogis still living in India; so also there is not the least doubt that there are hundreds, nay, thousands, of persons who are either self-deluded yogis, perfectly delighted in seeing the *Tatwas* and mistaking them for the real thing, or deceitful impostors earning their living by false professions. Some of them have lately become the curse of our Society, as they have become the cause of the death of many a fine rash youth, who blindly followed their instructions in the hope of acquiring true wisdom. Notwithstanding all these, there is not the least doubt that real practical wise men, *i.e.*, real yogis, do still exist, though very rare, and most difficult to find out, as they always hide themselves and take the utmost care not to reveal themselves to the public; because they know full well that the first question that any man would put them now-a-days would be either to beg for riches, rank, or honour, for which they do not care themselves, nor think it their duty to confer on others, or a request to show some *Aloukik Shakti*, *i.e.*, wonderful powers, which of course they will never show, or even admit that they know, to anybody save the very fortunate. There is another reason that makes them hide themselves far off in the caves of old Himalaya, *i.e.*, cow-killing, for the blood of the cow pollutes the earth to such a degree, that the country where such blood is spilt is bound to lose its pure spiritual atmosphere and engender one suitable for gross, materialistic, sensual and selfish desires.

You do not find a real yogi in every *Sādhu*, neither do you know under what lamb's skin the lion is concealed, and therefore it is the watch-word amongst the Hindus that you should serve the *Sādhus* with all your might,

and without trying to know whether one is good or bad, and you will find your guide one day. So also the common saying is *Gisko Sadhú milá wo tur giya*, i.e., whoever has found a real Sadhu is saved. However much an unbeliever a Hindu may be, he will never venture to distrust or deny the hidden and mysterious powers of a real yogi. One may doubt whether this man or that has the mysterious powers, but he will never say that none has, or that none can have them.

On the other hand, as to those in Europe who consider that every Hindu, as it were, is acquainted with the knowledge of what is known in the Shastras as *Sambhavi Vidya* (*Gupta Vidya*) or secret knowledge, I can simply point out their mistake by mentioning that very, very few people, I mean of the English-educated Hindus of the present day, knew the name even of this branch of philosophy, before Theosophy was established in India, while the old Pundits who are well versed in Sanscrit literature, confined themselves to logic, grammar, literature, metaphysics, astrology, etc. Nobody cared to unearth the Yog philosophy, or devote his time to its study, because they thought that as the key was lost, so nothing could be done in *Kaliyuga*. The fact is, that as there is no longer any regular school of Yog philosophy amongst the Hindus, the key to the real understanding of the meaning of such mysterious and allegorical expressions is lost, and the times being changed, the mind of the Indian youth has been directed towards the acquirement of English knowledge, and to gradually appreciating, imitating, and finally apeing all that is English, except the virtue and spirit of cohesion that has made Englishmen the dominant race. My countrymen can now give you a list of the names of almost all English authors of renown, but they do not know the names of their own Shastras. They can tell you the contents of a penny paper in England, but they do not know whether *Patunjali Shiva-sanhita* and *Vishnú Puran* are similar books or treat of different subjects; or what is the difference between *Bhagbutgita*, *Grimut-Bhagbut* and *Mohabharut*\*. And I believe most of them will be proud of their ignorance, with the idea that in proportion as they are ignorant of their own philosophy or Shastras, so have they become anglicised, and that this is a good certificate of their having received a liberal education; for they have now become more civilised, and risen above the merits of their ancestors, who were the authors of such works as I have mentioned above. Does this not show that they have a right to call their "fathers fools"? And so they have become wise, and their wisdom consists in losing their diamonds and running after cut-glass. This shows that the Hindus as a body, especially those who come to England, are not the persons who know much of the philosophy of the Hindus. To understand the real meaning of the ancient books is not an easy thing. They are unmeaning to the ordinary reader; like as when the Western Sanscrit scholar, Professor

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\* These words are spekt according to the Bengali pronunciation. [Eds.]

Max Müller, speaks of Siva's drinking *Bhang* (*siddhi*\*) in order to attain the true wisdom. What a miserable want of knowledge! and yet he ventures to explain things that he does not understand, cannot understand, and will never be able to understand, however great a professor or philologist he may be. I said it is very difficult to understand the real meaning of these philosophers, unless there is a teacher who could explain the true meaning and unlock the Treasure with his golden key. Add to this that all of these books are written in the Sanscrit language, that very few of them are translated into other Indian dialects such as Bengali, Gujrati, etc., and that there are really very few persons amongst the English-speaking class (the Pundits excepted) who can read and understand such works in Sanscrit, and then you will be able to conceive whether it is likely that every Hindu, especially those coming to England for any purpose, can know much about the sublime, mysterious, hidden, and now almost lost philosophy of the Yoga. I have already said that there is now no school, and those who do know simply hide themselves for reasons, some of which are stated above.

I may also mention here that it is a well-known characteristic amongst the Hindus, that no boy will ever reveal his Gurú's name, or even admit so much as that he has a Gurú, who has extraordinary powers. No, a thousand times no! This he will never do even to his own relations, much less to his neighbours or other countrymen. And as regards the Westerns, he would go any length to deny the facts on the supposition that it is a greater sin to reveal the clue, or even the fact of the existence of such secrets, to a *mlecha*, i.e., one who eats all meats that are prohibited, and who never takes or uses water on certain occasions, than to incur the risk of speaking what is not true. Those who are unacquainted with the features of the native character in such respects, will perhaps jump at once to the conclusion that because a native (Hindu) denies having acquaintance with any such Gurú, or does not reveal anything about his own Master, that there is no real Gurú or yogí, as I may say, who possesses any such powers. The Hindu, especially if he is a Brahmin, will never reveal the abode, if such there be, of a true yogi, or say one word about him to a European. On the contrary, he considers it his religion to protect the purity of his saints by concealing their existence from the knowledge of the persons who are the real enemies of the yogis.

Now to give a few instances. A very great friend of mine, who belongs to a very good family of the high caste Brahmins in Bengal, left his house, in spite of all sorts of comforts, and became a Sadhú. I saw him in one of the distant countries of India, very far from Bengal. Subsequently my friend went in search of the yogis to know more of the Yog philosophy. For months he was in the Himalayas, especially near

\* *Bhang* is exoterically a strong intoxicant; but in esoteric symbology it stands for one of the *siddhis* or occult powers. But a Western Sanskritist may be well pardoned for being ignorant of the difference. [Eds.]



the Hurdwar Hills. After a long time, when he came back to my place on one of his wandering tours, I asked him whether he had seen anything strange or found anyone possessing extraordinary powers. In reply he smiled and said, that the seeds have not died out, the sparks can still be seen in places not accessible to ordinary human kind. He said that when he first took his seat in one of the most secluded defiles of Himalaya on the Hurdwar Hills, he saw so many serpents all round about him that he did not know what to make of them, but they never injured him; big and black poisonous snakes they were, but as they came so they went away. He was on one side of the hill, while on the other side, covered with forests of beech trees, no human abode could be there, no human foot could tread there, for the main stream of the Ganges fell from an enormous height at that spot, and flowed so rapidly that the force of the current and the velocity and speed of the water were very fierce. It was not possible for any living being to cross that stream and go to the other side of the hill. However, on that same side and quite near the trees on the bank of the sacred river, a figure could be seen after midnight (if I remember rightly) sitting near the fire—a big fire, too—his back towards the side of my friend, long matted hair hanging down to his knees. So calm and inspiring were surroundings that it was something unspeakable and indescribable. My friend said that figure was seen regularly till early morning; but during the day no trace of the fire, no work, no sign of any hut, in fact nothing could be seen save trees and mountains. Some time after he questioned a hill-man and spoke to him about the phenomenon, or whatever it was, and in reply he heard that the figure was that of a very great yogi; that nobody knew where he lived, whence he came, or whither he went; no living being could reach the other side, but such persons could go wherever they liked. My friend spoke of other incidents, but I do not wish to multiply cases. For many reasons I am unwilling to do so, as after all, I too, happen to belong to the same family of Hindus that are so undesirous to let their secrets out;\* especially from the fear that some people in England might perhaps take a fancy to introduce the play of a "Hindu Yogi" into one of the theatres of London, just as the play of "Mahomet" was recently attempted by some of the Anglo-Indian friends of Islam. However, I make a difference: that the deserving must possess these facts, it matters not who they are, or what they are; but the undeserving can have none, even if they be the highest of the Brahmins; because the Yoga philosophy knows no caste or creed, no wealth or poverty, but the one all-sacrificing principle: Kill thyself, if thou wishest to save thyself, and do good to others if thou wilt do good to thyself.

A BRAHMIN.

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\* Our friend is not to be persuaded to put on paper what he told us personally; he provokingly breaks off just where he became most interesting. His verbal account was far more actual if less picturesque than the above. [EDS.]

## Problems of Life

FROM "THE DIARY OF AN OLD PHYSICIAN."

BY N. I. PIROGOFF.\*

(Continued from the December Number.)

II.

ON MEMORY AND CONSCIOUSNESS.

**A** SECOND condition for becoming a truthful autobiographer is good memory. For a person with a bad memory, however witty and mentally sane he may be, there can exist no past. Such an individual may be a profound thinker, even a genius, but he can hardly avoid being one-sided, as, in any case, clear and fresh sensation of past impressions is unthinkable without a good memory. But, there are two kinds of memory, I believe: one, a general memory, more ideal, more universal, and the other a special and more technical one; such as the memory for music, for colours, numbers, figures, etc., etc. The former (the general memory) though it has been rejected by some, is precisely the one that retains the various kinds of impressions received throughout our life, and the events lived over by every one of us. A very profound thinker, and a man full of genius, may have a strongly developed special memory, and lack almost entirely the other.

My memory is of the former order and was in days of yore very acute. And now, in my old age, as in the case of other old people, it is the past that appears to me the clearest, not only in its events, but in the personal sensations experienced by me. I feel almost sure of making no mistake in the correct description of my thoughts and feelings at the various and most remote epochs of my life. Yet the recollection of my past sensations and the convictions and ideas resulting therefrom, may, after all, not be of that kind which I have termed "general memory". It may be only special or, so to speak, technical memory; and it is not everyone who is endowed with it. Furthermore the memory or recollection of one's personal sensations demands culture (training), as it is only culture which can generate in us and develop self-absorption. To the development of this quality, attention—centred on one's sensations and their further evolution—must be added. In general, we remember well only that to which our attention has been called. Attention, thus, is the first attribute of memory, although neither attention nor memory is always conscious;—yet the former is rarely otherwise. On the other hand, memory—the special or technical memory—frequently acts quite unconsciously in us. We remember a good many things

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

and often pay great attention to them (involuntarily and unawares to ourselves). When suddenly recalling certain things, how very often a genuine feeling of surprise arises in us that we have preserved them in our memory!

It is extremely difficult to realise how certain sensations and recollections, not only of past events in general, but even the minute feelings which we experienced during long by-gone events—how they can remain stored in our brain, as they do, almost for a life-time! The brain, like all our other organs, is subject to a constant change of substance, the particles of its tissues being steadily replaced by new ones. We must suppose that during the process of this change of one substance into another, the old atoms impart to the new ones the same vibrations that moved them, when experiencing various impressions connected with the past. Thus, the plastic, soft brain-stuff of the child, during the process of its solidification and changes of its physical properties, continues to retain the imprints of its earliest sensations and impressions, thence to pass them on to our consciousness; and this it does still more vividly and clearly in our old age than during our manhood. Does not this speak rather in favour of a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes?\*

Very remarkable, also, are the unconscious sensations, which may, or may not, remain latent in our memory. All our inner life consists of incessant sensations—whether conscious or unconscious; of feelings ever acting upon and agitating us, brought from without, and generated within. From the beginning of our being to the end of our life, our organs and tissues bring to, and retain in us, a large mass of such sensations, which, in their turn, receive their impressions, some from the external world, others from their own innermost being. We do not feel our organs. When looking at an object, we do not think of our eye. No one during his normal state knows anything of his liver, nor even of his ever-beating heart. But there is not an organ that fails to furnish with its special contingent of sensations the general organism it belongs to, and which is composed of these organs. Not one of these, as a part of the whole, can avoid incessantly notifying the latter of its presence. It is, then, this endless

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\* This is a purely occult teaching. Our "memory" is but a general agent, and its "tablets", with their indelible impressions, but a figure of speech: the "brain-tablets" serve only as a *upadhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves via the consciousness of the personal Ego or Mind (the lower Manas) whose grosser essence is astral, into the "cerebral reflectors", so to say, of our brain, whence they are delivered by the psychic to the sensuous consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noëtic Action", in *Lucifer*, Nov., 1890, pp. 181 and 182. [TRANSL.]

series of sensations from within and from without—regulated, no doubt, in a certain way, and therefore, rather a collectivity of sensations—which is our “I” during our earthly life-time. What is, or would be, that “I” separated from this collectivity of feelings, is something which no one could represent to himself. But there is no reason why he should refuse to admit the possibility of the existence of a *sentient Principle*, yet experiencing none of *our* sensations. Thus, while one “I” is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.\* The Cartesian *cogito, ergo sum*, might be replaced by the more correct words: *sentio, ergo sum*, as the sentence “I feel my ‘I’” may be uttered without any thinking. The feeling—“I am”, “I exist”, is not the product of the action of a thought, but that of a sensation, the result of a feeling, not of an idea. True, the infant when drawing its first breath, upon entering the world, does not formulate the words “I exist”, though unquestionably, when drawing breath for the first time, it experiences (unconsciously) something entirely new to it. Nor, again, is the conscious feeling of existence which develops gradually in a child the product of thought, any more than is the other. It is simply only a more regulated, and a firmer sensation brought to him by his organs from the outside world and from within himself.

The Cartesian “I”, due to reasoning, is quite another affair. Nevertheless, and long before we pronounce the suggestive words, “I,” and “I am”, we have the time of reaching and realising through our sensations and mental representations (not due to thought, anyhow) our self-sentiency, and of manifesting it. Thus, the conscience of our “I” comes to us unconsciously, and we do not reach it through a thinking process. For, the conscience of existence is not the prerogative of human nature alone, but we share it in common with the whole animated world. How could an anima defend itself, seek for its food, and struggle for life, had it not within itself the consciousness of its individuality? But the full comprehension of one’s own “I” or personality, the *sum*, in short, or the “I am”, can, of course, manifest only in a being like man, *i.e.*, in one endowed with speech and the faculty of uttering mentally syllabic sounds, and of combining these same words, mentally, again. These two faculties and thought are the same thing. Without a “word,” there can be no thought; without a thought—no “word.” Sensation and representation are transformed in our brain into a thought or an idea, only through the syllabic sounds of words. There is no need that the faculty of arranging words out of sensations should absolutely go hand in hand with the faculty of speech, *i.e.*, of pronouncing words. A deaf and dumb person thinks in his own way and can

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\* “Faith” is but the misapplication of an *inner* intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.—[TRANSL.]

understand others, though deprived of the faculty of uttering words.\* He replaces them in his head by signs, akin to syllabic sounds; and the sensation necessary to stimulate this faculty into activity is furnished him, not of course by the organ of hearing, but by that of sight and other organs. For, besides the organs of sensation—in both animal and man—not only the consciousness of individual existence, but also the sensation of the agreeable and the disagreeable, the affections and passions, are stimulated by all the other organs.† The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non-I*‡), is that which we call existence, the gist of which, as of everything else in this world, is unknown to us.

We find the above very graphically expressed in the books of old anatomists:

“Cor ardet, loquitur pulmo, fel promovet ira,  
Splen rudere facit, cogit amare jecur.”

In our day, when observations are proving that the actions of our organs of sense, especially those of the eye, can be explained in no other way than by accepting unconscious (instinctual) cerebration, it is no longer a matter of doubt that we attain to a fully conscious, *grammatical* “I am,” only through a long process of unconscious cerebration preceding the latter. But even this fully conscious action of thought has its unconscious logic, which demands absolutely and fatally, that we should think in such, and not in any other way, with moreover, and fortunately for us, a full inner conviction that our thought enjoys freedom. But in fact, it is absolutely free only in lunatics; and even in them this freedom—in other words the cerebral jumble—is most probably dependent on various abnormal sensations of personal existence, generated by the disease of organs.¶

But an attempt to convince oneself and others that our thought and will are indeed never free, is also a kind of insanity, in its way.

There is nothing to be done against the reality of sensations. If we are all hallucinated, then hallucination can no longer exist for us: but who, in this case, can show us that we are self-deceiving ourselves? There

\* We are not quite sure what Professor Pirogoff meant here by “word”. It must be in a mystical sense.—[TRANSL.]

† See “Psychic and Noëtic Action” part II, in *Lucifer*, Nov., 1890.

‡ Eastern Philosophy—occult or exoteric—does not admit of an “I” separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of re-births and reach Nirvana.—[TRANSL.]

¶ Lunacy, or *loss of mind*, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antasharana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.—[TRANSL.]

might be a possibility of proving it, if there were only one organ of sense in us hallucinated, for then all the other organs could correct the mistake. But what can be done when all our sensations, in every one of us, lead us to the conviction that our thoughts and our will are free, and when all the foundations of life have already been shaped on this idea? To stubbornly persist in convincing oneself and others of the contrary, might, in this case, lead the persuading sage to allow his own thought and will so much freedom, as to make him quite fit and ready for a lunatic asylum himself. It is only with abnormal sensations that we are able—and even that with great difficulty—to struggle and hold our own; with regard to our normal sensations, however meaningless they may appear to us, the least struggle may become fatal.

Of late there have appeared among our young society men, those who will not hear of “enslaving their thought”, even so far as to make them admit that two and two make four. “My thought is free”, they declare. “If I choose to, I will accept such or another mathematical axiom; if I do not choose to do so—there it goes!” and so on. The idea that an unbridled licence of thought and will is a terrible disease, from the development of which every man, who would not end by suicide or folly, has to guard himself, seems to have never so much as entered the head of these gentlemen. Every one of us must be free enough to choose for himself such or another view of the Universe, but having once chosen a concept, he has to adhere to it; at any rate until he has found a better one to replace it with.

The establishment of a certain *modus vivendi* is necessary, not only for the harmonious union of families, societies and nations, but likewise for peaceful union with oneself; and this can be achieved only through a certain and more or less well-defined world-concept.

I do not believe that any thinking man has ever succeeded in allowing himself to be guided throughout his whole life by one and the same conception; but I feel certain that all our intellectual life is finally summed up by the working out—if it were only for one’s daily use—of some final concept of life, of the Universe, and of self. It is true that a constant work of this kind is in the way of the establishment of a *status quo*. Nevertheless, it stretches without a break, like a red thread throughout the whole bundle of existence, and never ceases to guide, and more or less to rule, over all our actions. Of course doubts and wavering are unavoidable during such a “working out”; but they are by far less troublesome than those which weigh down the man who believes that stopping at something definite means the breaking of the freedom of thought and will.

In the present examination of my life I will describe the several theories on the Universe and Man that I had accepted at different periods of my existence, holding to them for a greater or a shorter time; and I hope also to elucidate to myself why I have accepted them. For the present,

however, I must try to work out for myself the views on which I have, as I believe, finally settled. I have to analyse that portion of my present ideas, which relates to my actual concepts on the foundations of our being.

I can no longer settle my thought on the ever restless and eternally living atoms of space. My mind falls flat, and finds itself in a condition from which there is no issue whatever in either of these two cases: (a) whenever it attempts to conceive the world-atoms as infinitely divisible and formless: or (b) as indivisible and having a certain form. The particle of matter; the infinitely divisible, the moving and the formless, self-becoming, owing to chance alone; conditioned or limited, quiescent and now having form—all this appears so incongruous to my mind that I am unable to accept the hypothesis.\* Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points† and what not else. If the Universe is literally filled with impermeable atoms—meaning by impermeable that they have preserved the chief property of substance—and that they have, meanwhile, to be in incessant motion, where then, in what (space) and how, does this motion take place? My weak intellect while performing its analysis of substance, dividing and decomposing its atoms (particles) is unable to rest on them. It passes on finally, insensibly and involuntarily, to something else, having all the negative properties of matter. My mental analysis brings me fatally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, indivisible, formless, ever in motion, and by these very properties imparting, moving, accumulating, and scattering the atoms; shaping thereby, the forms of substance and penetrating into them and through them, assuming (nestling, so to say, in them), if even only temporarily, this or another aspect, according to which form of matter it is penetrating.‡

Carrying my analysis of the organic substances and of myself further, I involuntarily put myself the question: whence this faculty of the organic world to sense and to perceive its existence? Its fundamental atoms, however I may represent them to myself, will nevertheless, ever remain for me, infinitely divisible, impermeable, and so forth, *i.e.*, having such properties as are unable to explain to me their faculty of sensing and being conscious of themselves. It is evidently necessary to allow, that from ages upon ages innumerable, there have existed atoms endowed with these

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\* Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness. But, *vide infra* note.—[TRANSL.]

† The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the *hypothetical* agent called the ether of space is both elastic, "of extreme tenuity and *absolutely* imponderable". Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an *absolutely hard body*. This is *exact*, mathematical science.—[TRANSL.]

‡ If we understand correctly this "something permeable and interpenetrating" all and everywhere, it is *Akasa*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the "hypothetical agent" or *medium* of Science.—[TRANSL.]

faculties, which, through their accumulation into one whole, formed sentient and conscious organisms. My mind does not accept the idea that the mere grouping of atoms into certain forms (*e.g.*, the cerebral cells) could make them *eo ipso* capable of sensing, desiring and conceiving, unless the faculty of sensing and consciousness were already *innate* in such units.\*

It is this principle or "Beginning", this element of feeling, of will and consciousness, the most fundamental element of *being*—a principle, without which the Universe would have no existence for us—it is this, which my mental analysis is looking for beyond the limits of atoms. And it searches for it in *that*, which it recognises through necessity as existing outside of the particles of matter, and having all the negative faculties—*i.e.*, contrary to those of the molecules—and without which, even the positive faculties of matter would remain non-existing for us.

This abstract creation of mental analysis—as abstract as are the atoms themselves—based on the natural faculty of the mind to carry its functions outside itself, must likewise contain in itself the fundamental and negative property of the substantial particles (or atoms)—an independent principle of life with its chief attribute: the capacity for sensing and self-consciousness, only of course different from that capacity in us mortals.

I conceive—no, it is not a conception, but a vision—and this vision represents to me a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.†

In whichever series of my limited mental representations I may class this Fountain Head of sensation and self-sentient life—to that of Forces, or of the infinitely attenuated substances—it will still represent to me something entirely independent and distinct from that matter, which is known to us through its sensuous properties, *i.e.*, pertaining to sensuous investigations and observations. I have no other means of investigating this source of sensations and of my conscious "Being", save that capacity of sensing received by me from that same source. And too we can only then investigate and *know* anything fully, when we find ourselves higher than, and superior to, the object to be known. But the property of our mind, to search for aim and design, cannot fail to perceive such a designment in the phenomena of life. There is nothing rational and continuous thought out, or discovered, by our intelligence that is not to be found, cut and dry, so to speak, in the Universe that surrounds us. It is useless to say that our organism is a machine;—quite the opposite, for every machine ever invented

\* Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.—[TRANSL.]

† The Occultists and Theosophists call it "the One Life", the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.—[TRANSL.]



by man is nothing but an impression taken from objects and apparatus, and various engines already existing in nature and in our organisms.

Organic nature is all the more striking to us, in that the Beginning, or the source of life, has adjusted all its mechanical and chemical processes to the various aims and objects of existence. And if our mind cannot fail to find a design in the manifestations of life and a creative faculty in the various types according to definite forms, then that same mind can no more fail to perceive in this *itself*—*i.e.*, reason and intelligence. Thus our intellect has to accept of necessity an infinite and eternal Mind, which rules the Ocean of Life.

(*To be continued.*)

The Taou which can be described in words, is not the everlasting (infinite all-pervading, all-creating) Taou.

The Name, which can be named (or spoken), is not the everlasting name (of the Infinite) Taou.

For unnameable is (the great first Cause) the Maker of Heaven and Earth.

Whilst He who can be named is but the Mother (The Creator) of all (those) things (of which our senses are cognisant).

Hence he who would obtain a knowledge of this great mystery (of spiritual being),

Must keep himself free from carnal desires.

For he who gives way to passion, will not be able to see beyond the limits imposed by his senses.

Yet both (spirit and matter) issue from the same source,

Though they exist under different names.

The origin of both is equally obscure, for great is the obscurity

Which enshrouds the portals, through which we penetrate to these mysteries.

“ He who would enter in eternal peace  
 Must free himself from all seductive thoughts.  
 For every being in a human form,  
 Has to accomplish a fixed destiny,  
 And we but watch the changes as they pass ;  
 For each in turn takes on him some new shape,  
 And each in turn reaches his primal state ;  
 In other words, arrives at final rest,  
 Having fulfilled the law which ruled his fate,  
 And so becomes immortal. He who knows  
 Of this, is one enlightened—far removed  
 From him who has no hope to guide his acts,  
 For the enlightened by the Faith upheld  
 Move calmly onward, all they see around  
 They look upon with sympathy and love  
 As part of their own being ; and each act  
 Is based on justice and the rule of right ;  
 But he who follows Justice—as a King  
 Stands o'er his fellows, ever moving on  
 With measured footsteps Heavenward, thro' the paths  
 Which lead him onward to the blessèd goal—  
 To where he sinks to final rest in Taou :  
 Ever immortal, in eternal Peace.

(Laou-tsze, translated by  
 Major-General ALEXANDER, C.B., in “Confucius.”)

## Roman Catholicism and Theosophy.

REFLECTING on the suggestion made by Mr. W. Kingsland in his admirable address on "Theosophy and Ecclesiasticism", that possibly Cardinal Newman might have been a re-incarnation of St. Philip Neri, one or two thoughts have occurred to me. As a member of the congregation of the Oratory founded by St. Philip, and introduced into England by Father Faber, Cardinal Newman would naturally have a special devotion towards that Saint in common with his brethren, just as the Jesuits have for St. Ignatius, or the Carmelites for St. Theresa or St. John of the Cross.\* Again, it is to be remembered that Saints are supposed to be those who have gained the victory over self, and have attained the Buddha state; according to Catholic doctrine, they have no purgatory, but pass at once to the regions of highest bliss; therefore, even from the Theosophist standpoint, they cannot re-incarnate, or if they did, they would not have to pass through a long struggle in their search for truth, but would perceive it from the beginning of the full age of reason.

But, going over some of Newman's more mystical writings, it is remarkable how near he comes to the teachings of Theosophy. For instance when he says, referring to recollections of his childhood: "I used to wish the Arabian tales were true: my imagination ran on unknown influences, on magical powers and talismans. . . . I thought life might be a dream, and *I an angel* and *all the world a deception*, my fellow-angels, by a playful device, concealing themselves from me, and deceiving me by the semblance of a material world."

In a sermon preached on Michaelmas Day of 1831, called "The Ministry of Angels", Newman combats the "scientific spirit" of the age, and asserts the working of spiritual forces in nature. The following extract is not too long for the expression of his idea:—

"There have been ages of the world in which men thought too much of angels, and paid them overmuch honour, honoured them so perversely as to forget the supreme worship due to Almighty God. This is the sin of a dark age, but the sin of what is called an educated age, such as ours now, is just the reverse; to account slightly of them, or not at all; to ascribe all we see around us not to their agency, but to certain assumed laws of nature." "We know", he goes on, "that it is the spirit in man and beast which makes man and beast move; but reason tells us of no spirit existing in what is called the natural world to make it perform its ordinary duties. Of course it is *God's* will which sustains it all, so does *God's* will enable *us* to move also. Yet this does not hinder that, in one sense, we may be truly said to move ourselves. But how do the wind and water, earth and fire move? Now here Scripture interposes, and seems to tell us that all this wonderful harmony is the work

\* "For their Saint's honour is their own."—*Marmion*.

of angels. Those events which we ascribe to chance, as the weather, or to Nature, as the seasons, are duties done to that God who maketh His angels to be winds, and His ministers a flame of fire. For example, it was an angel which gave to the Pool of Bethesda its medicinal quality; and there is no reason why we should doubt that other health-springs in this and other countries, are made such by a like unseen ministry. The fires on Mount Sinai, the thunders and lightnings, were the work of angels; and in the Apocalypse we read of the angels restraining the four winds. . . . Thus as far as the Scripture communications go, we learn that the course of Nature, which is so wonderful, so beautiful, and so fearful, is effected by the ministry of those unseen beings. Nature is not inanimate; its daily toil is intelligent, its works are *duties*. I do not pretend to say that we are told in Scripture what Matter is; but I affirm that, as our souls move our bodies, be our bodies what they may, so there are spiritual intelligences which move those wonderful and vast portions of the natural world which seem to be inanimate; and as the gestures, speech, and expressive countenances of our friends around us, enable us to hold intercourse with them, so in the motions of universal Nature, in the interchange of day and night, summer and winter, and storm, fulfilling His word, we are reminded of the blessed and dutiful angels. Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven."

It would not be difficult to find parallel passages in the "Secret Doctrine", manifestly that in which occur the words "we admit of nothing inanimate in nature".

Referring to the animal creation, he bids men reflect

"That we are undeniably taking part in a third world, which we do indeed see, but about which we do not know more than about the angelic hosts—the world of brute animals; can anything be more marvellous and startling, unless all were used to it, than that we should have a race of beings about us whom we do but see, and as little know their state, or can describe their interests or their destiny, as we can tell of the inhabitants of the sun or moon? It is indeed an overpowering thought, that we familiarly use, I may say hold intercourse with, creatures who are as much strangers to us, as mysterious, as if they were the fabulous unearthly beings, more powerful than man and yet his slaves, which Eastern superstitions (*sic*) have invented.

. . . We do not know whether they can sin or not, whether they are under punishment, whether they are to live after this life. . . . Is it not plain to our minds that there is a world inferior to us in the scale of beings, with which we are connected, without understanding what it is?"

It need not seem wonderful to us that with such strong intuition as this, Newman should have found a home in the only Church which gives a certain corroboration to many of these ideas, especially those concerning the hierarchies and their influence on the workings of nature and on the spiritual souls of men. While still outside the Catholic Church, he began to feel that it was better to believe too much than to reject all, considering the way which the age was taking, if the choice lay, as it seemed to him to do, between these two. Doubt and unbelief were chilling, and in many cases freezing out, all religious aspiration, leaving men in utter gloom and darkness as regards spiritual truth, or as others phrased it, in the "dry

light of scientific certainty". Newman's studies in theology had shewn him the uncertainty of interpretation of the Bible records, and the wide divergence of creeds built up on this foundation without any acknowledged authority. Not only this, but the spectacle of the prosperous and comfortable Anglican establishment struck him in unfavourable contrast with the ascetic life so largely practised in the Roman Church. In the last chapter of "Loss and Gain", his criticism of the lives of certain ministers, bishops and deans, with "nothing to make them clergymen but a black coat and a white tie", their immediate object being to "make themselves comfortable, to marry, to have a fair income", &c., is severe in the extreme.

Another Catholic doctrine in which one sees the traces of the old Wisdom-religion is the limitation in the number of re-incarnating souls. The Church teaches that the places once held by the fallen angels have to be filled by those who have attained to the highest sanctity during their life on earth, so that their *number* may be complete.

The Secret Doctrine says: "For the Ego (the 'Higher Self' when merged with and in the Divine Monad) is Man, and yet the same as the OTHER', the Angel in him incarnated, as the same with the universal MAHAT". The Kumaras, the "Angels", became men, that they might re-become "Sons of God". The difference is in the method, the end is virtually the same. Also the rise and fall of the Great Breath, causing not only cyclic action in the Kosmos, but presumably those alternating states of exaltation and depression so well known to sensitive souls, and expressed in Catholic parlance by the terms "abundance of grace", and "spiritual desolation"; only the Catholic attributes these states to the will or caprice of a Divine Personality, whereas the Theosophist regards them as the workings of a spiritual law. The mystical writers speak frequently of the "superior" and "inferior" sides of the soul, corresponding to our upper and lower Manas. In a work entitled "Christian Patience" by the late Bishop Ullathorne, these expressions frequently occur. St. Theresa describes the soul in an allegory as a fortress with six outward enclosures, one within the other, the central keep being the abode of the highest or most spiritual part, which must be carefully guarded from attack.

The more one studies the mystical Christian writers, St. Bernard, St. Theresa, and especially St. John of the Cross, the more one is struck with the similarity of their ideas with those of Theosophy or even Occultism; the difference is in the phraseology, which every student can translate into his own language. The study of Theosophy, when sufficiently diffused, must have the effect of reconciling the various creeds and religions of the world, and the sooner their votaries leave off accentuating their points of difference, with the object of showing that they themselves are in the right, the sooner will this desirable end be brought about.

E. KISLINGBURY, F.T.S.

## Exoteric and Esoteric Sound.

### PART I.—SOUND.

WHAT is the cause of Sound? This question will at once seem ridiculous to even the most superficial student of Science. Sound is caused by vibration, I shall be told. This being so, the next question is: What vibrates? To this again I am answered that vibration takes place amongst the particles which sound. After having been given ocular proof of this by various experiments, I ask how sound is propagated from the vibrating particle to my ear, and I am then enlightened as to the wave theory of the atmosphere and many interesting details are added concerning the behaviour of the wave in different mediums and under different circumstances of temperature, &c. To complete my instruction I am now taken through a course of interesting experiments on different vibrating materials, the net result of which is to leave me with a perfect picture of vibrations and waves under almost every conceivable aspect. If I now venture to repeat my first question slightly altered to: What is Sound? I shall have my attention recalled to the vibration of, say, the prong of a tuning fork, I shall be reminded of what I have been shown, and I shall be told to listen, keeping both my ears and mind intent upon the note, and then the sound I hear will be entirely explained by what I know of the theory of and experiments in vibration. It would seem, therefore, that sound proceeds from the vibration of the tuning fork, is taken up by the atmospheric waves which eventually reach my ear, where the disturbance is presently carried on by the auditory nerves, and conducted to the mind. This is what would appear to be the case according to the present theory of Sound, but as a matter of fact it only *seems* to be so, and the assertion that Sound proceeds through the air is misleading. The vibration by which Sound manifests its presence does undoubtedly pass through the air from the tuning fork to my ear, but *there is absolute silence in the vibration and in the atmospheric undulation.* The sound which we hear is in ourselves and not in the vibration which has been set up. This appears to me so evident that having called attention to the fact I should feel that an apology were due to my reader were it not equally certain that we get into the habit of attributing sound to the wires and rods and pipes whose sonorous harmonies we listen to with so much delight, but which, paradoxical as it may seem, are muteness itself. Indeed, this beautiful world of ours is wrapt in the most profound silence on this plane where the coloured glories of Dame Nature's outward garb express in brilliant hues the sleeping music of another sphere. The sigh of the wind as it passes over the smiling fields in Spring time, the howling blast tearing at the

bosom of the mighty ocean in savage glee, the chirp of the cricket, or the report of a gun—none of these are heard in this world. They are all modes of motion, active amongst themselves and silent as the grave.

And yet to us these mute activities of life are full of Sound. And not only does their music thrill us to the very centre, but it comes from these same noiseless vibrations, thus making Silence the mother of Sound. How are we then to explain this apparent contradiction? On the one hand we find that this activity lets in upon us a something which is more than itself, which is in fact quite distinct from motion, namely *Sound*. On the other it is inaudible. Well, if we are to explain the meaning of silence *without* and music *within*, we can do so by observing in ourselves how the auditory nerve passes the vibration which strikes the ear to our consciousness, where we recognise it as Sound. At the point where it originates (say at the end of a tuning fork) we have simply the *activity* of the note, or act of manifestation; whereas its sound, the thing which manifests in the act, and which lies hidden in it, becomes vivid to our consciousness. From what we know of the relation of Sound to motion, I do not think it will be contested that the former is always present at the back, so to speak, of the latter. For theoretically no movement, however slight, but by the third law of motion constitutes a vibration. This must produce a corresponding undulation in the surrounding air, which has only to be repeated with sufficient rapidity, or to be produced with enough force, for us to hear it. And in these two distinctions we have perhaps, another besides the generally accepted version of the difference between noise and music. For while it has been demonstrated that the former is due to uneven pulsations and the latter to even ones, may we not also hold that the first is a complete vibration or action and re-action both active; while the latter is half a manifested vibration, a simple motion, giving rise to its completion in the kind of re-action expressed in the third law of motion. Thus since activity is ubiquitous the Song of Life is no mere poetic allegory but a true and beautiful reality, from the harmonies of which there is no escape save in Death alone. Nature, as she evolves her fateful work, sings with every motion of her changing moods; but that song is not intoned by the gross material garment of her acts.

Both observation and reason seem to assure us that Sound is not in the air or in the vibrating body; but that we have here only motion, which we *perceive* when it has developed in our mind or conscience. We know in fact that we hear the feeling (if I may so express myself) which the agitation of the air, or of the transmitting medium, has produced upon the ear. As we are not concerned in this article with the why and the how of this perception, I will not enter into a discussion of the methods put in use for the change of motion without into sound within us by our sense of hearing, but confine myself solely to the *nature* of Sound. Now, if the *mind* heard, then Sound would appear solely as thought. But the reverse is

what takes place. We become aware of definite mental differences in our states of consciousness without the intervention of definite ideas. Now this exactly describes the action by which we hear a Sound and, because of the absence of defined thought in a musical note and the presence of feeling, together with the fact of our appreciating it only on the mental plane, I conclude that music is the expression of action in consciousness; noise, because of the incomplete character of its vibration, is the partial expression of the same. And, as the expression of conscious activity by sound discloses to us the feeling produced on the psychic plane by the forms of matter whose vibration we sense on the physical plane, Hearing is really only Feeling, felt on another plane to that on which it was generated.

It will be noted that Mind and Consciousness appear here as being distinct from one another, but this separation is merely for the purpose of analysis; as it is evident that though Sound does not accompany thought, yet consciousness or the thinking principle is the same as the consciousness which hears. When moving with thoughts, these activities emit no sound, while when there is action as simple "consciousness of motion" we hear, or in other words, feel this activity. To what is this difference of manifestation due? In the first case movement is initiated within the consciousness; in the second motion from without appeals to consciousness. Reversing the order of things we find thought (or conscious motion initiated on its own psychic plane) projecting itself into this world as noise (as in speech); while motion which projects itself from this world onto the psychic plane becomes there sound and music. I conclude from this that sound only takes place for us when motion is either projected from the plane of consciousness into this world, or *vice versa*. This brings us to the question of the origin of Sounds. Undoubtedly those which are developed in the Mind are primarily due to the so-called sounding body. Passing from this body through the air, a definite movement is propelled into the ear. And here by the mechanical arrangement of the inner ear, the material vibration is translated from the plane of physical life to the psychic plane. Now if motion is the alter Ego of Sound, as this transformation of it indicates, then at the emitting body and in the transmitting medium we have consciousness translated to the physical plane as Motion, which is the reversal of what takes place at the sensory nerve. The consciousness of matter is macrocosmic and that of man is microcosmic, so that in the sounding body we have the consciousness of our material world manifesting in the motion of the objects and particles which compose it. Their vibrations are connected to the expression (as Sound) of their meaning by Man, who lives at once on the psychic and on the physical plane. We feel the influence of music as a vague and potent Presence filling us with a consciousness of the Power which has evolved out from the World, the product of the war of opposing forces. We drink in with every note the inner consciousness of those feelings which caused the earthly forms to shape

themselves (their Karmic records) and we thus acquire an added sympathy with mundane life which strengthens the chains that bind the soul to all the loves and passions of our earthly state. For we must not forget that the music and the Sounds which we are able to hear have all reached a certain density of vibratory force before producing the sensation of Sound. We only hear the comparatively coarse vibrations flung from formulated matter, which drag into this worldly sphere a fictitious and illusive consciousness born of the activity of Forms and Shapes—a Psychic Consciousness, lord of the Astral Plane.

It will be seen from what we have said that sound is the manifester of activity on the psychic plane. That motion here breeds music there. Thus, if we suppose ourselves assisting at a concert, we have our eyes fixed on the orchestra and we imagine that we are watching them make music. But while our eyes are connecting us with the movement of the physical objects before us, our ears have transported us into the invisible and psychic plane. We see musicians actively employed in setting the air of the concert room into a maze of silent eddies and undulations. But not a sound comes from their violins; the French horn is mute, the drum thunders without noise but, though cheated by the eye into believing that they are making music on their instruments, they and we are listening to the song of our own consciousness sung to each one of us within ourselves. Thus by the sense of hearing we are transported from the concert room with its eternal silence and aerial vibrations into the invisible but not alas! the Spiritual world. Our music is the music of externals, it is personal and psychic: the noetic song of our higher being is unheard by the bodily sense and appreciated only by the soul.

THOS. WILLIAMS, F.T.S.

*(To be continued.)*



THE growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.

GEORGE ELIOT.

“THE moral condition of the world depends upon three things: Truth, Justice and Peace.”

RABBI HILLEL.

As the Axis to the Sphere,  
 God in matter doth inhere;  
 Flesh of man the garment is,  
 That enfolds thy soul and His.  
 Stone and metal, flower and tree,  
 Shroud the hidden Deity;  
 Each and all, in man we find,  
 Mirror of the eternal Mind.



## Is Theosophy Pantheism?

### I. PROCESSION OF PRINCIPLES BEGINS IN TIME.

**T**HIS question was incidentally discussed in my article "About the Ego and the Unmanifested Being" (*Lucifer*, Feb., 1890), and answered in the negative. The conclusion drawn from Mr. Thos. Williams' thoughtful and, though brief, weighty chapter, headed "The Grand Paradox" (*Lucifer*, July, 1890), tend to a contrary view, albeit the question itself is not formally posited by him. I propose in this paper, to endeavour to make my argument a little clearer.

If we stop at the "sum total of possibilities", Pantheism is the logical outcome. But if the outcome is seen to be illogical, we cannot stop there, and, to my understanding, this is *ipso facto* disproof of Pantheism. A doctrine based on *impersonality* is not thereby pantheistic; it is incompatible with the *plural*. A doctrine grounded on *personality* is not therefore monotheistical; it is inconsistent with the *singular*. One gives GOD; the other Gods, or ought to. If we attribute "impersonality" to a state the *actuality* of which is *individuality*, we are in PANTHEISM. If we attribute "personality" to a state of which *nothing* can be predicated, we are in THEOLOGY.

But to avoid confusion, seeing that the word has been variously interpreted, let its definition stand thus: PANTHEISM is the doctrine which teaches that the Eternal is the sum total of possibilities. The word *eternal* is also ambiguous, as vouched for by the definitions given in dictionaries, and the use made of it in current literature. So far as it occurs to me, *unchangeable* (or *changeless*) is the synonymous expression requiring the least qualification. It does not suffice, for example, to define "*eternal*" as *without beginning or end of existence*. FORCE has not the essence of the unchangeable, and must therefore be, *essentially*, without beginning or end, while we know from experience that, *formally*, it begins and ends, and therefore is not eternal, although it be *enduring*, and this is Time, to which relativity is confined, as not being compatible with Eternity. *Eternity* is not *Time* in any sense whatever, the latter being the abstract idea of Motion involving *change*, as manifested in phenomena. Hence the word "eternal" is properly applicable only to what is absolutely *changeless*.

Now, the Eternal is not the "First Cause"; nor is it a "cause", inasmuch as it is beyond relativity. On the other hand, a First Cause absolute, as indicating the terminus of relativity, would not be an "effect". This has been the Gordian knot of Philosophy—the conception of a First Cause *absolute*. For inasmuch as absolute, it must be unchangeable; and in that it is cause, it must have an effect, and having an effect it cannot be unchangeable—a *contradictio in adjecto*. An effect must partake more or less of the

essence of its *immediate* cause (though not of a *remote* cause, for the essence of any cause is *changed* in its immediate *effect*, which only partakes of that essence, but is not that essence). Consequently, a *cause* must *communicate* its essence in order that there be an *effect*. But if an essence (whether "thought" or "substance") is communicated, that essence is subject to *change*. Hence, that essence is not unchangeable, is not *eternal*. Ergo, the so-called ABSOLUTE is an illogical conception. Cause and effect are interdependent, and have no *locus standi* out of relativity. It follows that the First Cause is not the *ultima ratio*, and consequently is also an "effect", and being so, it is in *Time*, not in *Eternity*.

The First Cause is the reason of all principles, which are its powers; but, as an *actuality*, may be reduced to the two higher principles, which are *inseparable*, and it is because they are so, that they are never absolutely *potential*. This is an *effect* of the *non-absoluteness* of the equilibrium of the three Modes of Force (which are identical with all principles *manifested*, whilst principles in potentiality are powers of the Modes, which Modes, as such, are never *potential*, but in *equilibrium* when unmanifested).

Therefore, the First Cause (*actuality* of the Dual principle) is not an "effect" of the Eternal, but is the effect of that (the *non-absoluteness* of equilibrium) which is *itself*. Now, this "cause" (the said actuality, etc.), which is identical with the "effect" (the said non-absoluteness, etc.) is not an "effect" of the Eternal—for being *changeable* it does not partake of the essence of the Unchangeable. And yet for all this, the Eternal is the *ultima ratio* of that non-absoluteness of the equilibrium, without being a "cause" (*quoad defin.*). It is not Necessity—for Necessity is in the First Cause—but a *necessary* postulate. The Eternal is undefinable, but I define the other thus: THE FIRST CAUSE *is the only cause which is its own effect*.

It is the First Cause that constitutes the "sum total of possibilities" at the *beginning* of a cosmic period; and which, at its *end*, is "essentially result" (see my former article, Sec. II., and Mr. Williams', pag. 385, as to this expression), for the *resultant* of a period is the *power* of that which follows. In a word, the First Cause is *perfectible* (viewed under the light of *Maya*), whilst the Eternal is not, as being that which ever abides unchanged. The mistake—and a very general one it is—lies in identifying the First Cause with "The Absolute", so-called. The Absolute is supposed to signify the state where Subjectivity and Objectivity are merged, phenomena being non-existent, while THE ONE *is*, and is alone in its oneness.

The postulating such a state implies that THE ONE is the ultimate essence of things. If so, this Thing-in-Itself, although Reality and Actuality, as such, is otherwise Potentiality; that is to say, the state in question is *eternal* in regard to the Thing-in-Itself, and *potential* as relating to things. This is a contradiction in terms and denies *Eternity*. That which is *changeless* admits of no two aspects. All analogies are within *Time*. If, then, the Absolute is a *potential* state, how can it assume the *actual* state independently

of another cause? And, following up this view, an endless series of causes is called for. It is in vain we seek its solution in a Procession of principles, or in Emanation, which is the same thing. The First Principle, First Hypostasis, or First . . . whatever we call it, is a begging of the question. If this "First" of causes, after lying dormant from "Eternity", as some have it, or "for a period", as others put it, comes to think, or will, etc., that manifestation shall commence or be resumed—whether in the sense of creation or evolution—whence comes the cause of that *thought*, *will*, etc., which emerges gradually or suddenly, as the case may be? Or, if it is Law, which is Necessity, is this not making the unconditioned conditioned? For Schopenhauer well says, that since necessity is dependent on condition, absolute necessity is a *contradictio in adjecto* (*Quadr. Root*, etc., §49); and long before him, we have it from Plotinus, that "God is not subject to necessity; he constitutes, in relation to other beings, Necessity and Law" (*Enneads* VI, 8 §10). Even as presented by the last mentioned philosopher—who ascribes to his ONE or First Hypostasis, the *eternal* act of emanation, leading to the Second (Intelligence), and this to the Third (Universal Soul), whence (from its inferior potency) proceeds "matter"—though he may not appear to beg the question as to causes, he is forced thereto as to attributes, and this is only removing the difficulty. The First Hypostasis, says he, has no attribute that may be expressed; and yet, after showing that thought, etc., is needless to it, he attributes thought to it, but "differing from that of Intelligence". Then he makes the Second Hypostasis "perfect", but less so than the First, and the Third holding the third *degree* of Perfection, as if *perfection* (beyond *good*, *better*, *best*) were subject to degree! (See his *Enneads*, principally the Vth, L. 1, and VIth, L. 7). The truth is that his First Hypostasis is *not* eternal; an attribute is irreconcilable with the Changeless.

An *eternal* state (*quoad defn.*) cannot logically be assigned to a cause, since a cause communicates its essence; whilst the doctrine of Emanation, howsoever formulated, necessarily implies that the First Principle *does* transmit its essence; and Philosophers may *assert* it if they please, but they do not *show* that the first principle of procession is an eternal state. Why, the very word "principle" radically involves the notion of something that *develops*! Hence, the error is, not in the doctrine of Emanation itself, which is sound and *non-pantheistic*—but in the *scope* given to it by the Schools, which, whether sound or unsound, bases the doctrine on Pantheism.

Once the mind grasps the fact that there is a state beyond the first principle of procession—that Emanation *commences* in, and is limited to, *Time*—the so-called Absolute, Monism, and Pantheism disappear from the scene, without leaving or raising the necessity of a personal God. That the conception has been grasped, and not only since the teachings of Oriental Theosophy were introduced into the West, is certain; and was lucidly put forth by Kant in the 7th Sec. of the 3rd Chap., Book 2, Div. 2 of his *Trans-*

*cedental Logic* (headed: *Ultimate end of the natural dialectic of Human Reason*). He therein shows that the transcendental cause of phenomena should be contemplated as a *regulative* influence (*Gebrauch*), not as a *constitutive* principle, and that one of the errors (for he points out others) of regarding it in this light, is *ignava ratio* (otherwise *argumentum ignavum*) which is tantamount to Fatalism. Kant uses the word principle (*Princip*), as well as *Gebrauch* (literally *custom, use, etc.*), in reference to the regulative idea; both, and no less the free translation *influence*, are inadequate terms, but the other expression, "constitutive principle", is perfectly correct, a principle being the initial condition of a thing constituted. However this may be, the fundamental idea of that distinction is quite clear, namely, that a *phenomenon*, however far removed from us, does not partake of the essence of the Regulative Influence, *i.e.*, the latter does not communicate its essence, and therefore *is not a principle*.

V. DE F.

*(To be continued.)*

Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

If nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense and . . . cares for mankind—if thou findest everything else smaller and of less value, give place to nothing else.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.

In the morning when thou risest unwillingly let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or am I made for this, to lie in the bed-clothes and keep myself warm?

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

In one respect man is the nearest thing to me, so far as I must do good to men and endure them.

Reverence that which is best in the universe; . . . and in like manner reverence that which is best in thyself.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep.

MARCUS AURELIUS ANTONINUS.

## A Criticism on a Critic.

Professor Max Müller in the *New Review* and in the *Sanskrit Critical Journal*.  
 "Criticise criticism only."

WE are glad that Professor Max Müller has noticed us in the January number of the *New Review*, as we thus have the opportunity of returning the compliment to the learned philologist, for whose labours in the "Science of Language" we have always had a profound respect, while at the same time reserving to ourselves our own opinion as to his competency to deal either with the records or matters of Aryan religions or philosophies. The article in question is entitled "Christianity and Buddhism", and while we can congratulate neither religion on its treatment by the Professor, we sincerely sympathise with the former in that the championship of the well-known Orientalist has left her in so sorry a predicament. We shall perhaps at some later date have a few words to say on this subject, pointing out the utter ignorance of even elementary symbology displayed in the paper. At present, however, we have only to notice the first paragraph, and enter a slight protest in the name of the native pandits in general and of the Sanskrit and Pali scholars of the T. S. in particular, who are by the way sufficiently numerous in India and Ceylon.

The paragraph runs as follows:—

"Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters to ask what it all means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it, and avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required."

Emile Burnouf *did* speak out, however, and the readers of the *Revue de Deux Mondes* know what he said for Theosophy. Another eminent Orientalist also accepted the hospitality of *Lucifer's* pages lately, and Professor Max Müller must now pay the penalty of refusing to listen to Harpocrates, and of taking his finger from his lips.

From this introductory paragraph, we learn the interesting fact that the Professor's calm is being somewhat disturbed and that in order to overawe a questioning public, he is endeavouring to hide himself in the cloak of scholarship, with its ever-changing hues, and to step onto the lofty pedestal of patronising Western Orientalism.

Now the English-speaking public is notorious for its love of fair-play,

and is gradually waking up to the fact that it is systematically and studiously kept in ignorance of many things, which prevent it forming a just judgment, and thus is proportionately growing righteously indignant. We, therefore, consider it our duty to let the public see both sides of the picture, by giving further publicity to a criticism of our critic. This we do both on general principles, following that ideal of Justice which is the cardinal tenet of Theosophy; and also in particular, because one of the Objects of the Theosophical Society is to get learned native gentlemen to instruct the West on the Eastern systems of religion, philosophy and science, and so remove the misconceptions that Western scholars have, consciously or unconsciously, instilled into the minds of their less instructed fellow-countrymen. This criticism, on a Sanskrit poem written by the Professor, is reprinted by permission from the *Sanskrit Critical Journal*, and is instructive not only for the reasons given above, but also because of the information which it contains on the Vedas and the manner in which the Hindus view these hoary relics of the past.

The translation of the poem and criticism runs as follows :—

#### THE POEM.

1.

Oh friends, sing forth the praises of that wonderful great fish, whose name is Laksha, and who is beloved by many people.

2.

After he had grown strong in the sea, and had been well preserved in the rivers, he came back to us a welcome guest.

3.

May that fish (Laksha) who is to be praised by modern poets as well as by those of old, bring hither towards us the goddess of happiness, Lakshmi!

4.

Come together and look at him, how red his flesh, how beautiful his shape, how he shines like silver!

5.

When the fish has been well steeped in sauce such as emperors love, full of sweetness and delight.

6.

Then indeed we long for him here at this congress, the lovely one, a joy to look at, meant to be eaten by men and women.

#### THE CRITICISM.

##### THE MATSYA SUKTA.

(1.) The Matsya Sukta is a poem of six stanzas by Professor Max Müller in praise of a fish called Salmon, or in Germany Laksha.

After going through the above, it struck our mind at the first sight that our learned professor has made it a parody of a Vaidic Sukta, for the purpose of pleasing his friends. If our supposition be correct, we congratulate the professor on his success, but regret at the same time that the Vedas, the most sacred works of the Hindus, upon which the Hindu

religion is chiefly and originally based, have been ridiculed in such a childish manner by a great and good man like Professor Max Müller, who is generally regarded as a great admirer of the Vedas, and a chief defender of Hinduism : for a parody or mockery like this might lower the Vedas in the estimation of the Hindus, who have held the Vedas in the highest respect from times immemorial.

(2.) The Hindus consider the Vedas as ever existing with the Almighty himself, and as not composed by any being. The Hindu philosophers too, after long and earnest discussions, have established the same truth with regard to the Vedas. The ancient sages like Valmiki, Vasishtha and Vyasa, etc., who were Rishis in the true sense of the word, and probably much better acquainted with the Vedas than a Rishi of this iron age, used a new style of language called *Laukika* or the language of men, quite different from that of the Vedas, for the purpose of keeping the purity of the Vedas unalloyed. By doing this they have strictly prohibited common men from corrupting the Vedas by interpolation of such parodies or joking poems of their own. It is evident that a parody like this lowers the Vedas, the original spring of the Hindu religion,—an unbearable thing for a Hindu.

(3) On the other hand if the professor has seriously intended by this to show how vast is his command of the Vaidic language, and how deserving he is of the title (Rishi) which he has assumed, then the whole thing is quite absurd as well as highly inappropriate, and his whole attempt in this is an entire failure.

(4) For instance, we first take the name of the poem, *Matsya Sukta*. The word *Sukta* is a purely Vaidic technical term, meaning a collection of Mantras, generally used in addressing a particular deity, so that it is quite absurd to use this very word in the sense of a common poem, though it might be a collection of stanzas treating of the same subject. The stanzas written by Professor Max Müller cannot in any way be considered Vaidic Mantras, for as we have already said, according to the Hindu Sastras, the Vaidic Mantras are not creations of any existing being. Professor Max Müller is of course well acquainted with the fact, but still he calls his poem a *Sukta*. What greater absurdity can there be than this ?

(5) A Vaidic *Sukta* has, first, a deity or the subject matter of which it treats ; second, the metre in which it is written ; third, the Rishi by whom it was first seen ; and fourth, *Viniyoga*, or its use in a particular religious ceremony. Our professor following this, also heads his poem with its deity the fish *Laksha*, its metre *Gayatri*, and its Rishi the professor himself ; but he forgets to mention the last and most important thing, the *Viniyoga*, which is without doubt a great defect, for without knowledge of the *Viniyoga* a *Sukta* is thoroughly useless.

(6) In fact the deity, metre, and Rishi, &c., belonging to a *Sukta*, are all Vaidic technicalities. The deity never means a subject matter treated of in a common poem, but only what has been treated of in a genuine Vaidic *Sukta*. Does the poem under review belong to an original Veda, *Ric*, *Yajus* or *Saman* ? If not, then what right has its author to call its subject matter by the name of a deity ? We shall be highly obliged if the author will kindly satisfy us with any authority.

(7) Metres are of two kind, Vaidic and *Laukika*. The Vaidic Metres are chiefly confined to the Vedas while the *Laukikas* are only for use in common poetry. So each of the Metres, *Gayatri*, &c., has duplicate forms entirely differing from each other. The chief characteristic of the Vaidic form of a Metre is the accent mark of its words, *i.e.*, each word in it must be marked with its proper accent, for it is said in the *Bhashya* of Panini that a word without proper accentuation kills the utterer just like *Indra Satru*. It is evident from the above that a Vaidic Metre cannot be used in common poetry, and even in the Vedas every word in it must be marked

with its proper accent marks. But we are sorry to see that Professor Max Müller, the great Vaidic scholar of the day, has violated this rule by using the Vaidic form of the Gayatri Metre in his own poem, and moreover has not marked his words with their proper accent marks. Wonderful inappropriateness, indeed!

(8) Now regarding the Rishi, the Rishi of a Sukta means the first seer of a Sukta, or one to whom the Sukta was first revealed in its complete form. For according to the Hindu Sastras, though the Vedas are ever existing, they have occasionally disappeared at the time of Pralaya or deluge. And at the beginning of the new creation they were again partly revealed by the will of God to the internal eyes of some particular men who were called Rishis. There are a good many Rishis in the Vedas. It must however be understood here that in every creation the Vedas are revealed to the same men only. So no new Rishi can occupy a place in the Vedas. Now we may ask the favour of the professor's supplying us with his authority for calling himself a Rishi, while already knowing that his poem can never be reckoned as an original part of the Vedas?

(9) Moreover the poem indicates neither any extraordinary skill on the author's part, nor any uncommon scholarship in Sanskrit learning; but on the other hand it shows his deficiency in modern Sanskrit grammar. The author has written not only in the Vaidic style, but has kept throughout the Vaidic grammatical construction of words, which is not only strictly prohibited to a modern poet, but is also considered *asādhu* or incorrect. So the words *Purbhebhiih*, &c., though they might be correct according to Vaidic grammar, cannot be used by a modern poet, for none but the Rishis had the privileges of using such forms of words. The Rishis, according to the Hindu Sastras, are of two kinds; 1st, those to whom the Mantras of the Vedas were originally revealed; 2nd, those who, being Brahman by caste, are remarkable for learning, asceticism, truthfulness and profound scholarship in the Vedas. As no Vaidic Mantra has ever been revealed to the Professor, the poem under review is of course, not a Vaidic Mantra, neither is he a Brahman by caste. Thus it is evident that he has no right to use such forms of words in his composition. The famous poet Bhababhuti, it is true, followed occasionally the Vaidic style in his writing, but he carefully kept to the modern grammatical construction throughout. So the modern poets are bound to observe always the rules of modern grammar, otherwise their writings cannot be considered *sādhu* or correct.

(10) In conclusion we may point out that no extraordinary scholarship is to be found in the poem, for the poem consists of six stanzas or eight lines only, but even in these few lines, passages from the Rigveda are borrowed without the slightest alteration, as would appear from the passages quoted below from the poem as well as from the Rigveda, placed side by side for comparison.\*

(11) For a Sanskrit poet nothing is more discreditable than to borrow passages from another's works. Besides such words as *adbhuta purupriya*, &c., are repeated in Mantras of the same metre (Gayatri) in the Rigveda, see the *Rics: sahasampuro adbhuta*, so nobody feels the least difficulty in picking them up. Thus we see in the poem the author's own words are very few and these too do not indicate any capital security in the author. In our opinion a poem like this is not a creditable performance, even if it comes from the pen of an ordinary Sanskrit scholar.

(12) Lastly it struck us very much to see that the word Lakshmi is translated as goddess of happiness. Anyone having the least acquaintance with Sanskrit literature knows very well that Lakshmi is the goddess of wealth or fortune, and not of happiness.

\* For instance stanza three, the gem of the whole poem, is word for word the same as the verse cited from the Rigveda.—[Eds.]



(13) After all the poem is full of inconsistencies and absurdities, which the readers will easily find out; for instance in the third stanza, the fish Laksha is said to be praised by modern poets, as well as by those of old times. Here Rishi is translated into a poet, which is absurd. Again in India neither the Rishis of modern nor of ancient times were acquainted even with the name of the fish. How then could it be praised by them?

And now a query and a remark to conclude with:—

*Query:* Supposing a prominent Hindu pandit had parodied one of the Psalms of David, and used it to describe a debauch; we wonder what the Society for Promoting Christian Knowledge and the other associations of the Church Militant would have said. Yet this is but a feeble comparison, for the rhythm of the Davidic hymns of initiation is irretrievably lost, thanks to Masoretic desecration, whereas the *swara* of the Vedas is still preserved. This is the particular desecration that the Hindus have to complain of in the professor's poem; not to mention a hundred other things which can only be understood by the reverent mind of the student of esotericism.

*Remark:* We are content to leave our scholarship in the reliable hands of native gentlemen, and we prefer Bhatta Pulli to Oxford.

[At the last moment of going to press we learn that paragraph 7 is founded on a mistake of the European copyist, who forwarded a copy of the pamphlet to the writer of the criticism. The accent marks are found in the original. Eds.]

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## Habit.

**H**ABIT. It seems a simple matter. We speak and think of it lightly, and rarely stop to consider what is really involved therein. And yet we should think it serious enough if we only realised what the acquisition of habit meant in truth. We all know ourselves to be, to a large extent, creatures of habit. The fact has passed into a common phrase, and like most other truisms of this nature its profound significance has been consequently overlooked, and it has come to be regarded as a truism and nothing more. Just because it is such an everyday expression we do not think it worthy of serious consideration. A little thought, however, should speedily convince us to the contrary. If we are creatures of habit, and who will deny it, what that habit is becomes of fearful importance. For here another consideration steps in. We are not only creatures of habit, but, what is of equal importance, creators of habit. Creators, that is to say, of the master who is to influence our lives either for good or evil. Man may thus, in a very real sense, be called his own creator. Consciously or unconsciously he is the agent who shapes his own destiny, either in harmonious accord with, or in opposition to, the universal evolutionary law. And he does so mainly, in the first instance, by the acquisition of habit. It is a recognised fact that certain habits—notably a craving for alcoholic stimulants—once acquired, pass in great measure beyond our control: our free-will in this direction—that power within us which enables us to adhere to such and such a course of action, to elect to do *this* rather than *that*—is henceforth paralysed, and when once this is brought about we become the slaves of some master passion, the passive instruments of some domineering force, resistance to which we feel to be none the less impossible because, like Frankenstein, we are haunted by a monster of our own creation.

It is often asked, what there is in the nature of habit which renders it so important a factor in the determination of our lives: why it is that we lose the power of controlling our actions by repeatedly allowing free play to those impulses of our lower nature? Undoubtedly it is so. Every impulse whether followed by an act or not, but more certainly in the latter case, has a tendency to repeat itself, the inclination to do so growing stronger with every such act of repetition until the nominal agent becomes little more than a mere automaton, and can hardly, in strict justice, be held responsible for consequences which he is powerless to avert, or practices which have become to him as a second nature. Such a person can scarcely be called wicked, in the strict sense of the term: he has merely abandoned of his own free-will that divine faculty of self-control, which is the natural inherent birthright of man, the "*fons et origo*" of all possibility of future development, without which spiritual regeneration, either for the individual or the race, becomes a clear impossibility. Without it, indeed, all progressive development must be at end, for those habits of life which aim at immediate gratification must of necessity unfit the mind for the prosecution of distant aims requiring perpetual self-denial and effort.

And now an enquiry presents itself. Does the mere surrender of such effort adequately account for the mastery which habit is acknowledged to hold over us? In other words, does the absence of self-control afford a

necessary and sufficient explanation of the mysterious power of what is known as the force of habit? Of course it may be taken for granted that without such a refusal to exercise the prerogative of right judgment no habit could ever come into existence at all, much less acquire the mastery which obtains in such cases, and which common consent would be the last to deny. But this furnishes us with no explanation, properly so-called. It merely indicates the condition under which it came into being. Just as the setting of the sun has the positive result that the weaker beams of the stars, before lost in the stronger light, become manifest, and this setting is therefore the condition of their manifestation, so the abdication of the exercise of self-restraint is nothing more than the withdrawal of that safe-guard without which we become susceptible of the influence of habits, which, if left to themselves, lose no time in asserting their command.

It is all very well to say that every impulse has a tendency to repeat itself. That is a matter of experience, and so far verifiable. But this hardly explains why it should be so. Positive science, as far as I am aware, has never condescended to enlighten us on this question, which, considering its importance both from a psychological and ethical stand-point, is to say the least strange. While acknowledging the fact that habits do grow in proportion as their demands are satisfied, the nature of such growth has never been made the subject of genuine enquiry. It may be noticed here that the question is by no means set at rest by the assertion that the blunting of the moral sense, which necessarily follows the acquisition of evil habits, facilitates the performance of such actions by the gradual removal of those impediments which otherwise would make us pause. That is a mere truism, and throws no light on the point in hand. For quite independently of the fact that the moral sense is in many cases not at all concerned in the matter, and that others are directly sanctioned by it—since we are here more especially considering the genesis and evolution of those habits which men call evil—this assertion leaves quite unexplained the remarkable fact that the claims of self-interest, using the word in its lowest sense, are no less over-riden. Every sort of consideration, it would seem, is thrown to the wind. Everything must give way before the dictates of that imperious master whose will henceforth is law; while the poor instrument, for he is nothing else, stands idly by, sometimes as a careless spectator, sometimes wringing his hands over the ruin that has been accomplished, and that which he foresees must in the course of events be brought about. The torrent has grown too strong to resist: he must resign himself to be carried whither it lists.

It would be curious to learn exactly what solution of the problem is offered by the conceptions of materialistic science. Unless we are to consider all persons in this state of thralldom as mentally insane, which from this point of view would mean victims of some particular form of brain disease, it becomes impossible to account for the otherwise inexplicable mastery which habit assumes. Passing by the unsatisfactory nature of such an assertion, which is obviously far from meeting the requirements of many specified forms, we ask what causes such a desire to originate? How comes it that, by submitting to the appeals of our lower nature, such a brain-affectation is induced? I am not now contending that in certain cases the brain necessarily remains throughout altogether unaffected by such indulgence. That would be an assertion directly opposed to known facts, since it is notorious that madness is in many instances so occasioned. (According to the "Insurance Guide and Handbook" of a few years ago, more than a tenth of the total number of cases of madness are attributable to drunkenness alone.) But to argue that because every habit must in some way or another, directly or indirectly, affect the organism of the brain, therefore the seductive force of habit, which is its leading characteristic, is due in its entirety to molecular disorganisation, seems confounding the cause with the effect.

What explanation then can be given which will meet the exigencies of the case? If I have stated the question with sufficient clearness, the difficulty is seen to consist not so much in accounting for the establishment of habit, as in accounting for its *growth* when established. We are active agents in the setting up of habit, in the majority of cases at all events: we may not foresee whither it may lead us, but, except in cases of congenital predisposition, we are not forced into its adoption. But once firmly established a change is effected. From active agents we become passive mediums: our actions are no longer under our control. If it is contended that in all this we are dealing with anomalous cases which cannot be brought under any one head, the answer is that though such extreme instances are fortunately of rare occurrence, we have no reason to suppose that they are essentially different from those whose characteristics are less marked. The difference that exists is one of degree only, not one of kind.

It is strange that for generations we have been accustomed to make use of the phrase, growth of habit, without at all considering what such a phrase really implies. As is the case with many such metaphors, a great truth here appears in metaphorical disguise. The word growth cannot strictly be applied to a lifeless abstraction without some underlying reason, and we have good cause to believe that such a reason exists. Quite apart from mere theory, we have the support of circumstantial evidence to show that thoughts and sentiments are not empty abstractions, mere modes of mind as generally conceived, but substantial entities, so to speak, which reside in man's inner world, and which influence him either for good or evil. But though they have no appropriate life of their own, such elemental forms—creations of the thought of man—his own self indeed, are kept alive by the life-power of him who gave them birth, and their vitality continues as long as they can derive support from that source. "The lower self", says Dr. F. Hartmann, "is composed of a great many 'I's', of which each one has his peculiar claim. They are the semi-intellectual forces of the soul, that would rend the soul to pieces if they were allowed to grow, and which must be subdued by the power of the real master, the superior I—the Spirit."

It is not my purpose here to attempt any vindication of the philosophy of the theory here briefly indicated, even were I competent to do so, which is very far from being the case. That has been amply done elsewhere by those who are entitled to speak with authority. If it is nothing more than a theory, it possesses this merit at least, that it affords a possible and reasonable explanation of much that otherwise is hopelessly perplexing: and, what is more to the purpose, it serves a practical end, not only by indicating the nature of the danger which self-indulgence entails, but also by exhibiting more clearly than would otherwise be possible, the lines along which delivery becomes attainable.

I have mentioned above the feeling of helplessness which is experienced by those subject to the influence of passion. A feeling at once so universal and so well defined cannot be regarded as a mere illusion, but must be the product of some existing cause. What that cause is, in other words why such a feeling exists, becomes now apparent, and indeed is seen to follow as a necessary corollary. The annihilation of passion is an impossibility; and that not only because the principle of life, unconditioned in its existence, must be regarded as indestructible; but also because, if passion be driven away, some other influence takes its place. But though this is the case, such accumulated energy may be transformed into other modes and channels of action, and such transformation is constituted a veritable "*deus ex machinâ*;" by whose means equilibrium may once more be effected, and freedom restored.

But this can result only if we substitute some lofty ideal in its place; otherwise the change may bring with it no improvement, and the last state

may be worse than the first. Mrs. E. B. Browning has expressed the same truth in "Aurora Leigh"—

"And yet because a man sins once, the sin  
Cleaves to him in necessity to sin,  
That if he sins not *so* to damn himself  
He sins *so* to damn others with himself."

This principle of transformation may serve to illustrate the force of the common remark, that the greatest sinners sometimes turn out the greatest saints. The very capacity to sin presupposes and includes a correlative activity in an opposite direction if once the current is reversed. Only by painful experience of the consequences of evil did man's reason grow, and "to him that *overcometh*" is the hope made sure.

And this explains also why religious enthusiasm, however ludicrous its aspect may be and often is—witness the deplorable tomfooleries of the Salvation Army—not unfrequently brings with it a very marked change for the better, a determination to lead a new life, and an entire suppression of evil habits before seemingly ineradicable. It is to be noticed here that if only an enthusiasm can be aroused, it matters little, as far as the result is concerned, that such enthusiasm is entirely mistaken in its fancied interpretation of matters transcendental, and utterly bereft of reason or logic. For those whose minds are not capable of embracing or responding to any higher conceptions its immediate result may be, and doubtless often is, productive of much good. But it would be a grievous error to conclude that therefore the doctrines it embodied were any the less illusive or grotesque.

"Earth's fanatics make  
Too frequently heaven's saints."

Happily for those who turn in disgust from these perversions and distortions of the truth, a philosophy and science at once consistent and far-reaching, and now passing through its incipient stages, is at hand. Its knowledge is penetrating deeply into the mind of man, and will continue to do so as time goes on. Its facts may be established by experimentation, as in every other science, since, as Descartes well observes, "Our knowledge of the soul is more intimate and certain than our knowledge of the body"; and much that for science so far has remained a *terra incognita* receives new and unexpected interpretation.

I have endeavoured to exhibit a case in point. Though the subject is one that admits and, from its importance, is entitled to far graver and more mature consideration than is here attempted, the purpose of these few lines will be accomplished if I have succeeded in any way in drawing attention to the fact that here is a problem which science, with all its boasted knowledge, has failed to elucidate, and which, indeed, may almost be said to lie beyond its range, so long as it is content to extend its progress only on the old dead level. "The first condition", says Du Prel in his "Philosophy of Mysticism", "of the evolutionary capacity of science is that we should conceive progress otherwise than as mere breadth. True progress is always in the depth; whereas every generation imagines that it leaves to its successors only the task of extension on the same level." And the solution of questions such as these, which deal with matters beyond the physical plane, must entirely depend on the extent to which such a deepening process is carried on.

It is high time that a check should be given to the growing materialism of the day, by rousing man to a knowledge that there are provinces in nature which only the soul can explore; that he is the sole arbiter of his destiny which he can make or mar according to the decrees of his will. It is high time to supplement the partial and superficial discoveries of science, and by the development of other and finer instincts to extend the range of knowledge in a new and a more vertical direction.

M. U. MOORE, F.T.S.

## Dream.

"When Buddhi is absorbed in Agnyana (nescience, or activity in matter) then it is that the wise term it sleep. . . . . When Buddhi is in full bloom, then it is said to be in Jagrat (waking state) . . . . . In this universe the mundane existence, which is an ocean of sorrow, is nothing but a long dream, the longest illusion of the mind, and the longest lived reign of fancy."—VARAHA UPANISHAD.

The azure dome of golden, cloudless noon  
Was filled with bridal bells and scent of flowers,  
As from the altar led I forth my bride  
To shelter in my father's ancient Hall.  
My purse string, swelled by happiness, had burst  
And spilled the gold in Misery's sad lap,  
While, from my lightsome heart went out a love  
That hid the vileness of her draggled robes.  
"O Life", I thought, "how grand a sovereign thou  
To give us moments such as this!"

But hark!

From out the inmost silence of my soul  
I heard a voice intone "Thou art a dream".  
I looked on my beloved lily bride—  
"If dreams like this be dreaming, let me dream".

Another June had come—another noon—  
When up the aisle we passed again—we twain—  
But, she was borne by strong, strange hands—  
A still, cold thing—nor blush nor smile—but prone  
Beneath sweet flowers she last year walked upon.  
And I, in desolation wrapped, was led  
Behind the trailing scents; nor heard the toll  
Of belfry music, nor the priestly chant—  
My senses lost in one great sense of blank.  
As when the lights go out in crowded hall  
So black the world seemed with my heart-light gone.  
Then sudden, through my grief, I heard again  
The far-off voice I once had heard before—  
"Thou art a dream". From agonizing depths  
I cried—"If this be dream, O let me wake!"  
Respondent to that prayer a veil seemed rent,  
And on my vision, introspective grown,  
A soft and doméd light o'erspread my view,  
And held me rapt in expectation's thrall.

"O Light, from Darkness springing, art *Thou* dream?"

Thus questioned I. The same clear tone, now near,

Replied—"The Light is vesture of The Lord,

And thus is also dream". "And Thou", I cried,

"Who knowest Dream to be, must surely know

The waking after dream. I pray Thee tell

Hath she, who silent lies, awakened now?"

"'Tis but a change of dream", the soft voice breathed.

"When changing comes for me, shall ours inblend?"

'Thou so shalt dream, until that dream thread breaks."

"O Thou, who countest all the changing dreams,

What *art* Thou?" "As the *Voice* I, too, am dream;

But as the One Great *I*, behind The Word,

I am the Sleepless One who never dreams,

Once knowing Me, all dreams shall cease for thee."

"O Lord, my days and nights shall be one prayer—

Let me awake!"

MARY FRANCES WIGHT, F.T.S.

## Reviews.

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## RAJA-YOGA.

IT is with great pleasure that we take up our pen to notice the second edition of the interesting and lucid work of our learned brother, Professor Manilal Nabhubhai Dvivedi, B.A. The present edition is enriched by the entire recasting of the two introductions and by the addition of many valuable notes, to the two texts which form the back-bone of this most valuable exposition of the Vedantic science of Raj Yog. These texts are the *Vākyasudhā*, or Philosophy of Subject and Object, by Bhāratīrtha, and the *Aparokshānubhūti* by Sri Sāṅkarāchārya, to whom also the former treatise is sometimes ascribed. The latter is headed with the English title "Direct Cognition", with a sub-title "Of the Unity of Jiva and Brahma". As it has been the fashion so far in the West for theosophical students to fly to the difficult aphorisms of Patanjali for their information on the Raj Yog, with the result that nine out of ten of them have arisen from their reading as wise as when they sat down, or rather as ignorant; or if they understood anything, misunderstood it, owing to their mistaking the allegorical utterances of the sage, who employed the technicalities of Hatha Yog (or physical Yog) to expound the mysteries of the true mental and spiritual concentration (Raj Yog), for so many cut and dried recipes for the attainment of Moksh. As we say, this strong meat has hitherto proved too indigestible for those who are as yet babes in the subtleties of Eastern metaphysics and occult treatises, it is therefore thought advisable to recommend most strongly the study of Professor Dvivedi's translation and commentaries as being the best introduction so far extant to this most difficult and sublime science. We shall therefore give the book a more careful consideration than would ordinarily be accorded to it, in order to point out its merits to theosophists.

In the first introduction our learned author surveys very briefly the results of the enquiries of ancient philosophers in the West, starting from Thales and Pythagoras, and then touches on modern philosophical speculations. He next deals with the conclusions of modern science, contrasting them with the Advaita or Vedantic position, demonstrating the impregnable position of this marvellous system of non-dualism and its independence of the passing speculations of either the materialist, physicist or physiological-psychologist. For, he says, "the Advaita-theory is not at all wedded to any particular cosmology; it is free to accept any explanation of the phenomenal provided you always admit the reality of the ever-present and all-pervading eternal noumenal." He then proceeds to enunciate the Vedantic position as follows:—

The Advaitin "takes the material universe as it is and at once questions himself what the objects around him are? He concludes that as consciousness can never transcend itself, and as objects are only perceptible by a series of changes reflected in and through this very consciousness, the nature of the thing *per se* can never be known. That it *is*, is a fact beyond dispute, what it is beyond certain name and form, it is difficult or impossible to say. It is absurd to think of existence without consciousness or thought, and all objects, or even prime matter, is a compound of thought and being. Again but for thought, Matter will be nowhere, inasmuch as it will never *be*. Thus thought is the only reality in the ever changing drama of name and form in and through which the inscrutable Being called Matter always reveals itself. The whole universe is thus one thought, one life, all and ever one—*Advaita*, without a second. The word thought is however misleading. It implies change, and is therefore not what is the essence of all. That wherein and whereof everything is known to be ever immutable, one and unique. It is the very substance of all change and all negation. It is the being, the life, and as sustaining all and everything it is

called *Brahma*. This is the sum and substance of the main principle of the Vedānta. To live that life of unity and love, to know no distinction in the eternal and unique, is the real *Raja-yoga*."

Again, in speaking of the "Unknowable" with which our Western ears have been so much afflicted lately, he says:—

"That, however, which cognises itself and the unknowable is not at all unknown or even unknowable. It is the very essence of Consciousness, and is ever unique and one. It is the real and ever present all-pervading Absolute. The unknowable is a wrong word to express this idea, for it expresses something entirely opposite. The Absolute is all *Sat* which means more than a predicate of mere existence; it implies real conscious existence, a reality entirely wanting in the Unknowable of European philosophy."

In his second introduction our author draws attention to the fact that there is a "consensus of philosophic opinion in favour of those who look upon the universe as transitional in character, and therefore as something not worth relying on," and tells us that "all the principal schools of Aryan philosophy differ from one another simply in their attitude towards this one eternal truth." He then proceeds to give an understandable sketch of the main tenets of these six *Darshanas*, which will prove of the first utility to any student beginning the difficult task of tackling Hindu philosophy. Here as in the rest of his work the Professor is clear, concise and interesting, and should receive the thanks of all those who examine these six *Koshas* or sheaths but to learn how to extract the two-edged sword, the *seventh*, the Esoteric Doctrine represented exoterically by the *Bhagavat Gita*, an incomprehensible writing for all but the initiated owing to its anthropomorphic "blinds."

Not by any means the least interesting is the answer Dvivedi gives to those who query the usefulness of intricate metaphysical discussion.

"The mind of man," he says, "has been ever trying with varied success to obtain happiness—that which is good, or the Good. Our enquiry divides itself at the beginning into two minor issues, first whether there is any evil as such in the world, and secondly if there is, how to account for its presence and get rid of it. If evil emanates from God, he can hardly be good and omnipotent at the same time. Aryan philosophy holds that in the nature of the godhead there is no evil whatever, but what accrues as such to men is from causes set in action by themselves or by the law of *Karma*. The *Vedantin* maintains that we raise idle distinctions between happiness and misery and the like only so long as that *ignorance* which is the cause of this dream of the world, has not been suppressed. Evil arises from individuality or more properly limitation. The *Upanishads* emphatically say: 'that which is limitless is happiness, there is no happiness in limitation.' Having thus seen that in the nature of things there is no evil, we are confronted by the query, what is happiness? In the objective world, everything is overshadowed by fatality; and so also in the subjective world of the mind. Happiness could hardly rest in living according to the dictates of our senses or even the impulses of our mind. That absolute happiness, that complete bliss, in which not a single particle of any contrary feeling could find place, is impossible unless we *realise*, and live the life of universal *Brahma*. Such happiness, says the *Vedantin*, commences in knowledge—knowledge of one's own self—and its communion, we might say, with the so-called universal essence."

After distinguishing the noble wisdom of Spiritual Vedantism which admits *that only as expedient which is good*, from the belly-philosophy of modern Utilitarianism, which (by a strange "reversal," familiar to those acquainted with that "Light" which reflects only the "earthly sensual devilish wisdom from below") imagines, *that only is good which is expedient*—our interesting *Shastri* proceeds to tell us how the term BROTHERHOOD connotes two entirely different meanings with the Monotheist and Vedantin, and in so doing strikes the key-note of the utility of the Theosophical Society in the West, and thus points out the work we have to do before our First Object can be anything else than an Idea in the Divine Mind. Thus he writes:—



"Look upon your neighbour as your brother is the loud cry of the Monotheist or Deist; but the *Vedānta* rationally teaches to look upon *all as self (atmavai sarva)*. It follows as a natural consequence that one who thus lives in *Brahma* and of *Brahma*, breathes as it were in conformity with the universal breath of intelligent nature, and hardly collects any store of causes capable of producing pleasure or pain. In other words, the law of *Karma* does not bind an ascetic who thus identifies his individuality with the universal totality. When the individual is lost in the All, the microcosm becomes so much attuned to the macrocosm that it forgets the idea of separateness and lives in eternal joy and peace, as a part and member of the whole."

Towards the end of this introduction, in prefacing his remarks on the different stages of Raj Yog, the professor distinguishes the school of Sāṅkarāchārya from that of Patanjali as follows:—

"The Vedantic process of attaining this state of *Brahma* generally described as *Raja-yoga* is purely mental, and deals entirely with rules for restraining the mind. Sāṅkarāchārya, the advocate of the *Vivartavāda* (i.e., the theory of Illusion as referred to the evolution of the Universe), while accepting the cosmogony of the *Sankyas* (viz., of Kapila who left everything to the workings of nature, *Mulaprakriti*) and the *Yoga* of Patanjali, considerably improved upon either. He abolished the idle distinction, between inseparable *Purusha* and *Prakriti* as an inconvenient bar in the way of any action for *Moksha* as such, and declared that the whole universe is all *Purusha* or *Brahma*. Further perceiving the inability of physical *Yoga* towards the annihilation of the *mind*, he set up the practice of mental *Yoga* as both practical and easy. According to his teaching it will be pure moral cowardice on the one hand to shrink from one's duties in life, as it will be sheer unmanliness on the other to be engrossed in, or unnerved by, the good or evil results of necessary functions."

We shall not touch upon the actual system as revealed in the slokas of the two treatises, or upon the clear and simple exposition of the text in the notes of our learned Brother, further than to say that after struggling with such texts as the Sankya philosophy, Patanjali, or the Upanishads, it is quite a treat to read the flowing translation of Professor Dvivedi, and a great pleasure to follow the easy sequence of thought and the simple and yet impressive manner in which this magnificent system of the blessed sage, Sri Sāṅkarāchārya, unfolds itself. And yet it is difficult to refrain from quoting two or three slokas to show the value of the work to which we have so strongly drawn attention, and its declared aversion to Hatha Yog practice. In explaining the fifteen stages of the Yog, it is said:—

"116. That one, having converted his internal eye into one of pure knowledge should view the whole of this transitional universe as *Brahma*, is the real concentration of the eye (*Drikshiti*), and not that wherein the eye is fixed on the tip of the nose.

"117. Or, the fixing of the eye (i.e., *vritti*) on that in which the triad of the seer, sight and seen, is reduced to unity, is the real concentration, &c. . . . .

"119—120. The expulsion of the phenomenal from consciousness is the real *rechaka* (blowing out the breath retained in the lungs); and the conviction 'I am *Brahma*' is the real *puraka* (the drawing in of the breath); and then the immovable concentration on that very conviction is the real *kumbhaka* (the retention of the breath in the lungs for some time). This is the real course of *Prānāyāma* for the enlightened, whereas, for the ignorant it consists in torturing the nose."

All of which shows by its plainness of teaching that in those days in India the teachers were not obliged to hide their wisdom in vague utterances, but could afford to speak plainly because of the greater knowledge which lay beyond.

Very clear and apposite also are the remarks of the writer on Karma, when in commenting on the term *prārabdhā*, he says:—

"The question occurs . . . if there is unity everywhere, what is it that governs the lot of Individuals? The one answer to this is *Karma*. *Karma* means action, more properly that law of causation which explains the being of individuals. As the cause so the effect; this is the universal rule having no beginning and no explanation. *Karma* is as good a law of nature as this, and establishes and maintains that effects are always the consequences of previous causes. This, not only on the physical, but the mental and moral planes as well. The law has no beginning and no

end. It may seem strange to many when I say it has no end ; but the law of the conservation of energy and of the indestructibility of matter will at once justify the remark. Though the course of *Karma* never ceases, one who centres himself in *Atman*, takes his stand on the firm rock of *knowledge*, is never affected by it. This comes to what I have often said before. The course of nature never ceases, *Moksha* or the highest bliss consists in *vásánakshaya*, i.e., the destruction of the sense of separateness. *Karma* or causation binds that which has many forms, and not that which is always one, and therefore the law of laws, the *Karma* of *Karmas*. Let it be distinctly understood then that *Karma* affects the material and cognate planes, it has no power over the sphere of *Atma* or the Spiritual.

"For convenience and explanation *Karma* is divided into three kinds. *Sanchita* is that collection of causes which are not yet ripe for fruition. *Prarabdha* is that part of *sanchita* which regulates the course of a life-time. And *Kriyamána* is that which is done in and through *prarabdha*.

"When one is fully enlightened, *Sanchita* and *Kriyamána* do not affect him, inasmuch as his *ignorance* identifying the real Ego with the material (*Sthula*) or, mental (*sukshma*) shell is thoroughly destroyed. *Prarabdha* will continue till death inasmuch as it is the law of one life-time ; but the effects of its workings will leave no impression. Hence though even the enlightened are not free from the action of *prarabdha*, no *karma* of whatever description, affects them in any way."

The book is headed with the dedication "To the service of those who know and help those who wish to know", and ends with the wholesome words:—

"And indeed what avails mere words and mere show. It is the heart that should feel, it is the mind (the lower mind) that should die. The crucifixion of the Christos within is the real salvation of the man. You must die in order to live and play the phoenix of old ; no hypocrisy, no physical tortures will avail you."

With such an able and sound-minded exponent therefore, we have every confidence in recommending Professor Manilal Nabhubhai Dvivedi's *Raja Yoga*, not only to the real students of occultism in the T.S., who alone will fully understand its spirit and application, but also to every member of the T.S. who wishes to make a safe start in the dangerous paths of the Yoga philosophy.\*

#### NATURE'S FINER FORCES.\*

Two years ago a series of articles appeared in the pages of the *Theosophist* under the above title, and were received with such favour that the author was awarded the *Theosophist* gold medal. He has since been persuaded to revise his original eight essays and add seven new ones and also a full translation of the Sanskrit text on which his learned papers to a large extent were based. The treatise thus translated is said, at the end of one of the MS., to be the eighth Book of the *Sivágama* or "Teachings of Siva". We may characterise the book, as it now stands, as a most excellent sermon preached on a very poor text, for the *Sivágama* is *tantric* to the *nth* term. The ordinary Western book-skimmer on opening the book and perusing the *mantrams* of "The Science of Breath" will wonder into what strange country he has got, and will simply throw it aside as an Eastern complement to the musty tomes on Judicial Astrology, Cheiromancy, Geomancy, &c., &c., that the Western enquirer generally flies to under the delusion that he is on the track of occult secrets. Moreover, the physiological colouring of some of the verses is by no means encouraging and will probably frighten away some readers. We regret on the whole the publishing of this trans-

\* Copies may be ordered at Duke Street.

\* The full title is "The Science of Breath and the Philosophy of the Tatwas (translated from the Sanskrit) with Fifteen Introductory and Explanatory Essays on Nature's Finer Forces", by Rama Prasad, M.A., F.T.S., The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.: Heeralal Dhole, 127, Musjid Bari Sc. Calcutta: Path P.O., Box 2659, New York: price, 3s. 6d.

lation for the above reasons, and also owing to the ignorance that obtains in the West on such books, and to the danger of some "practical" students endeavouring to literally translate this science into act. For woe to them if they do. *Hatha Yog* is as far removed from *Raj Yog* as Mount Meru from Pātāla, and consumption, mediumship, and worse will alone reward their efforts. As our brother wisely says in the convenient glossary appended: The Tantrā "is a class of treatises on the science of the human body and soul. They comprehend a good deal of *Yoga*. The language which they use is highly symbolical, and the formulæ of their faith are little more than algebraical expressions without, at present, any available key". The difference between the practiser of *Raj* ("King") or mental *Yog*, and *Hatha* ("Sun and Moon") or physical, or rather psycho-physical *Yog*, is that the former contends that *Vritti*, the Mind power, controls *Prana* or the Life currents, whereas the latter holds the exact opposite. With these words of warning we will address ourselves to the excellent essays which preface this "debateable land". Of them we cannot speak too highly; they will prove a new revelation to our scientifically inclined readers and demonstrate conclusively the impregnable basis of ancient Aryan Science, which did not neglect the *psychic* and *mental data* which the modern scientific world *must* acknowledge ere long and so enter upon an entire "Reformation" of its methods and hypotheses. The whole science of the Tatwas is founded on that which is termed "Vibration" or "Motion" and opens up possibilities which the readers of the *Secret Doctrine* alone at present can foresee. Perhaps it may be thought that the exposition is somewhat "materialistic" compared to the sublime metaphysical heights the Theosophic student is forced to face, but this will speedily pass away as the reader accompanies the author in his magnificent progress from the lower to the higher *Koshas* (principles, or sheaths), for our pundit uses the Vedantin nomenclature. The first series of essays deals with the Tatwas, their forms and motions, and with the Body and Life currents. The theory is worked out in a most comprehensible manner and will be of immense assistance to students who are already familiar with the correspondence between the Vedantic and Esoteric classifications, and have also studied intelligently the tables of Creations, Elements, Saktis, &c. in the *Secret Doctrine*. In this section there are interesting pages on the *post mortem* states of consciousness of the lower principles up to the *Manomaya Kosha*, i.e., the lower *Manas*, the vehicle of volitions and feelings. The student must, however, be careful not to take it all as *gospel*. With page 88 we are introduced to the most interesting portion of the book, dealing with Mind, Soul and Spirit, the *Manomaya*, *Vignanamaya* and *Anandamaya* Koshas, or in our own nomenclature the lower and upper *Manas* and *Buddhi*.

The author recognises "Reminiscence" or "Intuition" in the following sentence:—

"Axiomatic knowledge is not inferential in the present, though it has no doubt been so in the past; in the present it has become native to the mind".

Interesting too and salutary to those of our members, if there be any, who are still floundering in spiritualism, are many passages; we doubt very much whether an impartial study of the book would not entirely drive the theory of "spirits" out of the head of every intelligent "spiritualist" that remains.

The scientific basis of apparitions, reflections in the Astral Light, "The Cosmic Picture Gallery", Psychometry, &c., &c., in fact a perfect theory of "psychic vibration", is clearly defined; and what is most interesting is that our learned author is not putting forward a hypothesis evolved from his own learned inner consciousness, but simply restating for an ignorant public the ancient science of Aryavarta, giving chapter and verse for his assertions whenever necessary. For instance, of the state called *Devachan* he writes:—

"With every action the colour of the mind changes, and one colour may take so deep a root in the mind as to remain there for ages upon ages, to say nothing of minutes, hours, days, and years. Just as time takes ages to demolish the impressions of the physical plane, just as marks of incision upon the skin may not pass away in even two decades, so again it takes ages to demolish the impressions of the mind. Hundreds and thousands of years might thus be spent in *Devachan* in order to wear away those antagonistic impressions which the mind has contracted in earthly life. By antagonistic impressions I mean those impressions which are not compatible with the state of *Moksha* and have about them a tinge of earthly life."

With regard to the said state of *Moksha* or *Nirvana*, in order to once more remove the errors fostered in the Western mind by interested misconception, it is useful to notice the following :

The Subject (*Parabrahma*) is in this first state of evolution, known as SAT, the fountain-head of all existence. The *I* is latent in this state. Naturally enough, because it is differentiation which gives birth to the *I*. But what is this State? Must man be annihilated before he reaches this state of what from the standpoint of man is called *nirvana* or *paranirvana*? There is no reason to suppose that it is the state of annihilation any more than a certain amount of latent heat is annihilated in water. The simple fact is that the colour which constitutes the *ego* becomes latent in the spirit's higher form of energy. It is a state of consciousness or knowledge *above* self, not certainly destroying it."

And again :—

"It is enough to show that there is no annihilation anywhere in the Universe. *Nirvana* simply means the extinguishment (which is not extinction) of the phenomenal rays."

In quoting a passage from the *Chhandogya Upanishad*, Mr Rama Prasad finds occasion to criticise and correct the translation of Professor Max Müller, at the same time taking grave exception to the famous philologist's views with regard to the Shastras in general and the *Chhandogya Upanishad* in particular; adding that "These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the Philosophy of the *Tatwas*", a truism that is the common property of the learned in India and esoteric students in the West. His criticism leads him to the translation of SAT and ASAT, as "that-in-which-is" and "that-in-which-is-not". May the time soon come when the Upanishads may have an English interpretation from the more reverent hands of native scholars!

In writing of the *Vijnana* or the "knowing" mind, the Higher Ego, he says: "From every point the *tatwic* rays of the mental ocean go to every point, and thus every point is a little picture of the universal mind. This is the individual mind."

The essay on Memory is also full of interest; but most instructive of all are the excellent papers on *Yoga*, which introduce us to an interesting septenary classification. Premising his remarks with the information that *Prana* and *Manas* may be either "fortunate" or "unfortunate", and that: "Those manifestations are fortunate which are consonant with our true culture, which lead us to our highest spiritual development, the *summum bonum* of humanity. Those that keep us chained to the sphere of recurring births and deaths may be called unfortunate"—he arrives at the following classification:

- "1. The gross body (sthula sarira).
2. { The unhappy prana.
3. { The unhappy mind.
4. { The happy prana.
5. { The happy mind.
6. The Soul (*vijnana*)
7. The Spirit (*ananda*)".

*Yoga* is the power of the soul", *i.e.*, the Higher *Manas*, he con-

tinues, and adds, "Nature herself is a great *Yogi*, and humanity has been and is being, purified into perfection by the exercise of her sleepless will."

We have already overstepped our space, but cannot refrain from remarking that one or two passages contain a key to the Upanishads. For instance when the "four Atmas" are spoken of and described, the mystery of this puzzling generic term is somewhat revealed, and again the information that the "mind" is the "sacrificer" will throw much light on many passages that otherwise would be hopeless. On the whole Mr. Rama Prasad's book is an important contribution to scientific theosophical literature, and our only regret is that he has not made it plainer that Prana is inferior to Manas, and so relieved the minds of inexperienced students entirely from all doubts, even though they be *Mlechchas*.

### THE BHAGAVAD GITA.\*

WE congratulate our friend and colleague, W. Q. Judge on his pocket edition of *the Gita*, and pronounce it after outside and inside inspection a triumph of the "Aryan Press". The reason for the appearance of this edition will be seen from the following quotation from the preface.

"The only cheap edition of the *Bhagavad Gita* hitherto within the range of Theosophical students of limited means has been one which was published in Bombay by Brother Tookeram Tatyā. F.T.S., whose efforts in that direction are entitled to the highest praise. But that was simply a reprint from the first English translation made one hundred years ago by Wilkins. The great attention of late bestowed on the poem by nearly all members of the Theosophical Society in America has created an imperative demand for an edition which shall be at least free from some of the glaring typographical mistakes and blind renderings so frequent in the Wilkins' reprint. To meet this demand the present has been made up. It is the result of a careful comparison of all the English editions and of a complete retranslation from the original, wherever any obscurity or omission was evident in the various renderings consulted.

"The making of a commentary has not been essayed, because it is believed that the *Bhagavad Gita* should stand on its own merits without comments, each student being left to himself to see deeper as he advances. The publisher of this edition holds that the poem can be read in many different ways, each depending on the view-point taken, *e.g.*, whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral world, or the Hierarchies in Nature, or to the moral nature, and so on. To attach a commentary, except such an one as only a sage like Sankaracharya could write, would be audacious, and therefore the poem is given undisfigured."

With all of which we agree, barring the stricture on "typographical" errors, which have never disturbed our equanimity in our Indian publications, perhaps owing to our knowledge of the great difficulties to be surmounted in that country.

As our Sanskrit Pundit has not yet reported his opinion, we cannot venture on a criticism of the correctness of the version. But taking it as a whole, it should prove both useful and successful for the purposes contemplated. The price, however, seems still a little too high. It should be remembered that the *Bhagavad Gita* is the most commentated and recommended work in India, and that hardly any two native scholars agree in their treatment of this monument of Esotericism.

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If a thing is difficult to be accomplished by thyself do not think it is impossible for man; but if anything is possible for man and comfortable to his nature, I think that this can be attained by thyself also.

\* The Path, 132, Nassau Street, New York, and Theosophical Publishing Society, 7, Duke Street, W.C. 4s. 6d.

## Theosophical Activities.

### EUROPEAN SECTION.

#### ENGLAND.

The Blavatsky Lodge discussions have been attended by large audiences during the month; the chief speakers have been Annie Besant, W. Wynn Westcott and W. Kingsland. The next ten discussions are to be opened by Annie Besant.

Lectures on Theosophy will be delivered by Annie Besant at St. Nicholas Club, 81A, Queen Victoria Street, on January 15th; at Bedford Park Club on January 17th; at Steinway Hall, on January 24th; at Croydon on January 27th; at South Place Institute on February 22nd.

*Chiswick.*—Under the direction of Mr. F. L. Gardner and Mr. W. Kingsland, a series of fortnightly meetings have been commenced at Chiswick. On Saturday evening, the 6th December, the first meeting was held at Mr. Gardner's residence, where about thirty enquirers met together and listened with great interest to an address delivered by Mr. Kingsland, setting forth the origin and scope of Theosophy, and the aims and objects of the Theosophical Society.

The second meeting of the series was held at the same place on the 20th Dec., when Mr. Kingsland lectured on "The Unity of the Universe and the Septenary in Nature". This was followed on the 3rd Jan. by a lecture on "The Laws of Correspondence and Periodicity"; so that the three lectures cover the whole of the preliminary ground, or first principles in natural law upon which Theosophy is based. The object of these lectures being to give enquirers a real insight into the basis of Theosophical teachings, so that they may decide for themselves as to whether the subject is worth pursuing. Mr. Kingsland has very wisely made it his duty to avoid in the first instance any of the more doctrinal aspects of Theosophy, which usually prove the greatest stumbling-blocks to those who have scarcely passed beyond the orthodox range of ideas in religion or science. He pointed out very clearly in the first lecture that before Theosophy can be compared with the orthodox or other conceptions, it is necessary to be sure that it is really understood what are the first principles upon which Theosophy stands. It is open for anyone to lay down whatever premises he may choose, and his subsequent deductions may be perfectly logical as based upon those premises; but the objections which are usually brought forward against Theosophy from the orthodox stand-point, are due to the fact that the doctrines of both orthodox science and orthodox religion are derived from quite a different set of premises, or first principles, than those of Theosophy. If then an enquirer cannot understand and accept the principles, based on natural law, not on authority from which Theosophy is derived, it is quite useless to attempt a demonstration of the truth of reincarnation and Karma, for these will be judged of from the orthodox premises, with which they are in direct antagonism. If a man cannot accept the axioms of Geometry, it is useless for him to proceed to a study of Euclid; neither can the higher problems be studied before the elementary ones have been mastered. The lecture, which was listened to with the deepest interest, was illustrated by numerous diagrams, and one or two practical experiments.

The Countess Wachtmeister, with her well-known liberality, has sent a donation of some of the best Theosophical works, including the "Secret Doctrine", to form the nucleus of a lending library in connection with this new centre of activity. Mrs. Besant has also arranged to lecture at the Bedford Park Club, Chiswick, on the 17th Jan., by invitation of the committee.

## SCOTLAND.

*The Scottish Lodge.*—At the Lodge meetings during December, Section 5 of "The Key to Theosophy" has been very carefully read and discussed: most of our members have studied the portion to be read beforehand, and come prepared with notes and questions. As the majority are members of the Christian Church considerable interest centred on the discussion of this Section. As firmly as Madame Blavatsky we reject the idea of an extra-cosmic or anthropomorphic God, but we hardly understand the expression, "the God of Theology"—we conceive Theology to be an exact science, though many calling themselves theologians are very unscientific, but so are many calling themselves Biologists or anything else. A Hebraist gave an explanation of the root meaning of the Tetragrammaton יהוה as understood by learned Jews, pointing out how the anthropomorphic and tribal interpretation came to be accepted by the masses of the Jews, and its obvious falseness. The fine definition of the Absolute on page 65 was recognised as an excellent expression in words of the Christian conception, the falseness of the popular idea of the word "creation" being explained and illustrated. The kind of prayer described on pages 67 and 68 was considered by all present to be exactly that which was intended by and formed the ideal of the Christian Church. To the question whether it was the kind understood and practised by all or even the majority of professing Christians, it was answered that the profession of Christianity, or outwardly joining the Church, could no more give spirituality than becoming a Fellow of the T.S. A man who is and wilfully remains an exoteric materialist, can never understand the prayer of the Christian Church or the esoteric doctrines of Theosophy, and such are certainly the majority of members of the Church, probably also the majority of exoteric members of the T.S. Thus the prayers for the Victory of Armies are purely exoteric, and though often used in churches, are no part of the teaching of *The Church*, as can be readily proved.

The definition of Christos on page 71 and note at foot of page 67 was shewn to be in accordance with authoritative teaching of the Christian Church by quotations ancient and modern, though constantly misunderstood by exoteric Christians and misrepresented by self-constituted interpreters.

The conception of Jesus as independent and separate from him who prays was shewn to be absolutely at variance with Church teaching, belonging to certain small and unimportant sects. The Christian Church teaches not a blind but a reasonable faith, and the true possessors thereof are not fanatical. The Christian, like the Theosophist, looks for help to the Divine Spirit, the God in him—well termed his Higher Self.

Two doctors, with considerable Eastern experience, gave interesting racial particulars showing that statistics of crime were no fair criterion of the difference between Buddhists and Christians. We never met with any such thing as dooming every non-Christian to perdition, so cannot comment on it. The expression may have been used in some wild revivalist harangue, or by a fanatical Roman priest, assuredly it is no doctrine of the Church. Neither is a doctrine of the Church that a new soul is created for every newborn baby, though probably many or most exoteric Christians, too ignorant or indolent to study the subject and understand the teaching of the Church, may hold this view.

Hence the missionary story quoted on page 76 simply shows that the

missionary (whose name by the way is not given, though that of the Buddhist priest is) was wholly unfit for his office, indeed must have been an utter and irredeemable fool. It was shewn from ancient records and from the writings of great scholars that "an eye for an eye", &c., was not, at the time the command was given, cruel or sanguinary, but the inculcation of equity and justice as against the barbarous vendetta previously existing. For a more highly cultured people at a later stage Christ substituted the law of Altruism, "Resist not evil", &c. It was admitted on all hands that the strictures contained in this Section were well deserved, that multitudes of professing Christians exactly fulfilled the description. That some even who had enlightenment and esoteric knowledge did not live up to it. All agreed that the false types and ideas of Christianity so mercilessly exposed should be uprooted, but also that when this was done the result would be the pure Church of Christ, such as most of us belong to and desire to see triumphant.

So much for Lodge work.

Our sub-section studying Palmistry and Astrology has been working hard, devoting itself especially to the inner and mystic meaning of the sciences rather than the mere fortune-telling.

Another sub-section, embracing some who are not yet members of the Lodge, and under the charge of one of our most earnest members, is studying the esoteric interpretation of the Gospels, and comparing them with other Eastern writings for fuller elucidation.

Next year we expect to receive considerable help from a learned Egyptologist who has lately joined us, and who has promised to give us illustrations from the Ritual of the Dead, &c., of the subjects under discussion.

[May we suggest to the learned President of the Scottish Lodge the writing of a paper on what he considers the real teaching of the Christian "Church" for the pages of *Lucifer*. The Christianity he speaks so feelingly and reverently of appears to us to be rather the Gnosticism of the grand *Heresiarchs* who "perverted the true doctrine", according to orthodoxy, and whose "damnable heresies" were to be suppressed wherever found, for the "greater glory" of the said "Church". If the views of our brother are not "heretical" in the eyes of modern Christendom, then we are prepared to resign our own heretical editorial chair. In the event of such a paper being written we shall endeavour to controvert several of the above statements.—Eps.]

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#### AMERICA.

During the month of November no less than six charters were issued from the General Secretary's office. The "Tract-mailing Scheme" is proving a gigantic success. The extraordinary number of 238,000 pamphlets have been distributed up to date.

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#### AUSTRALIA.

*Melbourne.*—We are very pleased to announce that a Charter has been applied for from Adyar by a group of hard-working Theosophists in Pātāla, we mean the Antipodes. The formation of this Branch is chiefly owing to the energy of Mrs. Elise Pickett, who has been reading papers and lecturing to interested audiences. The future branch has already a reading-room and library. The latter promises to be a great success, one of the members having most generously expended a large sum of money on books, besides presenting the Lodge with his own library of Theosophical literature.



## INDIA.

"The President-Founder hereby declares that, from and after the 1st January, 1891, the present four Indian Sections shall be merged into one, to be called the 'Indian Section of the Theosophical Society', with its Headquarters at Adyar.

"H. S. OLCOTT, P.T.S.

"Mr. Bertram Keightley is hereby appointed Inspector-General of Indian Branches. As occasion offers, Mr. Keightley will visit our Branches, report upon their condition, and revive their activity as far as practicable. The General Secretaries of Sections are requested to cordially co-operate with him for the accomplishment of the important object in view, and I personally recommend him to our members and the general Indian public as a sincere friend of India, a well-wisher of the Hindus, and a true-hearted gentleman and theosophist.

"H. S. OLCOTT, P.T.S."

(*The Theosophist.*)

## BERTRAM KEIGHTLEY'S LECTURES.

Returning to Adyar for a short time, Bertram Keightley is again on the move. At Tichur, Nov. 29th, he lectured on the "Revival of Hindu Spirituality and the T.S." to a large audience, among whom were the First Prince of Cochin and his brother. The following day he lectured twice, at 7 a.m. and 4 p.m., on the same topics. At Palghat, the Hindu Middle Class School was the scene of another lecture, followed by one on the next day in the Hindu College on the "Progress of Theosophy in the West and its bearing on India". At the Chittoor Hindu School House our Delegate lectured to a large audience on "Theosophy and Hinduism", his speech being translated into Malayalam by the Dewan; and on the next day spoke on "Karma and Rebirth as scientific truths", a lecture which was repeated on his return to Palghat. At Coimbatore a large audience assembled to listen to Bertram Keightley, the Dewan from Palghat and the Munsif of Chittoor coming from their respective towns on purpose to be present.

## CEYLON.

*The Theosophist* publishes a list of upwards of 40 schools in Ceylon conducted by the Theosophical Society.

We have received the following appeal, which we publish with very great pleasure and every good wish for its success.

REVERED MADAME,

I write at Col. Olcott's suggestion, as one of the organizers of the Women's Educational Society, to call your particular attention to "The Buddhist's" report of the opening of the Girls' High School on the 18th ult. We hardly need Col. Olcott's assurance that the English lady members of the Theosophical Society will feel an interest and sympathy for this effort of some of the leading women of Ceylon, to elevate the condition of their sex. I am happy to say that the movement has taken hold upon the public sympathy and that the Colombo High School starts under the happiest auspices.

We have engaged a Burgher lady of good family as Principal and educated Sinhalese ladies as Assistant Teachers. The Society is supported by five hundred subscriptions and the Colombo High School is aided by a guarantee from a wealthy Sinhalese lady (Mrs. S. de A. Rajapakse) for the rent. We have an accumulated fund of about R2,000. This, of course, is a beggarly trifle to rich Europeans, but we do things here on a very economical basis.

The object of this letter is to ask you to be good enough to lay our case before the readers of *Lucifer* and the members of the T.S. and try to get us a well qualified lady to come out and take the chief management of the High School and a general superintendence over our other Girls' Schools, founded and to be founded.

Beyond the chance of doing good and such recompense as the deep gratitude of the Sinhalese women may afford, we could offer the lady no inducement to come out. She would have to give herself to the work as a missionary does—that is, from love to the cause she espouses. The Society could give her comfortable quarters in a

pleasant house, situated amidst beautiful tropical scenery; her board and washing, a second class passage out, and a small sum monthly as pocket money. Of course, the lady should be an earnest Theosophist with a sympathy for Buddhism. A professed Christian, however liberal-minded, would naturally be suspected by our people as a sort of missionary in disguise. The lady should have no prejudice of colour, nor be predisposed to treat Asiatics as an inferior race.

The average temperature of the air in the Island is 80 to 81 degrees, and Europeans find it more bearable than the climate of India.

I have written a letter of similar import to our Mr. Judge of New York.

I am, very sincerely yours,  
PÉTER DE ABREW, F.T.S.

7, Brownrigg Street, Cinnamon Gardens,  
Colombo, Ceylon.

The Second Annual Convention of the Ceylon Branch of the T.S., held at Kandy, proved a great success. Thirteen branches were represented by delegates, and the General Secretary, Dr. Bowles Daly, presented a most encouraging report, from which we append such extracts as our space permits us to print. The report opens with a brief historical retrospect, and then passes a glowing eulogy on Mdme. Blavatsky, who, "like all the purest and noblest benefactors of Society, has had to undergo the baptism of fire, out of which she has come triumphant, and, if possible, more loved and revered than ever".

He then proceeds:—

"Of the President Founder I need say less, as his genial presence is well known to all present, while his truthful and self-denying character is respected by all who know him. . . . By his influence with Lord Derby, the Secretary of State for the Colonies, he checked the persecution of the Buddhists by the Catholic Community, besides procuring for the people a National Holiday. He further secured the appointment of a Buddhist Registrar of marriages; as well as paving the way to the lately enacted Buddhist Temporalities Act. In his recent missionary tour through Japan, one of the most dramatic events in modern History, he instituted a more intimate fellowship between the two great Branches of Buddhism, known as the Northern and Southern Churches; and as a rallying point suggested a Buddhist flag now accepted by all Buddhists, and so popular that it has become an article of commercial value.

For the last ten years the Theosophical Society has been more or less active in its operations. It has established the *Sandaresa*, now in its tenth year, and having a wider circulation than any other Native paper, also the *Buddhist*, an English weekly, dealing mostly with thoughtful articles on the national religion. Since 1880 over 90,000 publications on Buddhism, have been issued by the Theosophical Society and distributed widely through the island. Buddhist missionaries have visited and delivered addresses in most of the towns and villages, rousing the people from apathy, and reviving an interest in the ancestral faith. The result has been the establishment of several schools giving education to over ten thousand children. In 1880 the number of Buddhists receiving education at the hands of Christians amounted to 27,000, in 1889 this number is reduced to 16,582, showing the force of the present activity and at the same time disclosing the large number still to be reclaimed from the narrow and degrading superstitions of Christianity.

As I have been appointed Manager of the present schools existing under the Society, it is unnecessary to say that with my other duties I cannot attend to this important work without the assistance of Sub-Managers and Inspectors to see that the instructions laid down in the Code be observed, qualified teachers appointed, and order and punctuality enforced. I suggest then that a Committee be formed to consider the subject and to act with me as a Bureau of Education.

Here I deem it expedient to warn Buddhist parents that Christian schools are mainly opened not with a view of affording secular education to their children, but solely as proselytising agencies for perverting the minds of Buddhist children from the pure and liberalising tenets of the Tathagata to the narrowing influence of a decaying faith. I therefore call on all Buddhists to withdraw their children from Christian influence.

The suicidal policy of sending Buddhist children to Christian schools gives the missionaries an annual grant of Rs. 46,263, for the impure purpose of perversion. The number of Christian children attending Christian schools does not exceed 7,237

procuring a grant of Rs. 20,191, while the added number of Buddhists gives them a total of Rs. 66,454. Further comment is unnecessary to a mind of the meanest capacity. Henceforth parents who send their children to Christian schools must be regarded as renegades to the faith and apostates from the national religion.

After pointing to various matters observed during a recent tour, Dr. Daly proceeded :—

Throughout my tour I have found the people uniformly courteous, kindly, hospitable and obliging, a more tractable or docile people does not exist in all Her Majesty's dominions. Successive conquests have however sapped the national character of much of its strength, love of country and pride in ancestral tradition are much needed, and instead, an imitation of European manners, costume and vices is largely in the ascendant. The Sinhalese are an imitative race and only too ready to follow an example, whether pernicious or otherwise. The ill-advised act of the Government in introducing and legalising the drink traffic in order to add to the revenue is bearing terrible fruit, even among the remote villages of the interior, where the vice of drinking has now become common.

The state of education in the Kandyan Province is very unsatisfactory. There are absolutely no industries in the villages, and only the most primitive agricultural implements are in use. Lace and mat-making are attempted in a few places, but the designs are inferior and the workmanship inadequate. The chiefs, with a few brilliant exceptions, are indifferent to education and totally neglectful of the wants of the people.

It is also a matter of much regret that the Government official in his periodical visits should not take up his residence at the Rest-houses, scattered extensively through the country, and provide for his own wants, instead of locating himself in houses of the chiefs and Korálas, frequently ill-adapted to the visit of a European. The expensive decorations and preparations for his comfort are not borne by the chief or the headman but by the villagers, who are obliged to contribute every requisite necessary for a European table. Officials are allowed travelling expenses which are ample for this purpose. It is to be hoped the new Governor will put a stop to this form of extortion, so discreditable to an English gentleman. I regret also to be obliged to add that some of these officials in excess of their duty are using their office to proselytise and force Buddhists to abandon their religion in favour of Christianity.

The most unprecedented effort of the Society has been reserved for the present time in the establishment of a series of Girls' Schools. The first of these I have had the honour of naming after our revered teacher, Madame Blavatsky. The second, called after the Princess Sanghamitta, was established in Colombo, and opened by the President-Founder under the most distinguished auspices. Other schools have been founded in Kandy, Gampola and Panedura, in the interests, and entirely through the action of the Women's Educational Society; Hon. P. Rama Náthan, c. m. g., gracefully testified to the value of this work in the following words :

"He felt that at any risk, he ought to testify by his presence to-day the deep sympathy and profound admiration he held for the Women's Educational Society and for their present work. He thought it would not be exaggeration to say that he could well have afforded to travel hundreds of miles on the chance of hearing so beautiful an address as that of Mrs. Weerakoon, and of seeing the most respectable ladies of Ceylon binding themselves together for the elevation of their sex. Neither in his time nor that of his father or grandfather had Ceylon seen such a sight. It was full of promise for the future of the Sinhalese people and what lent additional importance and dignity to the thing was that these dear ladies had done their work in silence and modesty without public clamour. In fact, so quietly, that outside the immediate circle of their friends no one suspected what was going on. Even the Educational Department, it appears, did not know of it. He could not express his admiration strongly enough. Only that morning the Hon. Abdul Raheman had told him that before any such scheme as this for a Girls' School could be carried out in his community the Government had to be appealed to, to bring women teachers from Bombay and to guarantee the school expenses for two years. What had these Buddhist ladies asked for or gotten from the Government? What help had they besought? Nothing. He knew what the women of England would think of them. How proud they would be of their Sinhalese sisters."

Dr. Bowles Daly concluded by stating that a native weekly paper would shortly be published, as native interests were much neglected.

May 1891 prove a propitious year to Sinhalese Theosophists.

## Going To and Fro.

### IN RE-GIANTS.

THE giants of old are a fiction—say the wise men of the modern West. Whenever the bones of an alleged gigantic race of men are found, and speedily made a pretext for the glorification of verse 1, chapter vi. in the *revealed* Book—there invariably comes a Cuvier to crush the flower of superstition in the bud, by showing that they are only the bones of some *Dinotherium giganteum* of the family of tapirs. The “Secret Doctrine” is a fairy tale and the races of giants that preceded our own, a figment of the imagination of the ancients, and now—of Theosophists.

The latter are quite willing to admit that the occasional appearance of giants and giantesses from seven to nine feet in our modern day, is not a complete proof. These are not *giants* in the strict sense of the term, though the scientifically demonstrated *tendency to revert to the original type*, is there, still unimpaired. To become a complete demonstration of this, the skeleton frames of our modern Goliaths and the structure of their bones, ought to be proportionate in breadth and thickness to the length of the body and also the size of the head. As this is not the case, the abnormal length may be due as much to hypertrophic causes as to *reversion*.

To all such problems one answer has been constantly given, “time will show” (See Vol. II. *Secret Doctrine*, p. 277 *et seq.*) “If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove the claim here advanced, *it is but a question of time.*” And now it is believed the time has come and the first proof is very satisfactory. We quote from the *Galignani's Messenger* of June 21 and 23, 1890, the news of the following find, from an article headed “Giants of Old”, which speaks for itself:—

Giants figure so often in our legends and the most ancient histories of the world that it has been a serious question whether a race of gigantic men has not existed at some remote period of time—for example, during the quaternary epochs of the large mammals, the mastodon, mammoth, and so on—and whether the type may not have survived into later times. . . . The giants, like the greater quadrupeds, would be exterminated. Our oldest human fossils, however, such as the Neanderthal and Cro-Magnon skulls, do not indicate an extraordinary stature. Very tall skeletons have, no doubt, been found in some dolmens and barrows, but they are supposed to belong to the bronze age race, which is still an element of the European population. M. G. de Laponge has recently made a discovery which tends to re-open this question. At the prehistoric cemetery of Castelnau, near Montpellier, which dates from the eras of polished stone and bronze, he found last winter, among many crania, one of enormous size, which could only belong to a man very much over 2 metres (6ft. 6in.) in height, and of a morphologic type common in the dolmens of Lozère. It was the skull of a healthy youth about 18 years of age. Moreover, in the earth of a tumulus of vast extent, containing cists of the bronze age, more or less injured by superposed sepulchres of the early iron age, he found some fragments of human bones of a most abnormal size. For instance, part of a tibia 0.16 metre in circumference, part of a femur 0.13 metre in girth, and the inferior part of a humerus twice the ordinary dimensions. Everything considered, M. de Laponge estimates that the height of this subject must have been about 3½ metres (11ft.)—that is to say, a veritable giant, according to the popular notion. He must have lived during the quaternary period or the beginning of the present, but whether he was an instance of hypertrophy, or one of an extinct race of giants, it is impossible as yet to say. Singularly enough, tradition fixes the cavern of a giant very near the spot in the cavern of Castelnau where the bones have been taken from the tumulus.

“Hypertrophy”—extending over the “length, breadth, and thickness” of the body, crowned, moreover with a head, or cranium “of enormous

size"—looks suspiciously like an empty pretext to make an exploding theory hold out a little longer. It is well that science should be cautious, but even the forty "Immortals" in all the majesty of their academical slumbers, would be laughed at were they to attempt to make us believe that the abnormal size of the Russian child-giantess, the six-and-a-half footer, aged nine, was due to chronic dropsy!

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THE criminal use of hypnotic suggestion has come largely to the front in the Eyraud-Bompard trial at Paris. The evidence given by Professor Liégeois of the famous medical school at Paris, was particularly interesting. He related the case of a woman whom he had hypnotised, and to whom he had made the suggestion that she had seen two tramps steal £20 from a lady, and he told her to go to a magistrate and lay an information. She did so, and gave an exact description of the two men, repeating her statement on several subsequent occasions. The professor also gave the further following evidence:

"There is a case of a dentist in Paris who, in a state of hypnotism, was seen to steal things out of a broker's shop. Further experiments were made upon him, and he was known to commit thefts in his normal state, having no reason whatever for doing so, which were suggested to him while in a state of hypnotism. An eloquent preacher, who had often heard of hypnotic 'suggestion', experimented on a young man who was a good subject, telling him to go and steal a certain thing and bring it to him. The young man did exactly as he was told. On another occasion, acting under directions given him in the same state, the same person astonished the congregation by commencing in a loud voice to read the Gospels. A third time he was sent to steal and was caught in the act. An officer in barracks suggested to a hypnotizable bugler that he was a sub-lieutenant. The bugler at once went to the colonel to announce his promotion, to the astonishment of the colonel, who said, 'The man is mad! Take him to the infirmary'. When the bugler awoke some hours later he remembered nothing whatever about it, and his adventure caused much amusement among the officers." Dr. Liégeois wished to show the jury some photographs of a hypnotizable person to whom it was suggested that he had received a severe burn, and this so entered into his system that in thirty-six hours marks appeared on the body as if the burn had really taken place. The President: 'I cannot allow that; it is quite irregular'. Dr. Liégeois then went on with his narration of cases, citing one which occurred at Vouziers more than half a century ago, where two murders were committed by a man in an hypnotic state, who was declared irresponsible for his actions.

There is no doubt that the general publication of the details and methods of hypnotic suggestion has brought society face to face with a very serious peril. Many persons will probably think that, after all, there is a good deal to be said for the ancient plan of keeping secret knowledge which placed in the hands of unscrupulous persons control over the subtler forces of Nature.

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*The Indian Mirror*, commenting on the brutal attack made in the columns of the *National Review* by Mr. Lionel Ashburner on Hindu widows, quotes a letter received from a Hindu correspondent, resident in London, who says:—

"There is one thing more I tell you, that after long and patient research, I have found for a fact that these Theosophists are the real friends of India, and that in spite of all sorts of abuses, poured upon them, there is much truth in their doctrine, because they follow our Vedanta and Upanishads—the true philosophy of our religion and existence. India will do well to help their movement, not by money, but by friendly co-operation. Theosophy alone can put an end to the Missionary existence in India, and make the Hindus in reality what they now are only in name. I do not belong to the Theosophical Society, but I have a great sympathy for it."

## Theosophical AND Mystic Publications.

THE THEOSOPHIST for December is headed with a paper by Col. Olcott on the Buchanan "prophecies" that appeared some months ago in the *Arena*, with some remarks on psychometry. Bertram Keightley writes on the work of the Society in "the West". Dr. Jerome A. Anderson's article on "Kamalo-ka, Devachan and Nirvana," is reprinted from the *Golden Era*. The most useful contribution is 'the translation' of the "Pingala Upanishad of Sukla-Yajur Veda". One or two papers seem to have got into the *Theosophist* by mistake.

THE PATH for December appropriately opens with a Christmas story by Mrs. Ver Planck. It is well written and contains a lesson of noble self-sacrifice and forgiveness. We are keeping our eyes wide open for tales of this nature, and rejoice as we notice the stream of Theosophy thus trickling down the rocks of the Intellect onto the shore whose sands are lapped by the waves of popular feeling. "Fifteen Years Ago" gives some interesting facts about the foundation and growth of the Society. The second part of "Japanese Buddhist Sects" next follows. The author introduces his concluding sentences with these words: ". . . it must be plain to any one who may read this, that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all know well, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess". "The Basis of the Manifestation of Law" is a sensible contribution and points out the absurdity of the "inorganic dead matter" postulate. But most important of all is W. Q. Judge's "Shall we teach Clairvoyance", with the danger signal sub-title, "A Note of Warning". We cordially endorse the article and strongly commend it to the notice of many we know of in the far West. A thoughtful paper, "Theosophy and the Theosophical Society", and an instructive vision in "Tea-table Talk" complete another good number of the *Path*.

THE BUDDHIST.—The most interesting paper in the late numbers of our contemporary is one on "Karma and Absolution", by D. C. Pedris. It is important as a contrast drawn by a Buddhist between his own philosophy and the general belief of the West. The article opens as follows:—

"There lies a wide gulf between the Buddhist doctrine of Karma and the Christian teaching regarding the dispensing of reward and punishment. In proportion to that difference, the moral control exercised on human actions must each of them necessarily bear an adequate degree in respect of such difference. Karma, according to Buddhism and other eastern schools of Philosophy, is an inviolable natural law, which controls the lives of all sentient beings of the universe, and which in its turn is not governed by any superior force or being. As long as thoughts and actions last, so long will their results or Karma prevail. The least thing moved in space has a certain effect on the particles floating therein; the slightest motion in water gives rise to ripple after ripple until the force thereof is expended; the gentlest sound, sends forth vibrations producing sound somewhere; and the very smallest thought has also its tendency to disturb either the thinker or the object thought of. The further such research is extended, the application of the Karmic law to human actions will prove to be as true and natural as the laws of attraction and gravitation are. Then, when it is known by man that all his thoughts and actions have certain tangible or perceptible effects and that these effects have a rebounding tendency, or that they remain registered in his Manas-skanda, to cleave to him in whatever condition he may be hereafter, a lasting and powerful impression of awe and veneration must be the natural result created in his mind. He, who is morally convinced of the inevitable danger of certain thoughts and actions and of the reward which awaits him through certain others, must be more deeply impressed in mind than another who entertains no such belief. The Christian doctrine of absolution of sins is total cancellation of the past—whether there be crimes of

the blackest type or not—by an act of momentary repentance, which places the wretched moral leper on a par with the most exalted saint. It is apparent from this fact, that the votaries of Christianity rely more upon supernatural magic, to ease themselves of a life burden of ugly sins, than upon an unchequered course of pure moral life."

*Le Lotus Bleu*, No. 10, contains the conclusion of J. Lemaitre's readable and careful article on "Matter and Divinity". Some extracts are given from the *Voice of the Silence*; but the rhythm has not been preserved and it looks strange in its French garb. In the rest of the number the useful work of translation is well continued.

*Department of Branch Work.* The American Section supplies its Lodges with a short but excellent paper by Dr. J. D. Buck in the ninth number of this series, entitled "Light and Life". The Doctor sums up by saying:

"This is not fine spun philosophy, transcendent and without use or value. It is simply a logical deduction from every experience of our lives. How can one sympathise with suffering who has never suffered? Again I say, we know only that which we have experienced, and we have become a part of and for ever involved in that which we have experienced. Man's power to experience is without limit, and this could not be the case if the elements, the very substance and force of all nature, were not latent and potential in him."

*The Theosophical Forum*, No. 18, has some interesting answers on Kamaloka, Memory and the practice of Hypnotism. "W. Q. J.", whenever he undertakes an answer, invariably goes straight to the point, whereas "A. F." generalises and endeavours to take the questioner into the realm of "Rationalism" pure and simple. Lecky is excellent but not an authority *sans reproche* for the Theosophist. Rationalism as a rule generally makes it "so much the worse for the facts", if they do not fit. How strange again it is that Theosophical Students are always puzzling over "Memory"! The puzzlement of the materialist is understandable, for he admits nothing but the body and its "products". The Theosophist, however, who learns that every principle, as every atom in the physical body, has its own memory, is not exactly in the same predicament.

*The Vahan*, No. 2, is headed by an interesting little "paperette" on bacteria *et hoc genus omne*, by Major W. H. Hand. Under "The Enquirer" heading, there are some answers to questions about the "Cycle". No. 3 begins with an open-

hearted paper by the Countess of Wachtmeister, giving the simple narrative of her acquaintance with H. P. B., and how she learnt to appreciate her work and mission. It is marked throughout with a tone of deep sincerity. "Should Men Wear Long Hair?" is a reprint from the *Theosophist* of 1884, and may perchance induce some of our members of the masculine persuasion to think twice before handicapping nature with a razor. The "tread on the tail of my coat" paragraphs, otherwise "The Enquirer" column, give very sensible answers to the queries propounded.

TEOSFISK TIDSKRIFT, a Theosophical Journal, has made its appearance in Sweden and eight numbers are to be issued during the year. This Journal is the property of the Swedish Branch of the T.S. and the Editor is the Baron Victor Pfeiff, and the Managing Secretary Axel Zetterstein; it is under the supervision of a committee of the Members of the Stockholm Lodge.

The Magazine opens with a short account of the Theosophical Society, stating its aims and objects, then follows a slight sketch of the "Wisdom Religion", showing how it is contained in the New Testament as well as in the *Secret Doctrine*. The second article is a translation from *Lucifer* of the lecture given by Annie Besant called the "Sphinx of Theosophy". Bertran Keightley's lecture, delivered at the Blavatsky Lodge in August, 1890, on the "Education of children from a Theosophical point of view", is likely to provoke much attention in Sweden, where the question of education is considered of vast importance and has so much care and labour expended on it.

"Know Thyself" is a short poetical effusion by Victor Pfeiff, describing how God is to be found within man, and that it is only by seeking the divine that the human being can arrive at the knowledge of his true self.

The Journal finishes with sketches of Theosophical Activities in different parts of the world, which will be read with the greatest interest by our Swedish co-workers, who have shown so much zeal in advancing the cause of Theosophy. A glance at the numerous translations from Theosophical works advertised on the cover of the Journal give a slight idea of the steady perseverance and indefatigable activity of our Swedish brothers and sisters, and we wish them every success during this new year 1891.

## BUILDING FUND.

The Balance Sheet of this Account is now going to the printers to be issued with a full report of what has been done, the subscription list, the detailed items of expenditure, and the copy of the Trust Deed. The following is a *résumé* of the Balance Sheet.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Already acknowledged	- 1,273 15 9	Paid on account of building	
F. Montoliu	- - - 1 14 0	lecture hall, wing to	
Anon.	- - - 1 0 0	main building, connecting	
X.	- - - 50 0 0	covered passages, out-	
By error in addition of		houses, lavatories, repair-	
July acknowledgments	- 10 0 0	ing drains and plumbing,	
		and alterations	- 993 4 6
		Plumbing and gas-fitting	- 72 12 1
	1336 9 9	Minor alterations	- 49 11 3
less donation to H.P.B. for		Furnishing and fittings	- 155 2 0
special purpose	- - 100 0 0	Printing, postage, law costs	
		insurance, &c.	- 18 12 6
		Sundry labour	- 3 2 5
	<u>£1236 9 9</u>		<u>£1,292 4 9</u>
Receipts	- -	£1236 9 9	
Expenditure	- -	1292 4 9	
Deficiency	-	<u>£55 15 0</u>	

We have examined the accounts and vouchers, and certify that this statement is correct.

December 18th, 1890.

EDWARD T. STURDY.  
WILLIAM KINGSLAND.

## ESTIMATED LIABILITIES.

	£ s. d.
To completing cost of building	- - 206 1 7
" " " alterations	- - 30 6 1
" " " fittings	- - 30 1 9
	266 9 5
Deficiency as above	- 55 15 0
	<u>£322 4 5</u>

Of the sums acknowledged above £778 1s. 6d. have been given by resident members of the staff, leaving £458 8s. 3d. as contributions from members of the Society, plus the special gift of £100.

## RECEIVED SINCE AUDITING OF BALANCE SHEET.

Mrs. Wilkinson	- - - 10 0 0
V. de F.	- - - 2 7 7
Three Theosophists	- - - 5 0 0
	<u>£17 7 7</u>

EDITORIAL NOTICE.—It appears that one or two readers have taken the reference on p. 471 to the "Black Hole" of Calcutta, as though the English had there tortured the Indians. No such implication was intended; the blame for the ambiguity must fall on me, as the proof-reading is my duty, and I did not notice the omission of the explanatory words. ANNIE BESANT.