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Ought Theosophists to be Propagandists?

EVER since the Theosophical Society was founded it has been composed of two wings, united as to the object to be sought but differing as to the method of search. One wing was in favour of sowing broadcast the seeds of knowledge and truth, scattering them in every direction, so that if there chanced to be within reach of the sower a piece of good and fertile soil, ready to receive such germs, that ground might not be left barren for lack of the grain that therein might spring forth and bear abundantly fruit fitted for the feeding of man. The other wing preferred to avoid publicity as much as possible, and rather—so far as I understand its policy—to plant a seed carefully when fit soil was discovered, and to scatter none which might fall amid briars and on rocky places.

H. P. B., to whom this journal owes its being, was distinctly in favour of persistent and public propaganda, and was constantly urging all those who looked to her for guidance to spread in every direction the seed she placed in their hands. At the end of every century, she was never weary of saying, an attempt was made by the MASTERS of WISDOM to touch the heart and brain of mankind, and They patiently sent messengers, century after century, to sow the good seed. With the evolution of the race, the time had now come when many in the West were ready to receive the seed, and the only way of reaching these was to proclaim the Truth everywhere, so that those who were ready might hear and have opportunity of receiving it. When the century came to its end, the door would once more be closed, so that the time was brief and the need was urgent. The one chance of

carrying the Theosophical Society over the threshold of the twentieth century, and so of maintaining an agency which should continue to labour during the first seventy-five years of that century, and of preparing the minds of the people so that the next Messenger might find awaiting him a band of prepared disciples and an agency ready to his hand—the one chance of doing this lay in carrying on a vigorous propaganda in every direction, so that out of the many called a few might be found fit to carry on the work.

Now this policy is vehemently disapproved by some who in the columns of a contemporary are carrying on an attack on myself marked by a liberal display of the qualities they disapprove. Hasty judgment, opinions formed without knowledge, condemnation expressed without enquiry, are the somewhat curious weapons of a school that prides itself on moderation; but this matters little so far as I am personally concerned. What does matter is the question of policy: Ought Theosophists to be propagandists?

For those who regard H. P. Blavatsky as the mouthpiece of "Those behind the veil", the answer must, of course, be "Yes". But there is authority other than her personal opinion on this point. One of the MASTERS has stated in a letter published to the world that the great need of the Western World is a knowledge of the doctrines of Reincarnation and Karma, and, apart from this, as They thought fit to found an exoteric society, one might fairly conclude that it was to do exoteric work. The doctrines of Brotherhood, of Reincarnation, of Karma, of the sevenfold nature of the constitution of Man and of the Universe—these, with some others concerned with the evolution of man and with his future destiny, are doctrines, it seems to me, given out with a view to their being made widely known. The Fifth Race has already reached the point at which the germs of its sixth sub-race—its last but one—are appearing: it is in its Manasic period, its fifth sub-race, and is itself the Manasic Race of the Fourth Round. Not only so, but, in the West, science is beginning to step into kingdoms hitherto unknown, and to lay its grasp on forces hitherto carefully concealed. Already we see Society exposed to new dangers from the knowledge of what is called hypnotism, to all the ghastly possibilities brought within range by the power of hypnotic suggestion. Nothing can avail to stop this forward movement of the race, and all that remains is to endeavour to raise the moral standard, to base the Brotherhood of Man on a rational and intelligible foundation, so that it may serve as an effective curb on the infliction of injury, to deepen the sense of responsibility by spreading the knowledge of Reincarnation, and to stimulate the feeling of duty by the teaching

of Karmic law. Surely this knowledge, so vital to the well-being of the race, is not to be laid aside, hidden in a napkin, for the private consumption of the few, but is rather to be spread abroad everywhere for the helping of man.

For there is here no question of Occultism, of knowledge for which the race is as yet unprepared, and the spreading of which would cause evil rather than good. I grant to the fullest that Occultism is not a matter for propaganda, either by book or by tongue. It always has been, and probably always must be, a lesson to be imparted privately by teacher to pupil, to be slowly learned by individual effort. All that debate arises on is the method of propaganda of truths admittedly intended for publication. There is no secret about the doctrines above-named; but it is alleged that to teach them by books is right, to teach them from the platform is wrong. Bluntly put, this means that they are to be kept as the possession and for the enjoyment of highly cultivated and wealthy persons, while the poor shall be left in darkness and in ignorance. It is not a question of *what* shall be told, but of *who* shall be told, what public shall be addressed.

Now the Theosophical Society is a Brotherhood that recognises no distinction of class, and Those Who founded it, like the BUDDHA and JESUS, are no respecters of persons. In India, Col. Olcott was sent lecturing throughout the length and breadth of the land. In England, H. P. Blavatsky bade me visit all towns in which I could get a hearing, and proclaim the teachings of Theosophy. So that as far as I am personally concerned, propaganda in every suitable form, by platform, pen, private conversation and correspondence, all in their several ways are equally available and equally right.

But I cannot see that any dispute should arise in this matter, since each worker is answerable for his own work, and not for the work of other people. Each is judged by the Good Law and answers to Karma, and the judgment of his fellows is but of small import. One thing is certain: that those who follow the teaching laid down for us by H. P. Blavatsky must not judge others because their methods and ways are not ours. We need not follow them ourselves, but we have no right to judge their conduct. For them their own way may be the best way; nay, if it be chosen with full desire to do the right, it *is* the best way. All labourers are needed; all work done with single eye and pure motive is good work; no portion of the field must be left uncultivated, and if all did the same some parts would be over cultivated, and others would be left untended. The knowledge that we are trying to follow the lines laid down for us by our Teacher while she was with us should not lead us to condemn those who

follow other roads, since they, like ourselves, are trying to do the best. If they blame us hastily, it is for us to remember that we stand or fall each to his own Master, not to our brethren. If our work be good, it will stand, let who will criticise us or condemn, and fuller knowledge of our ways and aims will probably soften harsh judgments and correct unkind views. The main thing is that each should do his own work, *i.e.*, the work for which he is best fitted, to the very fullest of his powers, and then, indifferent to all save Duty, leave the results to the Good Law.



IN CONFIRMATION OF OCCULTISM.

MODERN Science is evidently nearing the borderland of the domain of Occultism. The heretical science of Theosophy seems likely to become orthodox in the near future. We take the following from the *Pall Mall Gazette* of November 14th:—

ELECTRICAL POSSIBILITIES OF THE FUTURE.

TELEGRAPHY WITHOUT WIRES.

Last night at the third annual dinner of the Institution of Electrical Engineers, Professor William Crookes, in proposing the toast of the evening, "Electricity in relation to science," said that they had happily outgrown the preposterous notion that research in any department of science was mere waste of time. The facts of electrolysis were by no means either completely detected or co-ordinated. They pointed to the great probability that electricity was atomic, that an electrical atom was as definite a quantity as a chemical atom. It had been computed that in a single cubic foot of the ether which filled all space there were locked up 10,000 foot tons of energy which had hitherto escaped notice. To unlock this boundless store and subdue it to the service of man was a task which awaited the electrician of the future. The latest researches gave well-founded hopes that this vast storehouse of power was not hopelessly inaccessible. Up to the present time they had been acquainted with only a very narrow range of ethereal vibrations; but the researches of Lodge in England and Hertz in Germany gave an almost infinite range of ethereal vibrations or electrical rays from wave-lengths of thousands of miles down to a few feet. Here was unfolded a new and astonishing universe—one which it was hard to conceive should be powerless to transmit and impart intelligence. Professor Nikola Tesla had lighted a room by producing in it such a condition that an illuminating appliance might be placed anywhere and lighted without being electrically connected with anything. He suspended two sheets of metal, each connected with one of the terminals of the coil. If an exhausted tube was carried anywhere between these sheets, and placed anywhere, it remained always luminous. The extent to which this method of illumination might be practically available experiment alone could decide. From Tesla's researches it appeared that a true flame could now be produced without chemical aid. The slower vibrations to which he (the speaker) had referred revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our present costly appliances. It was vain to attempt to picture the marvels of the future. Progress, as Dean Swift observed, might be too fast for endurance. Sufficient for this generation were the wonders thereof.

A Bewitched Life.

[AS NARRATED BY A QUILL PEN.]*

IT was a dark chilly night in September, 1884. A heavy gloom had descended over the streets of A * * *, a small town on the Rhine, and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day's work, had hours before retired to stretch their tired limbs and lay their aching heads upon their pillows. All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters when, suddenly changing its character, the ever-growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy; a voice familiar for long years and ever welcome; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage", it whispered in gentle, mellow tones. "Think of the days passed by you in sweet associations; of the great lessons received of Nature's truths; of the many errors of men concerning these truths, and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. . . Give your attention. Look yonder before you!"

"Yonder" meant the clear, large windows of an empty house on the

* The following story appeared originally in the *Theosophist*. Several of such stories by H.P.B. have appeared in various publications, and previous to her departure she collected them together and thoroughly revised them, adding fresh matter for republication. H. P. B. used to refer to this collection as her "Nightmare Tales".—EDS.

other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze toward them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatal body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky,—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss *châlet*—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, as well as works of a more recent date. In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student's lamp was reflected in two shining spots on his high cheek-bones as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, *châlet* and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

"Listen to what he thinks and is going to write",—said in soothing tones the same familiar, far off, and yet near voice. "Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain. . . Try!"—it added, using the well-known Rosicrucian and Kabalistic formula.

I tried, doing as I was bid. I centred all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the

voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

“ . . . learn the language of another world. . . . ”

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream perhaps, still its incidents will, I hope, prove none the less interesting.

I.

THE STRANGER'S STORY.

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, if death would only have me. The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results. It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! Oh that terrible, mild and all-forgiving, that saintly and respected Being! It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me violently out of the monotonous but secure groove of daily life, was the

first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. Oh how, if I could, would I obliterate that hated *Self*!

Born in Switzerland, of French parents, who centred the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and D'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist. I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, *incorporeus**—the epithet he gave to his God—signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his "Thoughts", confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:—"I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually gods, at them I laugh no more. My whole broken life is a protest against such negation. I believe in such phenomena, and—I curse them, whenever they come, and by whatsoever means generated. On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved—for the sake of those I loved best, rather than for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

* ἀσώματος.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever contemplate having my opinions on this subject altered. I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

On a day for ever memorable to me—a fatal day—I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temooro Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, even when they were, to say the least, of equivocal propriety, and generally limited his replies to the "wait and see" kind of protest. Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. "Man is a spiritual being", he insisted, "who returns to earth more than once, and is rewarded or punished in the between times". The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it", whose "thoughts are all bound by the

laws of motion". "For", he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed."

Thus the whole of my hypermetaphysical friend's ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot", said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . Nay, laugh not, friend of no faith", he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

"What can you mean by life in Spirit?"—I enquired.

"Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain." . . .

"How absurd! And how can man do this?"

"Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so."

"And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?"—was my mocking question.

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of *avitchi*, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit."

"How so? Even when disbelieving in it?"—I rejoined.

"Even so! One may disbelieve and yet harbour in one's nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose."

"You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?"

"There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the 'spiritual plane' of which I am speaking. Some one takes you by the hand and leads you

towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh."

"What do you mean? And what has my after-death consciousness—if such a thing exists—to do with the temple?"

"It has everything to do with it," solemnly rejoined the old man. "There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Mâyá."

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.

Temoorá Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzeno-doo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation". Thus *he knew* (!) that after he had laid aside his mortal casket, "a mere illusion", he explained—he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had*—only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

"But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

"Then," he answered, "you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter

records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper."

"How then could it be repeated?"—I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

"In that case," he said, speaking slowly and weighing every word—"in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity.*"

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

"Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision*, not a very intelligible one. It is myself who am to be blamed. . . . What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of supernatural powers. I felt particularly disgusted with his reverence for the Yamaboshi, the allies of every Buddhist sect in the land. Their claims to the "miraculous" were simply odious to my notions. To hear every Jap I knew

at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing “great” and “wonderful” gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these “holy beggars” who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamaboosi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Sintos. Now Sintoism or *Sin-Syn*, “faith in the gods, and in the way to the gods”, that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, of which nothing can be more miserably absurd. And by placing the Sintos among the fools and knaves of other sects, I gained many enemies. For the Sinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, the Mikado himself being at the head of their hierarchy and the members of the sect belonging to the most cultured and educated men in Japan. These Kanusi of the Sinto form no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world’s opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II.

THE MYSTERIOUS VISITOR.

YEARS passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart; she it

was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and revered her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases, it is true, but these are found only occasionally in men who are even more selfish than they are sceptical, or vulgarly worldly. But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations toward the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its god, become now centred with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

. can know,
What secret tides of still enjoyment flow
When brothers love."

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that, when it came to be shared among her children, instead of losing in intensity by such division, it seemed to only grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognised, the only church wherein I worshipped at the altar of holy family affection. In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice, during a period of nine years, had I crossed the ocean with the sole object of seeing and pressing these dear ones to my

heart. I had no other business in the West ; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. When suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

"Friend," said to me one day Tamoorá Hideyeri, my only confidant, "Friend, consult a holy Yamabooshi and you will feel at rest."

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a morbid desire to learn—the worst, as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself,—I now became an abject slave to fear. A fatalist of the school of D'Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, I felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that *all is necessary*. Yes; forgetting this, I was drawn into a shameful superstitious longing, a stupid disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other side of the globe. My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoorá, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I enquired of him why he had taken the trouble to walk all that distance when he might have learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a

little hurt, at first : but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Sinto. He would fetch him,—if I only said the word.

I said it and *from the moment of its utterance my doom was sealed.*

How shall I find words to describe the scene that followed ! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it. To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply ; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eyes on mine. I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an arrow, and set to work to dig out therefrom every thought and feeling. Yes ; I both saw and felt it, and very soon the double sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children who were inhabiting a house, the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoorā could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him, the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means ; and that was to make the foreigner (myself), see with his own eyes and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state ?

I had heard in Europe of mesmerised somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

H.P.B.

(To be continued.)



Reincarnation and Waste in Nature.

EVERYONE who has thought about reincarnation must have been struck with the enormous waste of time involved in the entity starting over and over again from the zero point of knowledge, and having to spend a fifth, say, of an ordinary life, scarcely so much in acquiring knowledge, as in such elementary studies as constitute keys to knowledge. Among ourselves, "heirs to all the ages", the time spent in making progress in learning how to learn, is prodigious; but the loss is small compared with that suffered by members of other races, such for instance as those who have no alphabet. Is nature wasteful throughout? Or is the wasted time linked with the doctrine of reincarnation to be fairly taken account of as an argument against the truth of the doctrine? I say "waste"; not "seeming waste"; for from the standpoint of the outward, measuring the value of effort in the coin of work done, it is waste pure and simple, no less than when Sisyphus rolled his stone uphill only to have it roll down again, to have to start afresh in each incarnation in learning how to use the functioning body with its brain.

Glancing for a moment from man to the world of lives about us, the impression of wasted effort only deepens. It is true, that the lives of the countless organisms that have built up our chalk beds by such slow accretions; or of coral insects to whom whole habitable islands are due; or of termites who in some countries make and keep land fertile, as earthworms do in Europe (these being examples only), are not wasted in the total outcome, even on the plane of material progress. But even in such cases, it is a certain residuum only that helps sensibly to the indicated result. How many chalk beds or limestone strata are formed only to be covered over by hundreds, or it may be thousands of feet of superincumbent rocks; how many coral reefs are formed only to be disintegrated without subservience to any obvious use; how many termites and earthworms expend their energies without result, or even mischievously? Blindly all these organisms work, and in many, if not in most instances, with no gain to progress. In a vast number of instances, organisms exist only to be the pest of other organisms: not simply as devourers, in the fashion of the pike

or tiger, but as burrowing or egg-depositing parasites, said by some (with what truth I do not know, and it seems difficult to determine) to outnumber all the rest.

Reflections like these are trite enough, and may be amplified or illustrated according to knowledge and habitude of thought. It is so much the fashion to assume that everything is for the best, and does good all round, that a poet scarcely dares to sing of "Nature red in tooth and claw" without at least suggesting that things may, in some obscure, unimaginable way, be preparing to change for the better. But is it wise in us to try to blind ourselves to facts? Let us rather look them full in the face, and consider whether or no there is "aught in them worth the knowing", preferring truth, if needs must be, to mental peace and quietness.

To my mind, then, the idea that waste, whether seeming or real (and it is real enough in a certain sense) is involved in reincarnations, does *not* put the doctrine of these outside the analogies about us of Nature's working.

But let us now turn our eyes away from "material" results (if the expression may be pardoned) and consider a little what is involved in the idea of Evolution, taking the word in its widest sense, alike inclusive of Darwinian and of Occult views. The latter recognise push—push from within outwards—or from above downwards and again upwards, as lying at the back of all evolution. The former involves the results of the action of such "push" without necessarily any committal to its recognition, some even rejecting, or regarding as unnecessary, any hypothesis assuming spirit, or a vital principle, acting on or within matter. The difference of view in the two schools is, perhaps, more verbal than real, since all depends on the definition of "matter". Matter is admitted to have "potencies", whatever the word may be meant to mean. But if we make "potencies" = "powers"—no great liberty to take—we get within sight of the Occultist's view.

To come straight to the point, if we admit, say as a hypothesis to be tested by observation, correlation and experience, an Aim to things, an Ideal state towards which things have an upward trend; then our little school-house, this earth of ours, where things "evolve", from the mineral to Man, is where the one necessary is effort. In other words, a state of struggle. What the struggle shall be about matters next to nothing, since the training of the molecule, or of the organism, or of what other form of matter having "potencies", you will, better and more perfectly to express the substance of which it is the form, is the immediate end to be attained. Why? Because no other way is consistent with the hypothesis started with. But if the training is confined to each molecule—each organism—with no continuity between it and its succedent, no advance could be made. The stone is rolled uphill only to tumble back, forever and forever. Hence, the hypothesis further involves some sort of heredity, with

transmission of acquired faculties. This is in dispute; but our hypothesis involves it nevertheless. Let us now substitute for the idea of heredity, that of a specialisation of the universal mind, seeking expression in outward garb, in each unit, of whatever order. Then as the unit becomes effete, "dies", or is transferred to a position where activity is precluded, that specialisation, having acquired a "colour" say, for want of a better word—seizes another form in which to function. Some experience has been gained, a better grip is taken of the next tool for expression. This is reincarnation, stated in the most general terms within my reach.

Now we can see how, or whether, this doctrine of reincarnation, applied universally, may help us to a clue to the meaning of the awful waste going on, that is, waste so far as useful result to effort put forth goes.

The one result of "effort" which on the hypothesis stated, never is nor can be wasted, is then, an evolution of "potencies". Ultimately, of course, such evolution must tell on the physical plane. But that is the consequence of a consequence, and it cannot be traced in detail. Nature is very shy. In a sense, her operations may be traced in detail, or there could be no science, as commonly understood. But there is a lovely reticence as regards her inner laws, and the operations of her higher forces. "Within the veil", conceivably sweetly smiling at her children's vagaries, she sits waiting for those children to grow in reverence and in truth-seeking for its own sake, and in dissatisfaction with seemings, before she rewards the longings herself has nourished.

X.

Pearls from Sages.

"THE dwelling of Kabir is on a mountain top, and a narrow path leads up to it; an ant cannot put his foot on it, but a pious man can drive up an ox."

"That a drop falls in the ocean all can perceive, but that the drop and the ocean are one few can comprehend."

"The city of Hari is to the east, that of Ali to the west, but explore your own heart, for there are both Râma and Karim."

"The master is helpless when the scholar is inapt. It is blowing through a bamboo to teach wisdom to the dull."

"Even as you see your countenance in a mirror, or your shadow in still water; so behold Râma in your minds, because He is with all."

"These two men are over Paradise, a master endowed with patience, a poor man who can find the means to give."

"A weak mind is like a microscope which magnifies trifling things, but cannot receive great ones."

"Truth is the ladder mounting to heaven, as necessary as is a vessel for traversing the sea."

"There is no higher duty than to work for the good of the whole world."

"Though the vessels differ, the water is the same: though the flames be of various lamps, the illumination is one."

"Mind is to me what the rudder is to the ship. By the use of it I sail my frail barque over the stormy seas of this life."

"Thought, reason, analysis are the stomach of the mind. Here the fire is extracted from facts, as life from food in the physical stomach. Doubt is indigestion. He who digests the facts and phenomena of life, and still doubts the immortality of man, has mental dyspepsia."

"Our acts make and unmake us."

"Faith is to soul what knowledge is to mind."

"That which is born is the death of something else."

"Man! proud and haughty that thou art, Nature thinks as much of a mosquito as she does of thee!"

"None can be truly great, unless he has suffered."

"There is a God! nay, many, but if they are superior to you it is your own fault. You may have been a God yourself at some time, and you may be again with proper effort."

"We have moved like a wagon so long in one rut that it is almost impossible to get out of it."

"The gigantic evils of this life come from the desire to rule others, or to make others do as you wish them to do."

"The greater the grossness, the greater the power when the victory is won. Paul understood this. He says in substance—'Where sin abounds, grace doth much more abound'."

"Power dwells in silence and secrecy, more in thought than in word—more in a look than in a blow, if you know how to look."

"Man creates himself, and all the essentials of his being, his health, happiness, heavens and hells."

"Water is prolific; all things gestate in water. The waters of the human soul are wrung out of the heart by real or imaginary wrongs. There is no growth without moisture. The dews that give life to vegetation are Nature's tears. The great soul has a soft weeping heart. The small soul has no tears in it to shed Jesus wept, but we have no knowledge of his ever laughing. Gautama never smiled after he forsook his crown and his family for the forest and the yellow robes of asceticism. Apollonius, Socrates, and Plato were not laughing men."

"The torment of envy is like a grain of sand in the eye."

"Heine finely says of Herder, that 'instead of inquisitorially judging nations according to the degrees of their faith, he regarded Humanity as a harp in the hands of a Great Master, and each people a special string, helping to the harmony of the whole'."

“Remember Him who has seen numberless Mahomets, Vishnus, Shivas, come and go, and who is not found by one who forgets or turns away from the poor.”

“Before earth was for us, we were one; before time was for us, we were one—even as we shall be one when there is no time for us any more.”

“Man is to man, as one portion of eternity to another, and as eternity would be imperfect if one moment should be removed, so also the earth would be imperfect if one man should be taken from it before his appointed time.”

“There is no great merit in any outward act, salvation depends upon the inward motive that provokes the deed.”

“Heaven is sure to bring to pass the thing of which heaven has originated the purpose.”

“The riding-hook disturbs the elephant, a thorn injures the foot, a hair blinds the eye, but desire, its mere conception, overthrows the spirit.”

“It is not wine that makes the drunkard, but vice.”

“There is no painful wound so bad as sorrow, no piercing arrow so sharp as folly.”

“As the bees make honey, gathering into one mass, into unity, the sweet juices of various plants, as these juices cannot distinguish themselves the one from the other and the juices of this plant and that, so all these creatures, though they are one in the real, know not that they are one in the real.”

“He who overcomes contemptible Thirst (difficult to be conquered in this world), sufferings fall off from him, like water drops from the lotus-leaf.”

“Liberality, courtesy, kindness, and unselfishness, these are to the world what the linch-pin is to the chariot.”

“And as where is heat, there is also cold, so where the threefold fire of lust, hatred and ignorance is, there Nirvâna must be sought.”

“The sun which shines to-day once set, so much less of life remains! Ah, what joy can there be in this condition, resembling the fish in ever-shallowing waters!”

“Wisdom is as sandals on the feet to him who walks.”

“There is no misery greater than body, there is no joy like its dereliction.”

“As birds repair to a tree to dwell therein, so all this universe repairs to the supreme One.”

“God felt in the atom makes the whole world divine.”

“Truth is the best of relatives.”

“To love nothing, to hate nothing, to have no likes or dislikes, to have no prejudices, no tastes, no preferences—this is to be free.”



The Dream of Ravan.*

IN the caves of Eastern Sibyl what curious leaves lie hidden, or go whirling in the wind, written over with strange hieroglyphic characters, not without deep meaning, akin to prophetic—

Teste David cum Sibylla.

Fragmentary—incomplete—hard to put together, yet furnishing here and there when the attempt is made a piece of chance mosaic that engages our attention like the forms in the moss-stone. Such a bundle of Sibylline leaves is the “Dream of Ravan”.

What Homer’s Battle of the Frogs and Mice is to the *Iliad*, the Dream of Ravan is to the *Rāmāyana*; for although there is in it much of the sad and serious, all these graver parts are bound together by matter of a light and sometimes ludicrous character. It is free in this respect as Don Juan; and after rising from a perusal, one may be puzzled to decide if the whole poem is to be taken as having a deep and serious moral, or is a mere *jeu d’esprit*.

[The following is a curious passage from one of the articles:—]

Out of the Purple or dark Violet has struggled the Red: out of the Red is breathed the Orange. The movement of the Orange Joy is three-fold. If, holding to its root in the Red, it goeth forth in a circle according to *pravritti*, or procession, till it re-enters the primordial Violet, it produces the glad Green of universal nature wherein all living things rejoice and on which the fairies love to dance. If preferring the way of *nivritti*, or retrocession into itself—it re-enters its fountain the Red, and the common fountain the Violet, all three coalesce and merge into pure light—then the Red is subject unto the Violet and Light is all in all.

If casting itself off from its fountain the Red and not tending towards their common parent the Violet, it seeks to stand alone, it becometh in its proud isolation a deadly venomous Yellow, the colour of serpents and dragons and irredeemable Brahma Rakshasas.

The Titanic nature is not of this kind: for though the *Tamas* nature immensely predominates, it still partakes largely of the *Rajas* and in lesser measure of the *Satva* quality. The problem to be solved in the case of Titanic Ravan—and in greater or less degree of every soul in proportion

* Taken from four articles in *The Dublin University Magazine* of 1853. The *Dublin University Magazine* was published monthly from 1833-77. It then reincarnated as the *University Magazine* (London) published quarterly from 1878-1880, and then apparently ceased to exist on this plane. At all events there is no copy of any later number in the British Museum. We have simply selected one or two paragraphs and part of the interpretation of the “Dream” from the series of lengthy articles, the dramatic incidents of which serve as the means of introducing an exposition of esoteric philosophy.—Eds.

as it partakes of the Titanic nature, as all their emerging must in some measure—is how shall the *Tamas* be changed into the *Satva* or be penetrated and ruled by it?—how shall matter re-ascend and become spirit?—the gross darkness and stolid stupidity of the tree or the animal be illumined into self-consciousness, reflection, reason, knowledge?—the blind instinct and coarse desires of the Titan or Titanic man, be sublimed into the eternal conscious principles, self-renunciation and pure ideality of life?

This can only be accomplished in one way, and that way lies through the *Rajas*—the life of passion, the life of suffering. The result of every passion of our nature, even love, nay of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain: and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life.

Through the anguish of the fire alone can the black coal of the mine become transmuted into light. And so the sorrow and anguish which result inevitably from the passions in the *Rajas* or emotional life, constitute the purifying fire designed to purge away the dross of our Titanic nature and transmute it into the pure *Satva* where purity, goodness, and truth are predominant. Brute appetite and blind impulse are first superseded by passion, and passion working, through sorrow and the reflection and sympathy which sorrow begets, its own extinction, finally emerges in and is swallowed up in love and absolute resignation. This philosophy seems to rest on a basis of unquestionable truth. For, understood in all its depth, it is identical, in ultimate results, with the way of the Cross.

[There is also a hymn called—

Hymn of Satyavrata in the ark to Vishnu as the eternal Illuminator and Supreme Guru or Spiritual Director of Souls.

The following are two out of eight verses:—]

VII.

Thou art of all mankind the Friend and the loving Lord,
The Spirit, the Guide, the Wisdom, the accomplishment desired,
Yet man, ever blind of heart, and enchained by desire,
Knoweth thee not, though existing within his very heart.

VIII.

To Thee, the chief and all-transcending God, I come for illumination.
Cleave, Lord, asunder, with words, burning as lamps of truth,
The knots in my heart existing, and thine own self reveal.

[Upon the return of Ravan from a hard fought day he retires to sleep and has a fearful dream, and awaking in alarm summons, like Belshazzar, all his wise men and counsellors to interpret its meaning. Ravan then proceeds to expound his dream, in which he wandered in a desolate land with "a beautiful one" who—

"Seemed as tho' she were one with whom in some long anterior birth,
Hundreds of thousands of years before I had been the companion of earth."

The Rishis here interrupt with the following discourse.]

Rávan, Rávan, thou errest, beware !
 Héarken to this truth sublime—
 To the spirit is no time,
 Past or future—space or clime—
 Before or after—here or there,
 In its own, its primordial state
 Of unity, purity, power and grace,
 In itself it mirrors all finite fate,
 Possessing in one-ness, gazing on all
 That hath befallen, or shall ever befall
 Its evolution in time and space ;
 Events and relations, persons and things
 Actings and thinkings, and utterings,
 Been or to be, in its finite race,
 All are in unity seen and possessed,
 As present at once, without where or when :
 Such is the universal range
 Of the spirit's boundless ken,
 Such the eternal spirit life,
 Without succession, devoid of change,
 Duality, passion, or strife ;
 Condition of the free, the doubly blest--
 Highest activity, in unbroken rest--
 Threefold being, thought and bliss,
 Crowding in one happiness !

In the eternal Now of that high sphere
 Which ever was and is, and will be there ;
 In that all-comprehending infinite Here
 Which circling boundless, centres everywhere,
 Within that recapitulated All
 Where person mergeth in impersonal,
 Which It and I indifferent we call,
 All scenes, gestures, speeches, voices, faces,
 To be encountered in our finite days,
 Are present to the spirit's sense and gaze.

Hence often man, chancing on some new scene
 Whither in life his footsteps never bore,
 Hearing some voice, meeting some well-marked mien,
 Feels vaguely, all familiar were of yore ;
 He seems to live again scenes lived or dreamt before
 And wonders where or how it could have been.

They are seen by the spirit rapt and sublime
 Not in a former, but out of all time,
 When retiring backward into itself
 From the world of sense, and passion, and self,
 And concentrated in that deep
 Mysterious and illumined sleep,
 The body's trance, the spirit's seeing,
 Its own primordial mode, ecstatic being,
 Its infinite nature it contemplates
 As mirrored forth in the temporal fates,
 Which await its going forth as a soul ;
 For then the universal sum
 Of its destinies past, or in time to come,
 Lie open before it like a scroll.

'Twas thus, O ten-headed Rávan, with thee ;
 Not ages ago in a former birth,
 As thou thoughtest, wert thou her companion on earth,
 But in ages of ages yet to come,
 On thy forehead and on thy thumb
 It is written that thou shalt be.

Before all time—beyond—beside,
 Thou rememberest her eternally,
 For she is thy spirit's primeval bride,
 The complement of thy unity,

Joined or dissevered, averted or fond,
 'Twixt her and thee an eternal bond
 Exists, which, tho' ye were to seek,
 Ye cannot ever, ever break—
 O bond from whence there is no freeing,
 Since the typal spirit never
 From its antitype can sever,
 She is a portion of thy being
 To all eternity.

THE SYMBOLIC INTERPRETATION OF THE DREAM.

Through all the scenes and incidents, Oh Titan! pictured in the succession of visions—for it is vision upon vision which compose thy mysterious dream—there is a foreshadowing and representation of real events, that lie embosomed in the far future, far beyond the precincts of thy present life, but a representation that is dim and indistinct, wrought out in the capricious lines and hues that constitute the hieroglyphic language of fantasy, into which the events of this outer, solid world must generally be translated, before they can either be foreshadowed or reproduced in the phantasmal sphere of dreams.

For know, Oh Titan! the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

These are represented to us in the Vedânta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view man is a *duality*; he comprises two modes of existence—one natural, one reversed. The original, normal, and true mode of his being, and which is therefore characterised by the term *SVA-RŪPA*, or *OWN-FORM*, is the *SPIRIT-CONDITION* (*Âtma-dasha*): in this his substance or being is consolidated Being-Thought-Bliss—in one (*sachchidânandaghana*): his state eternal *Sûrya*, or ecstasy. The opposite or reversed mode of his being is the *LIFE-CONDITION* (*Jîva-dashâ*), comprising a subtle inward body or soul, and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two conditions lies a gulf of *Lethe*, or total unconsciousness—a profound and dreamless sleep.

In the second view, which is given in the *Tattva Bodha*, and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body; subtle internal body or soul; a being neither body nor soul, but absolute self-forgetfulness, called the *cause body*, because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed, and watched, by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy or spirit-waking.

This prepares us for, and conducts us to, the complete and fully

developed view of man as a quaternity, in explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

THE FOUR STATES AND TABERNACLES OF MAN.

There are four spheres of existence, one enfolding the other—the inmost sphere of Turiya, in which the individualised spirit lives the ecstatic life; the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of Ajñāna or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (*viparita jñāna*), under the influence of an illusive *Prajña*, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realise:—whereas the true knowledge which it had in the state of Turiya or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of *Prajña*, or out-knowing—this struggle to reach and recover outside itself all that it once possessed within itself, and lost,—to regain for the lost intuition an objective perception through the senses and understanding,—in which the spirit became an intelligence,—it merges into the third sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of *Abhasa*, or phantasm. There it imagines itself into the *Linga-deha* (*Psyche*), or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness radiating into four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining understanding or judgment. The breathing or undulating pentad contains the five vital auræ—namely, the breath of life, and the four nervous æthers that produce sensation, motion and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time it progresses into the fourth or outmost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; where all things exist in the mode of *Akara*, substantial form; and where that, which successively forgot itself from spirit into absolute unconsciousness and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing, now out-realises itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but has now wrought out of itself. The first or spiritual state was ecstasy; from

ecstasy it forgot itself into deep sleep ; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams ; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited, and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganised intelligence, having reference to place and time, and an external historical world, which it seeks but cannot all at once realise outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the out-forming or objectivity is complete. They are embodied by the senses into hard external realities in a world without us. That ancient seer (Kavi Purāna) which the *Gītā* and the *Mahābhārata* mention as abiding in the breast of each, is first a prophet and poet ; then he falls asleep and awakes as a blindfold logician and historian, without materials for reasoning, or a world for events, but groping towards them ; next a painter, with an ear for inward phantasmal music too : at last a sculptor carving out hard palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.

But besides this dim, prophetic character, referring to isolated events in time, thy dream, like all other dreams, has a more universal and enduring significance, setting forth, as it does, in a series of vivid symbols, a crowd of spiritual truths and allegories that are eternally true to the human soul. The prophetic hieroglyphics it is not given me to read. That may lie within the compass of Mārīcha's powers, for he treads the difficult and dangerous paths of thaumaturgy, and ventures on the perilous gaze into the dread future. Mine be it simply to unfold before thine eyes, oh king ! the symbolic and moral interpretation of the vision, which if thou be wise will have for thee a profound, because a more eternal, interest than the mere foretelling of transitory events.

THE SILENT AND DESOLATE LAND.

That desolate land in which thou didst wander, Oh Titan ! with thy beautiful and mysterious companion, where silent cities strewed the desert, in which no life stirred, and no voice was heard in the streets, but all was death and desolation ; where everything lay still or petrified ; where gigantic ruins lay around, and the colossal forms of a bygone life stare out on thee from stone, with an impress of solemn and eternal beauty

uttering a moan to the first beams of the rising sun, offers a true type of this mournful world. For what, in truth, is this earth but one immense ruin or heap of ruins—a land of death and desolation—a desert strewn with the fragments of an extinct past ?

If we contemplate external nature, we find in its stupendous mountain chains, its gigantic volcanic peaks, shooting up aloof into the sky—its abrupt masses of scarped rocks and tablelands—its scattered, solitary, gigantic stones, far from their parent mountains—its tremendous clefts and chasms, and valleys, the evidences and traces of immense convulsions in past ages. The whole earth appears a vast assemblage of sublime ruins. When we consult more closely the materials which form these ruins, we find with astonishment that they, too, are composed of other ruins ; we find everywhere the marks of an extinct world. A gigantic vegetation of consummate beauty in its forms ; broken fragments, too, of a creation of living creatures, colossal in size, wonderful in structure, and awful in power, surround us everywhere. The dead faces of extinct organisations look out on us from stone on every side with their sad, eternal beauty ; and, as every fresh sun dawns upon a world of ruins, a mournful plaint is wailed forth from all past creations to greet his rising, which recalls to them their own former being.

THE CHORUS SINGS.

Even thus, oh sun ! in thy eternal youth,
 Thou once didst rise on us !
 While we as yet were young, and seemed, like thee,
 To flourish in our strength.
 And thus ten thousand years, ten thousand ages hence
 Shalt thou arise unchanged ;
 When those, that now appear to bloom and live,
 Like us, have passed away !
 Then shall they sadly greet thy morning rising,
 From their dark stony chambers,
 As we do now, oh sun !
 Oh sun for ever young !

If we turn, continued the Rishi, from external nature to what is called the living world, we look in vain for life. Death meets us at every turn. The terrible Yama is everywhere. The whole animal creation appears upon the scene merely to pass away by some form of violent death. To the peaceful herds grazing on the hillside, Yama comes in the guise of the tiger ; to the innocent bleating sheep as wolf or hyena. The snake seizes the frog from his moist bed and drags him into his hole, or his crevice among the stones, crushing his limbs in the traction. The hawk pierces with his cruel beak the poor sparrow ; the sparrow, in turn, transfixes or carries off the grub. Bird preys on bird, fish on fish, as it is written in the *Mahābhārata* :

The stronger fishes, after their kind, prey on the weaker fish,
 This is ever our means of living, appointed to us eternally.

But man himself is the most terrible incarnation of Yama. He plunges with a savage joy into the thicket of bamboo or sugar-cane to attack and slay the boar. He pursues over the plain the timid and graceful antelope; his arrows outstrip its fleetness; and the exhausted creature, that erst bounded in beauty and freedom, falls sobbing to the earth and expires in torture. He gathers the dumb and patient sheep, and the helpless lambs, from the pastures where they bleated for joy, and consigns them to the slaughter-house. Behold yon porters passing even now the court gate with baskets on their heads full of the beautiful plumage of the Cingalese cocks gathered from the villages round Lankâ, sitting happy together, all unconscious of their coming doom. They are bearing them to the camp to feed thy military followers.

The festivity of man is the signal of death to the humbler creatures of the earth: he rejoices or weds, and they die as the materials of his joy, victims immolated to his household gods. Even those creatures, upon whose flesh he has not yet learned to feed, he harasses to death by more protracted and painful means. The horse, that in his youth bore him in the day of battle or the pompous ceremonial, is, when age advances and his fire abates, consigned to the merciless Vaishya, who trades in hired chariots; and you behold thousands of those wretched creatures, lean, lacerated, and panting, driven by male Durgâs (furies) through the city without respite from sunrise till midnight, till at last they drop and expire in harness, or are rudely taken out and cast aside into some corner to die unseen and unpitied. And the dog, the honest friend of man; and the cat, self-adorning, playful, capricious, coy, timid, watchful, secretive, house-loving, but ever affectionate when gently treated, the friend and—be not offended, good Mandodari, for thou knowest their strong attachments—in some respects the type of woman, and the playfellow of children, the household Numen and hieroglyphic of domestic life—what becomes of these? Who sees their end? Into what byway solitudes, what holes and corners do they creep, led by a mournful instinct of nature to conceal their agonies and yield up their breath? Ah! how many tragedies of animal agony daily take place not far from the dwellings of man, and he knows it not, or knowing, lays it not to heart, or laughs in scorn of sympathy for animal suffering! And yet all creatures, Manu teaches, have their life in that awful Spirit in whom man, too, lives, and in them as in man that Spirit liveth—

Sarva-bhûteshu chatmanam, sarva-bhûtâni chatmâni
Samam pashyan.

In all creatures the SPIRIT, and all creatures in the SPIRIT,
Alike beholding.

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—

one long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor tender mother. In the other, the idolised forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lankâ. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in its rear the mournful women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling: a strong man agonised; a woman weeping; a little girl with frightened and tearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow man. And on the battle-field are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep and break their bangles and shave their heads, and put on grey unbleached or russet garments, and are thenceforth held to be of evil omen. Oh, tragic man! whence is all this death in thy life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry, and build—and know not all the time that they are but ghosts and phantasms! That land of silence and shadows; of desolation and ruins; of sorrow and death, in which thy soul walked in the vision, Oh Titan! is the world in which thy dead body now walks waking. Renounce and annihilate it, Oh king! by asceticism and divine gnosis, and thus return to real life.

(To be continued.)

Plutarch's Nogi.

THE following incident is taken from the *Moralia* of Plutarch and is to be found in the dialogue "Concerning the Cessation of Oracles". The speaker is Cleombrotus who, Plutarch tells us, was a Lacedæmonian gentleman and a great traveller. He had spent much time in various parts of Egypt and in particular had visited the country of the Troglodytes, who are said to have been an Æthiopian tribe of cave-dwellers. He had also been on a voyage *beyond* the Red Sea. This Cleombrotus was not a merchant, but a private gentleman who was collecting information for the basis of a philosophical religion.

"But since a bowl of mixed myth and argument has been set before us—and there seems no reason why with such a sympathetic audience such views should not be put to the test like foreign coins—I do not hesitate to oblige you with the description of a foreigner whom I discovered, though not without great difficulty and after much wandering and expenditure of money for the information. He was seen by the people round the Red Sea only once a year and for the rest of the time associated, according to his own statement, with the nomad nymphs and *daimons*.* This man gave me a courteous reception and we entered into conversation.

"In appearance he was the handsomest fellow I have ever seen and kept free from disease by taking once a month the fruit of a plant of a medicinal nature and bitter to the taste. He was skilful in the use of many languages, but with me he mostly spoke Doric and almost in verse, and as he spoke perfume filled the place from the sweetness of his breath. The rest of his knowledge and information always remained with him, but the prophetic inspiration only came upon him once in every year, when he went down to the sea and prophesied. And nobles and royal scribes used to flock to hear him and then went away. Well, this man attributed prophesying to the *daimons*. He talked a great deal about Delphi, and he seemed to be acquainted with all that they say about the Dionysus there and the performance of the sacred rites, but he said that such things signified certain great matters that befell the *daimons*. He was also acquainted with the myth of the Python. And he denied that the slayer of the Python goes into exile for nine years or yet to Tempe, but said that he is banished to another world, and afterwards in the revolutions of nine

* Hesiod speaks of "The long-haired nymphs, daughters of Jove, that bears the ægis", and divides rational entities (*λογικοί*) into four classes, *viz.*, gods, *daimons*, heroes and men, just as the *Purdnas* tell of four classes of beings born from the body of Brahmā, *viz.*, gods, *asuras* (translated demons (?)), *pitris* (progenitors) and men. Plutarch also says that, according to the same authority, the men of the "golden race" were classed among *daimons*. In the course of the dialogue some other interesting pieces of information concerning these *daimons* are contributed in order to support the hypothesis that oracular responses were dictated by such entities. For instance Xenocrates, the companion of Plato, is said to have found certain correspondences between certain kinds of triangles and this classification of beings. Of triangles he assigned the equilateral to the gods, seeing that it is equal in every way; the scalene to men, seeing that it is unequal in all its sides; and the isosceles he compared to the nature of *daimons*, seeing that it was partly equal in its properties and partly unequal, just as the nature of *daimons* was between that of gods and men.

Great Years becoming pure and a 'Phœbus' in reality, he returns from thence and takes possession of the oracle, which has meantime been guarded by Themis.

"And so also with the myths about Typhon and the Titans, which were really battles of daimons with daimons, the vanquished fleeing and the wrong-doers being punished by the God, like Typhon for transgressing against Osiris and Cronus against Uranus, of whom the honours have either diminished or entirely ceased, since they were transferred to another world. . . . And many other stories too like these can be taken from the sacred myths.

"'But', remarked the stranger, 'there is nothing strange in our calling some daimons by the names we usually give the gods, for every daimon is wont to be called by the name of the god to which it is assigned and from which it derives its power and honour. For with us one is assigned to Zeus, another to Athene, another to Apollo, or Dionysus, or Hermes. Some of them have been rightly so called, but many have become possessed of names of gods that have no appropriateness in them and even signify the very opposite of their natures.'"

And when Cleombrotus stopped, we all thought what he had said to be very extraordinary. And on Heracleon asking what all this had to do with Plato, and how had he (the last speaker) played the tune for the argument, Cleombrotus continued: "You do well to remind one that he (Plato) at once abandoned the idea of an infinity of worlds, and that as to a definite number he could not make up his mind, for though he conceded the probability (of there being a plurality) up to the number of five, on the hypothesis of one world for each element, yet he watched (? analysed) himself on one only. And this seems to be the peculiarity of Plato, while others were exceedingly apprehensive of this plurality as though they who did not limit the world-stuff (*hyle*) to one (world), would in going beyond that number be immediately involved in a limitless and embarrassing infinity."

"But", I interposed, "did the stranger lay down any limit to the plurality, as Plato did, or did you fail to question him when in his company?"

And Cleombrotus answered: "Why, I was not likely not to be in good form about such things and a ready listener when he showed and made himself so affable. He told me that the number of worlds was neither infinite, nor one, nor five, but that there were one hundred and eighty-three of them,* arranged in the figure of a triangle of which each side contained sixty; and of the remaining three one is set at each angle. And those on the sides touch each other, revolving steadily as in a choral dance. And the area of the triangle is the common hearth of all, and is called the "plane of truth," in which the *logoi* and ideas and paradigms of all things

* The following speaker of the dialogue, Demetrius the Grammarian, a native of Tarsus who had resided some time in Britain, asserts that this idea is neither Egyptian nor Indian, but Dorian. And in fact that it was put forward by a certain Petron of Himera in Sicily. But the treatise of this philosopher Demetrius had not read, nor did he think it was any longer extant. The Theosophical student, however, will not be at much pains to see in Petron's 183 worlds, grouped round the triangle of divine fire, the world of ideas, another proof of the septenary classification of worlds as taught by so many philosophers in antiquity. We can deal with the number 60 in two ways: either by disregarding the nought (a frequent "blind" in esotericism) and reducing it to 6, or by splitting it up into its factors 5×12 . In the first case we have the three worlds of manifestation divided into six planes and synthesized by the spheres at the angular points of the triangle, seven in all (see diagram, *Secret Doctrine*, Vol. I., p. 200). In the second, 5×12 is the numerical expression of the famous "Platonic solid", the dodecahedron, a figure contained by *twelve pentagons*, the type of a world. The triangle signifies the triple aspect of the world of ideas, the *arûpa* planes of cosmos, separated from the three *rûpa* planes of manifestation, by the horizon of the eternity or æon, an arrangement that may be easily understood by the symbology of the interlaced triangles.

which have been and which shall be, lie immovable; and the eternity (*lit., æon*) being round them (*sc.*, the ideas, &c.), time flows down upon the worlds like a stream. And the sight and contemplation of these things is possible for the souls of men only once in ten thousand years, should they have lived a virtuous life. And the highest of our initiations here below is only the dream of that true vision and initiation; and the discourses (*sc.*, delivered in the rite) had been carefully devised to awaken the memory of the sublime things there above, or else were to no purpose. Such were the myths I heard him tell of these things, just as though he were going through an initiatory rite and ceremony, without affording any demonstration or proof of what he said."

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

Some Postulates of Theosophy.

THE Universe is embodied consciousness, or Spirit in Matter.

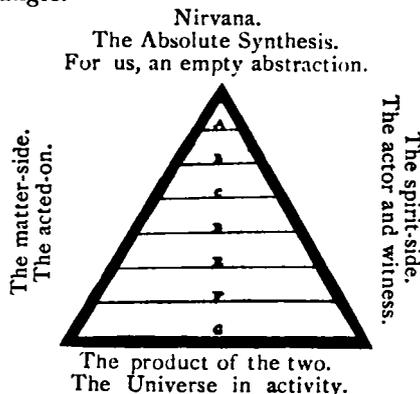
Spirit, life, action, consciousness, subjectivity, are all convertible terms.

Force is the phenomenalisation or objectivation of the highest subjective life which thenceforth becomes the spectator, and force the concept. Then begins the illusionary ascription of self-standing reality to the concepts.

Matter, objectivity, the acted-on, are convertible terms; being names given to changes in phenomenal consciousness in accordance with the laws of consciousness as the formative spirit.

Force or action, after the disappearance or before the appearance of that which is acted on, is for us an empty abstraction. The acted-on, after the disappearance or before the appearance of that which acts on it, is also for us an empty abstraction.

The Universe may, therefore, for clearness of comprehension, be symbolised by a triangle.



Without the uniting base, with the interaction suspended, both sides ascend into nothingness, the apex.

Man, as we know him, has his personal consciousness on base G, but there are occupants of all the other bases; for matter exists in seven degrees of density and complexity, and so also consciousness in correspondence.

Advance to a higher plane occurs when the illusionary nature of the lower is perceived, and the whole ascent is completed when the phenomenal consciousness passes above the false ascription of self-standing reality to nature and is absorbed into the true universal self with knowledge of itself.

Although to mind on the upper six bases and *à fortiori* on the seventh, the apex is an empty abstraction and unconscious, yet the apex as the absolute synthesis, the beginning and the end, is not inconceivable from its empty nothingness, for it is eternal and illimitable potentiality, but from its illimitability. It cannot be brought into conception, and to our minds appears nothing. But it is the source and container of everything and is supra-, not sub-conscious.

The ascription of self-standing reality to nature is the cause of pain, which is thus an educator and disappears with the disappearance of the cause. This is the Eastern Law of Karma, or the law that adjusts the reaction upon the man of his acts, the reaction being a change in his personal consciousness.

The outcome of evolution is the raising of our present consciousness up through the base-lines to the apex. The ultimate spirit is that which by its inner evolutionary force effects this. But that evolution which in time will be the lot of all men, is capable of acceleration by individuals. And those who have done this occupy the six upper bases. The occupants of each base are the teachers of those on the next lower. The originators of this and other Theosophical movements occupy base F.

Their teaching is in the form of metaphysical axioms on the one side, and on the other of certain directions as to the mode of concentrating and training consciousness so that it may realise the truth of the axioms. Western Philosophy often arrives at the same axioms, but is ignorant of the "Yoga" steps in the ascending education of consciousness which are necessary to realise them.

The Ultimate Spirit, the apex of the triangle, the root and container of all the manifested, both subjective and objective, of the Root-Ego and its reflections into the consciousness of men, and of all the precedent grades of

matter, in descending the sides of the triangle, in making itself object to itself, becomes the spectator and the spectacle, and at the end of evolution has subsumed the objective under self-consciousness.

The conscious states of individual men are the phenomenalisation, or the turning towards the objective of the self-consciousness of the World-Ego. Into the consciousness of men the primal self-consciousness is reflected, just as the reflection itself (the self-consciousness of men) is reflected into, or lies behind, each of man's states of consciousness. The self-consciousness of man, therefore, though illusionary in the highest sense, is yet as much possessed of temporary reality as the self-consciousness of the World-Ego, or as the total objective, parallel with which it comes into being, and goes out of being.

The survey of evolution shows men attaining to increasingly delicate touch of each other's states of consciousness, resulting in love or sympathy as emotions, and unselfishness in action. As evolution advances, the sense of unity of source and destiny, due to the presence in consciousness of the Universal Ego as its supporter and root, becomes continually stronger.

The Egoism of man, though, like that of the World-Ego, dissolved on the plane of absolute reality in the intervals between Manvantaras or complete cosmic dramas, the plane of subjective space, is yet a real and continuous thread through the eternal succession of Manvantaras, just as through each man's succession of incarnations, reappearing in a richer degree with each Manvantara.

Rhythm of motion is exhibited in the recurrent incarnation of individuals and in the recurrent incarnations or materialisations of the primal spirit-apex. Consciousness becomes complex and richer with each incarnation of the unit-man, and each successive universal drama brings more from the infinite plane of subjective potentiality into the definiteness of self-conscious potency.

Matter is the clothing or objectivation of consciousness, and during its existence is continuously mobile. It is the educator of self-consciousness, and having served its purpose returns to its essence. Though the modifications of human consciousness due to its past interplay and contact with matter, remain therein as knowledge and basis of action, such past modifications are not concretely present in local and phenomenal memory, for their continuous and concrete presence would involve confused and defective concentration upon the immediate present.

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

An Outline of the "Secret Doctrine".

III.

SUMMARY.

The Illusions of Differentiation, Separation and Transformation.

THIS brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the Night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imaginings—had drawn together, coalesced, and become united, so that the difference between the worlds and the Consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only

in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margins of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets; and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake; the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts and hierarchies and powers, all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fulness and complexity of the great Life, whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day,

is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in nowise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible, and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, Consciousness, the power of spiritual Will, which in the highest, divine phase of life becomes one with Consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united Will-Consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first the subject, Consciousness, the cogniser; second, the object, the images and imaginings cognised; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic

world-illusion which brings about the manifestation of Universal Day ; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of sevens, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold ; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one Will-Consciousness, to the lowest, most unreal and most material, in which the vehicle of consciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words : " the radiant essence becomes seven inside (subjectively) and seven outside (objectively) ".

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities and souls, this further separation of the one subject-object into cogniser, cognised, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day ; and it is this tendency of the One to separate into three—the cogniser, the cognised and the cognition—thus *veiling* the real unity of the One ; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which " lifts the *veil*, and unfurls it from East to West ", in the words of the *Book of Dzyan*.

In the same Stanza in this book the " Luminous Egg which in itself is three ", is the symbol for each triple group of cogniser, cognised and cognition ; such triple group being the cause and basis of manifested life through the corporate powers of subject and object ; the " Luminous Egg ", the symbol of these groups, is not one but many, or, more truly, infinite in number ; for, to quote the *Vishnu Purāna* :—

" There are thousands of thousands, and ten thousands of thousands of such world-eggs ; nay, hundreds of crores of crores. "

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently

separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousnesses, which, though seeming to be many, are really One. As we have seen that the differentiation of the One Life into hierarchies and humanities and souls does not violate the unity of the One Life; but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that the illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation, its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—the "what-has-been" and the "what-is-to-be"—is intruded for an infinitesimal moment the present, the "what-is". This fleeting moment in the life of images and world-images, this "present", the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father", future the "Mother", and present the "Son", in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end, or creation, so-called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory, manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the "present", the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest—and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where Consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with

the Eternal One ; till the " Sons return into their Mother's bosom at the end of the Great Day, and re-become one with Her ", in the language of the Stanzas of *Dzyan*.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity ; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into Consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life, becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion, and, as illusion ; moulded and formed by the hierarchies and humanities whose will has given them birth ; and the full development of the powers of the Day.

C. J.



IN CONFIRMATION OF THE "SECRET DOCTRINE".

THE following paragraph has gone the round of the papers, and confirms the contention of H.P.B., on pp. xxxii—iv. of the first volume of the *Secret Doctrine* :—

AN UNDERGROUND CITY.

The Russians have made a singular discovery in Central Asia (says a correspondent of an Indian newspaper). In Turkestan, on the right bank of the Amou Daria, in a chain of rocky hills near the Bokharan town of Karki, are a number of large caves which, upon examination, were found to lead to an underground city, built, apparently, long before the Christian era. According to effigies, inscriptions, and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. The underground Bokharan city is about two versts long, and is composed of an enormous labyrinth of corridors, streets, and squares surrounded by houses and other buildings two or three stories high. The edifices contain all kinds of domestic utensils, pots, urns, vases, and so forth. In some of the streets falls of earth and rock have obstructed the passages, but generally the visitor can walk about freely without so much as lowering his head. The high degree of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils and of the ornaments and coins which have been found. It is supposed that long centuries ago this city so carefully concealed in the bowels of the earth provided an entire population with a refuge from the incursions of nomadic savages and robbers.

Karma and Reincarnation

AS APPLIED TO MAN.

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

(Continued.)

AS I have already remarked, the solar life-type enters the gross vesture gradually and not all at once. As the organism is subjected during life to its constant influences, the solar forces entering the body are constantly raising its various energies higher and higher. This entering of the solar energies into the human body is known by the name of *Vāsana*; and it is by *Vāsana*, by experiencing the solar manifestations of external nature, that the energies of our bodies have arisen, and are yet bound to rise higher. Such is the lesson of the past. The sun will not cease to influence us until our life-bodies have received all the energies it can impart to them. There is no reason why we should cease to move along the same line of perfection on which we have been moving, but quite the reverse. While the source of all these energies is capable of imparting them to us in an increasing degree, it is not certainly going to change its past line of action but to complete it. Thus the present phenomena of life and their genesis tell us that life in its generic, specific and individual capacities, is but an upward march from solar beginnings to solar perfection. The only difference that we find existing in more and less highly developed life-organisms is that in the former solar energies are present to a greater extent and degree than in the latter. Why this difference? There can be no reason but that the more highly developed bodies have been longer subjected to the source of those energies, and have therefore been more influenced by them. All organic motion becomes heat, and the production of this heat means increase in organic strength. When organic life-matter is eternal, and the motive forces are ever present, it must of necessity rise to the highest perfection of power the solar system possesses. The evolutionary causes which have brought any individual unit to its present state of perfection, being still present there, it must yet make further progress. *And that progress must be made on this earth, for the very simple reason that it can be made here.* It is quite possible for this earth to contain human life of a still more highly developed form, and nature always utilizes the capabilities of her products to the highest possible extent. So far as the individuals of the present race of man are concerned, a vast range of the degrees of development is clearly perceptible. Multifarious and almost infinitely various as human life is, you can very easily convince yourselves of this difference of development. For individuals then, there is a possibility of more developed existence during the present racial conditions. The science of Yoga, divested of many an excrescence which has now become attached to it, aims at proving practically the possibility of this evolution, and the hope which man always entertains of living a higher and a better life is only the shadow of coming events cast before their actual appearance. An

individual must then be reincarnated on this earth for the purpose of future physiological development. Otherwise the very purpose of his life would be defeated.

Thus the nature and history of the physiological evolution of man, demand future existence and rebirth on this earth as a necessity. I shall now take up the nature and history of mental development, and show you that these too lead to the same necessary conclusion. I shall then proceed to show you how this reincarnation takes place, together with some other important and connected facts.

I have already pointed out that before the fabrication of life-forms by the sun began, the entity which has now become man existed as a four-fold being.

1. Absolute Consciousness; Spirit.
2. Self-consciousness, or Egoism; Soul.
3. *Manas*; Subjective Mind.
4. *Prāna*; Physiological Life-Type.

I have also told you that the sun is manufacturing another so-called superposed *prāna*. This *prāna* is not the fourth principle of the above classification. That existed before the evolution began, and is an aspect of the cosmic solar *prāna*, not capable of any further development. When the superposed *prāna* becomes fully developed it will have merged totally into the fourth principle, and will have passed beyond its present limitations. It is in fact a limited manifestation of the fourth principle, and its limitations define its peculiar personality. This finite manifestation of the subjective solar type is what might be called its *māyāvi rūpa*; and it is this *māyāvi rūpa* which, forming our present active life, deludes us into a belief of its *actual* existence. Our true individuality comes thus to be afflicted by the very undesirable existence of objectivity to terrestrial phases of finite life. Evolution consists in passing out of absolute objectivity into absolute subjectivity. Until this point is reached the *māyāvi prāna* binds the fourth principle to the extent of its own limitations, and thus draws it into the vortex of births and deaths. These remarks apply equally well to mind, for as there is a *māyāvi prāna*, so there is also a *māyāvi manas*. This is the limited manifestation, through external appearances centred in the brain, of *sankalpa* and *vikalpa*, to which reference has already been made. When some remarks upon *māyāvi manas* have been made, I shall add the two *māyāvi* principles to the four noticed above, and thus present you, along with the gross body, with a sevenfold division of the human constitution.

The solar pictures of the external objects of sight, hearing, touch, taste, and smell, coming constantly into contact with the vegetable organism, develop into it the five sensuous organs. When these begin to make their appearance the life-monad has entered the animal kingdom. From that moment begins the development of the animal mind, or *lower manas*. The various sensations, while by constant influence developing the brain reservoir of the impressions, lay down there the seed of the fully-developed future mind. In my essay on Astrology, now published in the *Theosophist*, I have shown how this brain-mind develops. Here I shall only state the conclusions.

The two basic notions of the human mind are those of Universal Causation and Uniformity of Nature. They are the beginning and end of all knowledge. What is science, what is philosophy, but the knowledge of causes and effects? The uniform causal link of the external world leaves through the senses its impression upon the brain, and thus, by the working of the universal law of *Vāsana*, the brain is accustomed to the two basic notions of Causation and Uniformity.

Let us try to answer the questions, "What is mental improvement? What is the education of the mind?" I have no doubt that the end of

mental development is the perception of a cause and the only cause of every natural phenomenon. We know very well how a cultured mind at once grasps at the only true cause of any phenomenon for the time being there present. In fact the attainment of this power is the only true culture. The inferential processes of logic, and the mental faculties of comparison, memory, and representation, are only temporary helps to the end. When the mind in its development reaches the high stage of at once knowing the cause and the only true cause of every phenomenon presented to it, memory, imagination, comparison, all become useless. They are but the temporary manifestations of the brain-mind, the *lower manas*. They are originated by the third principle being forced to peep through the nerve-motions of the animal brain. The perfection of the brain-mind brought about by the forces of external nature is exactly measurable by the degree of this manifestation of the *higher manas*. Hence with every new birth a new brain-mind. To this point I shall come further on. I have now only to tell you that the *higher manas*, the third principle of the above classification, has only the basic notions of Causation and Uniformity, in a state of the highest possible development. Sanskrit philosophy expresses this truth by saying that the *manas* in its nature is *sankalpa* and *vikalpa*. Now the word *sankalpa* comes from the root *kalpa*, to make, to form, and the prefix gives the idea of together or connection. Its radical idea is connected making. It means the running of the mind towards the cause of any phenomenon. It is the natural tendency of the mind to trace the causal chain of any phenomenon. *Vikalpa* is the opposite of *sankalpa*, and makes the mind run towards the effect.

In fact *sankalpa* means synthesizing, and *vikalpa* means analyzing. The synthesis and analysis refer to the Sāṅkhya-yoga system of evolution. It is well known that the Sāṅkhya philosophy refers the whole universe to Prakriti. Now the referring of all the infinite varieties of the phenomena of the world to one Prakriti is what is meant by *sankalpa* (synthesis). In other words, it means the referring of effects to their causes. *Vikalpa* is the reverse process, and means the referring of causes to their effects. When the *manas* synthesizes and analyses itself into the five *tanmātras*, and the astral types which these go to make, it is evidently in full possession of the entire causal chain; and this state, forcing itself up through the limitations of terrestrial *māyā*, means the discovering and knowing of causes and effects, which alone, as we have seen, constitutes mental perfection. If the human mind does this it knows everything. The whole object of mental exercise is to attain this power of at once coming into contact with the causes and effects of every phenomenon. When this high state of perfection is reached, memory, comparison, and all other mental faculties are not needed, and therefore do not exist, or at best exist only in latency.

We have thus the following arrangement of principles in the human constitution :—

1. Absolute Consciousness, Spirit.
2. Self-consciousness, Soul.
3. Higher *Manas*, Mind.
4. Brain-mind, *Māyāvi Manas*.
5. Higher *Prāna*.
6. *Māyāvi Prāna*.
7. The gross body, *Sthūla-Sharīra*.

Now the fact is that the *māyāvi manas* and *māyāvi prāna*, the fourth and sixth principles of the above classification, are absolutely under the control of the sun, and other astral centres of the solar system. They will not pass out of their influence unless they become so perfect as to merge absolutely into the *higher manas* and *higher prāna*. When this is done the individual human unit will have become a god. Before that period, however, there is no release from the bonds of earth. When these are destroyed, objectivity

is destroyed, and subjectivity re-established. Subjectivity means freedom and mastery, and is *moksha*. Now what happens when the *mâyâvi prâna* and *manas* are being manufactured, is this. Their vibrations evoke the same vibrations in the two higher entities, and the two become subjectively the perfect picture of the lower principles for the time being. Although in true nature they are all-powerful, the aroma of limitation which they receive from the lower principles bind them to earth to the same extent. It is for this reason that these principles also appear comparatively more limited, and it is through this limitation that the soul loses itself. It is these limitations too that necessitate evolution, and govern its future lines.

We have thus arrived at the following positions:—

1. The human mind and *prâna (mâyâvi)* are destined to be developed, the one to omniscience, and the other to the highest perfection of physiological powers.
2. This is the very necessity of the evolution which is taking place naturally under the influence of the macrocosmic powers.
3. That this attainment of perfection is possible on this earth (for the race generally and all the more so for individuals).
4. That nature utilizes all her products to the best of their capabilities, and that therefore it will not send the human units for development to any other sphere, before the earth's capabilities are exhausted.
5. That a man must by the very laws of his existence incarnate upon the earth more than once, because during one birth the possible amount of perfection is evidently not attained.

Perfection means the attainment of the highest knowledge, and that is *moksha*. This knowledge means the actual presence for all time of the causal chain of life-events in consciousness, and it thus means in other words the most perfect consonance with the law of existence which obtains in nature. This is no doubt the much to be desired state of perfect bliss. This is the final state of human life-development, and the reincarnations of well-regulated human lives are but so many rungs of the ladder reaching to perfection.

I shall now make some remarks on the following important questions :

1. What are those mental and physiological actions (*harmas*) which expedite *moksha* ?
2. What are those actions which check the process, and thus tend to multiply rebirths unnecessarily ?
3. What is the time of rebirth, and the order and mode of the fructification of various actions ?
4. Where does the human Monad live during intervals of rebirth, and in what state ?
5. What is the process of rebirth ?
6. What is the Freedom of the Will, and where are we free and where not ?
7. Is the doctrine of Karma fatalism ?
8. What of memory and personal identity; reminiscence and resurrection ?

The word Karma, as you know, means action. Action may be either mental or physiological. Every action, whether on the mental or physical plane, is a motion of some sort, and it is the motion of matter in either case. *Prâna* is matter, and *manas* is matter too—only a higher form. Now it is well known that matter is indestructible, and that when a certain motion is imparted to it, matter only changes its form in obedience to and on the lines determined by that motion. From what we have seen it is plain that the lines of human progress never change, and are in fact unchangeable under the circumstances. Hence the human individuality never changes along the line. But the external appearance must change according to the aggregate effect of those multifarious motions which make up

the life of man—physiological and mental. This external appearance is called the personality, while the unchanging substance working along the same lines is called the individuality. In our classification of principles, consciousness, egoism, *higher manas* and *higher prāna* make up the human individuality, while the *māyāvi manas* and *māyāvi prāna* make up the personality.

For some time in the course of evolution the individuality is in absolute subjection to the personality. In the present race, however, the bonds of this slavery have loosened a little, and individuality is now both subjective and objective, and there is a possibility by human action of making it more and more subjective. Hence, action may be divided into two kinds:—

1. Those actions which accelerate the evolutionary upward march of the *prāna* and the mind.
2. Those that check that upward tendency.

With reference to this twofold division you must understand one very important thing. *The evolutionary upward current can never be checked absolutely and for ever.* The cause of this eternal upward march lies in the superposed influence of the macrocosmic powers known as Sun, Manu and Ishvara, and in the consequential heavenward aspiration of the soul. That influence in its nature never ceases, and hence the progressive march of man can only be thrown back for a certain time, never entirely destroyed.

What then are those actions, which check for a time the progress of the life and mind of man? And what are those that accelerate it?

When the soul revels in absolute subjectivity, with an all-knowing mind and an all-powerful physiological life working at its self-conscious beck, there remain no causes for distraction or misery. The self-conscious entity is in a perfect state of bliss, because then its existence is in perfect consonance with the law.

This is our ideal life as we have seen, and with this ideal in view both our questions become easy to answer. Before, however, entering upon a discussion of this important point, let me name the former set of actions as the Progressive, and the latter as the Retrogressive.

The Progressive actions are good, inasmuch as they tend to and do accelerate the march of the human Monad towards its ideal state of perfection.

The Retrogressive ones are bad, because they check this upward march, and become the cause of many an ill which flesh is heir to.

The whole fabric of the human mind is based upon sensuous perceptions, which bear in Sanskrit the name of *pratyaksha*. The senses produce upon the mind the various impressions of life. The eyes impart the impressions of the infinite variety of colour and form. In the heavens we see the sun, the moon, the planets, the blue sky, and the innumerable luminous denizens of starry space. On the earth we cognise the mineral, vegetable and animal kingdoms, with all their generic, specific and individual varieties. We see organic growth and decay; we see the changing states of life; we see the co-existences and disjunctions, the antecedental and consequential connections of the innumerable phenomena of visible nature. We see all these phenomena, and they are imprinted upon our brain. Similarly are imprinted upon the brain the infinite varieties of the sensations of hearing, touch, taste and smell. Philosophers have classified these various sensations, and those of you who would study the subject would receive the necessary help from any ordinary book on the subject. It is not my present object to enter into these discussions. My only object in introducing the subject here is to tell you that the phenomena of the human mind are based upon these sensations. In themselves there is nothing bad in these sensations. They may, however, turn out to be good or bad according to circumstances. If you were to sense and at once knew all the causes and effects of sensuous phenomena, you would be omniscient. But

then you would not be in the bondage of finitude (*mâyâ*). As it is you are rising through finitude. That finitude becomes the cause of these sensations giving birth by *Vāsana* little by little,

1. To imperfect notions of causation and uniformity, or according to a slightly varying conception, of *sankalpa* and *vikalpa*.
2. To the manifestations of verbal knowledge.
3. To the manifestations of what is termed unreal knowledge (*viparyaya*).
4. To unreal verbal knowledge (*vikalpa*).
5. To memory, and
6. To sleep.

All these phenomena are different kinetic states of the brain. But there is one very important fact which this division comprehends. You will observe that the two most important divisions of mental phenomena herein contained, are Real and Unreal Knowledge, or what are generally said to be True and False Knowledge. Here lies the whole gist of the question under discussion. Real knowledge always leads the mind to its ideal perfection, whereas unreal knowledge places a check in its course. Real knowledge is called *vidyâ* or *jnâna*, and unreal knowledge *avidyâ* or *viparyaya*. *Vidyâ* or real knowledge is the knowledge of things as they are in themselves. *Avidyâ* or unreal knowledge is the knowledge of things as they are not in themselves, but what they only appear to be on account of *Vāsana*.

Real knowledge is produced by the senses, by induction and deduction, by verbal information and by memory.

Unreal knowledge is produced by imperfect or diseased senses, by wrong induction and deduction, by wrong or false verbal information, and is helped just like the other by memory.

Both these descriptions of knowledge are produced by *Vāsana*, and the manifestation of sleep is the necessary result of the exercise brought about by the process of *Vāsana*.

Vāsana is the indwelling of the impressions brought by the senses from without, and of the compound impressions manufactured out of these, into the brain-mind. I shall not here trace the real and unreal impressions of the human mind from sensuous impressions step by step. I shall, however, explain to you a little more in detail what is meant by the two descriptions of mental phenomena.

I see a flower. The visual impression produced on my mind sets into play with regard to it my notion of causation. I try to discover and know all the antecedent and consequent states of this floral impression. My powers of *sankalpa* and *vikalpa* are strengthened; and I know the entire past and future of the flower. A fondness is produced in my mind for the flower which does not leave me at rest, unless I discover its true nature, and know all that might be known about it—the causal chain in fact which connects the flower with the universal life force which alone could have given it its colour, its softness, its form, its mysterious powers of growth, preservation and decay, its reappearance under certain conditions, and its destiny.

These are all acts which tend to real knowledge. Now again, think that the flower produces upon the mind certain visual, tactual and odoriferous impressions. I am habituated to these impressions, and by-and-by a sort of hunger is produced in my brain for that flower. Whenever that flower is not before me I feel miserable, and a feeling of pleasure is engendered at its sight. Just for the sake of this pleasure I run after the flower and ever sense in it a *cause of my pleasure*. This is unreal knowledge and is caused by the sickly hunger of my brain. There is no pleasure or pain in any earthly object. You believe them to be objects of pleasure or pain simply because *Vāsana* has created in your brain a sickly hunger for.

the same. Here then is the end of the whole thing. Take whatever worldly object you may; let its impression be produced on your brain; know what its antecedents and consequents are; exercise your *sankalpa* and *vikalpa*, and in the end be blissful in the higher mental energy it gives you. Know what you are and what your surroundings; know what is your duty as human beings to yourselves and to your surroundings, and act accordingly. Do not however deceive yourselves that there is any pleasure or pain in the objects of this world; do not let pleasure be the end of your life; do not be contented with seeking after and receiving with satisfaction worldly objects as the objects of your pleasure. The object of human existence is not to run after sensuous pleasures, for then plainly enough the mind, becoming more and more addicted to sensuous terrestrial objects, is chained to them for long, long ages, and misery is thus perpetuated. But the object of human life is to develop the mind to so great an extent that it may become possible for the soul to shine through it into the human constitution, and thus lead it into perfect consonance with the law of human life. No man can ever hope to make spiritual progress unless his mind becomes capable of, or is marching on the road to, omniscience, and his *prāna* attains physiological omnipotence. It is only when the soul shines into the mind that man will learn altruism; and the soul will not shine into it while it is opaque through the presence of appetites. If after you have entered the domain of spiritual life you give up mental embellishment, you let the ground disappear from under your feet. Whatever of spiritual life had already entered the human constitution, dies out again, and man is left little better than a brute. This is the true philosophy of morals, and the Yoga philosophy consists of the detailed discussion of such actions as are calculated to realize the ideal of human life.

(To be continued.)



Wherever men are gathered, all the air
Is charged with human feeling, human thought;
Each shout and cry and laugh, each curse and prayer
Are into its vibrations surely wrought;
Unspoken passion, wordless meditation
Are breathed into it with one respiration,
It is with our life fraught and over-fraught.

So that no man there breathes earth's simple breath
As if alone on mountains or wide seas;
But nourishes warm life or hastens death
With joys and sorrows, health and foul disease,
Wisdom and folly, good and evil labours,
Incessant of his multitudinous neighbours:
He in his turn affecting all of these.

That city's atmosphere is dark and dense,
Although not many exiles wander there,
With many a potent evil influence,
Each adding poison to the poisoned air:
Infections of unutterable sadness,
Infections of incalculable madness,
Infections of incurable despair.

The City of Dreadful Night.—THOMSON.

The Seven Principles of Man.

(Concluded from p. 240.)

LINES OF PROOF FOR AN UNTRAINED ENQUIRER.

IT is natural and right that any thoughtful person, brought face to face with assertions such as those put forth in the preceding papers, should demand what proof is forthcoming to substantiate the propositions laid down. A reasonable person will not demand full and complete proof available to all comers, without study and without painstaking. He will admit that the advanced theories of a science cannot be demonstrated to one ignorant of its first principles, and he will be prepared to find that very much will have been alleged which can only be proved to those who have made some progress in their study. An essay on the higher mathematics, on the correlation of forces, on the atomic theory, on the molecular constitution of chemical compounds, would contain many statements the proofs of which would only be available for those who had devoted time and thought to the study of the elements of the science concerned; and so, an unprejudiced person, confronted with the Theosophical view of the constitution of man, would readily admit that he could not expect complete demonstration until he had mastered the elements of Theosophical science.

None the less are there general proofs available in every science which suffice to justify its existence and to encourage study of its more recondite truths; and in Theosophy it is possible to indicate lines of proof which can be followed by the untrained enquirer, and which justify him in devoting time and pains to a study which gives promise of a wider and deeper knowledge of himself and of external nature than is otherwise attainable.

It is well to say at the outset that there is no proof available to the average enquirer of the existence of the three higher planes of which we have spoken. The realms of the Spirit and of the Higher Mind are closed to all save those who have evolved the faculties necessary for their investigation. Those who have evolved these faculties need no proof of the existence of those realms; to those who have not, no proof of their existence can be given. That there is *something* above the Kama-Manasic plane may indeed be proven by the flashes of genius, the lofty intuitions, that from time to time lighten the darkness of our lower world; but what that something is, only those can say whose inner eyes have been opened, who see where the race as a whole is still blind. But the lower planes are susceptible of proof, and fresh proofs are accumulating day by day. The

MASTERS of WISDOM are using the investigators and thinkers of the Western world to make "discoveries" which tend to substantiate the outposts of the Theosophical position, and the lines which they are following are exactly those which are needed for the finding of natural laws which will justify the assertions of Theosophists with regard to the elementary "powers" and "phenomena" to which such exaggerated importance has been given. If it is found that we have undeniable facts which establish the existence of planes other than the physical on which consciousness can work; which establish the existence of senses and powers of perception other than those with which we are familiar in daily life; which establish the existence of powers of communication between intelligences without the use of mechanical apparatus; surely, under these circumstances, the Theosophist may claim that he has made out a *prima facie* case for further investigation of his doctrines.

Let us, then, confine ourselves to the four lower planes of which we have spoken in the preceding pages, the four lower principles in man which are correlated with these planes. Of these four we may dismiss one, that of Prana, as none will challenge the fact of the existence of the energy we call "life"; the need of isolating it for purposes of study may be challenged, and in very truth the plane of Prana, or the principle of Prana, runs through all other planes, all other principles, interpenetrating all and binding all in one. There remain for our study the physical plane, in man that of the Sthula Sarira, the astral plane, the Kama-Manasic plane. Can we substantiate these by proofs which will be accepted by those who are not yet Theosophists? I think we can.

First, as regards the physical plane. We need here to notice how the senses of man are correlated with the physical universe outside him, and how his knowledge of that universe is bounded by the power of his organs of sense to vibrate in response to vibrations set up outside him. He can hear when the air is thrown into vibrations into which the drum of his ear can also be thrown; if the vibration be so slow that the drum cannot vibrate in answer, the person does not hear any sound; if the vibration be so rapid that the drum cannot vibrate in answer, the person does not hear any sound. So true is this that the limit of hearing in different persons varies with this power of vibration of the drums of their respective ears; one person is plunged in silence while another is deafened with the keen shrilling that is throwing into tumult the air around both. The same principle holds good of sight; we see so long as the light waves are of a length to which our organs of sight can respond; below and beyond this length we are in darkness, let the ether vibrate as it may. The ant can see where we are blind, because its eye can receive and respond to etheric vibrations more rapid than we can sense.

All this suggests to any thoughtful person the idea that if our senses could be evolved to more responsiveness, new avenues of knowledge would

be opened up even on the physical plane; this realised, it is not difficult to go a step further, and to conceive that keener and subtler senses might exist which would open up, as it were, a new universe on a plane other than the physical.

Now this conception is true, and with the evolution of the astral senses the astral plane unfolds itself, and may be studied as really, as scientifically, as the physical universe can be. These astral senses exist in all men, but are latent in most, and generally need to be artificially forced, if they are to be used in the present stage of evolution. In a few persons they are normally present and become active without any artificial impulse. In very many persons they can be artificially awakened and developed. The condition, in all cases, of the activity of the astral senses is the passivity of the physical, and the more complete the passivity on the physical plane the greater the possibility of activity on the astral.

It is noteworthy that Western psychologists have found it necessary to investigate what is termed the "dream-consciousness", in order to understand the workings of consciousness as a whole. It is impossible to ignore the strange phenomena which characterise the workings of consciousness when it is removed from the limitations of the physical plane, and some of the most able and advanced of our psychologists do not think these workings to be in any way unworthy of the most careful and scientific investigation. All such workings are, in Theosophical language, on the astral plane, and the student who seeks for proof that there is an astral plane may here find enough and to spare. He will speedily discover that the laws under which consciousness works on the physical plane have no existence on the astral. *E.g.*, the laws of Space and Time which are here the very conditions of thought, do not exist for consciousness when its activity is transferred to the astral world. Mozart hears a whole symphony as a single impression, but has to work it out in successive details when he brings it back with him to the physical plane. The "dream" of a moment contains a mass of events that would take years to pass in succession in our world of space and time. But it is needless to multiply instances.

The astral plane may be reached in sleep or in trance, natural or induced, *i.e.*, in any case in which the body is reduced to a condition of lethargy. It is in trance that it can best be studied, and here our enquirer will soon find proof that consciousness can work apart from the physical organism, unfettered by the laws that bind it while it works on the physical plane. Clairvoyance and clairaudience are among the most interesting of the phenomena that here lie open for investigation.

It is not necessary here to give a large number of cases of clairvoyance, for I am supposing that the enquirer intends to study for himself. But I may mention the case of Jane Rider, observed by Dr. Belden, her medical attendant, a girl who could read and write with her eyes carefully covered

with wads of cotton wool, coming down to the middle of the cheek;* of a clairvoyante observed by Schelling, who announced the death of a relative at a distance of 150 leagues, and stated that the letter containing the news of the death was on its way;† of Madame Lagandré, who diagnosed the internal state of her mother, giving a description that was proved to be correct by the post-mortem examination;‡ of Emma, Dr. Haddock's somnambule, who constantly diagnosed diseases for him.¶ Speaking generally, the clairvoyant can see and describe events which are taking place at a distance, or under circumstances that render physical sight impossible. *How is this done?* The facts are beyond dispute. They require explanation. We say that consciousness can work through senses other than the physical, senses unfettered by the limitations of space which exist for our bodily senses, and cannot by them be transcended. Those who deny the possibility of such working on what we call the astral plane should at least endeavour to present a hypothesis more reasonable than ours. "Facts are stubborn things", and we have here a mass of facts, proving the existence of conscious activity on a superphysical plane, of sight without eyes, hearing without ears, obtaining knowledge without physical apparatus. In default of any other explanation, the Theosophical hypothesis holds the field.

There is another class of facts: that of astral appearances, whether of living or dead persons, wraiths, apparitions, doubles, ghosts, etc., etc. Of course the know-everything person of the end of the nineteenth century will sniff with lofty disdain at the mention of such silly superstitions. But sniffs do not abolish facts, and it is a question of evidence. The weight of evidence is enormously on the side of such appearances, and in all ages of the world human testimony has borne witness to their reality. The enquirer whose demand for proof I have in view may well set to work to gather first-hand evidence on this head. Of course, if he is afraid of being laughed at, he had better leave the matter alone, but if he is robust enough to face the ridicule of the superior person, he will be amazed at the evidence he will collect from persons who have themselves come into contact with astral forms. "Illusions! hallucinations!" the superior person will say. But calling names settles nothing. Illusions to which the vast majority of the human race bear witness are at least worthy of study, if human testimony is to be taken as of any worth. There must be something which gives rise to this unanimity of testimony in all ages of the world, testimony which is found to-day among civilized people, amid railways and electric lights as among "barbarous races".

* "Isis Revelata", vol. i., p. 377.

† Ibid., vol. ii., pp. 89-92.

‡ "Somnolism and Psychism", Dr. Haddock, pp. 54-56.

¶ Ibid., chap. 7.

The testimony of millions of Spiritualists to the reality of astral forms cannot be left out of consideration. When all cases of fraud and imposture are discounted there remain phenomena that cannot be dismissed as fraudulent, and that can be examined by any persons who care to give time and trouble to the investigation. There is no necessity to employ a professional medium ; a few friends, well-known to each other, can carry on their search together ; and it is not too much to say that any half-dozen persons, with a little patience and perseverance, may convince themselves of the existence of forces and of intelligences other than those of the physical plane. There is danger in this research to any emotional, nervous, and easily influenced natures, and it is well not to carry the investigations too far, for the reasons given on previous pages. But there is no readier way of breaking down the unbelief in the existence of anything outside the physical plane than trying a few experiments, and it is worth while to run some risk in order to effect this breaking down.

These are but hints as to lines that the enquirer may follow, so as to convince himself that there is a state of consciousness such as we label "astral". When he has collected evidence enough to make such a state probable to him, it will be time for him to be put in the way of serious study. For real investigation of the astral plane the student must develop in himself the necessary senses, and to make his knowledge available while he is in the body he must learn to transfer his consciousness to the astral plane without losing grip of the physical organism, so that he may impress on the physical brain the knowledge acquired during his astral voyagings. But for this he will need to be not a mere enquirer but a student, and he will require the aid and guidance of a teacher. As to the finding of that teacher, "when the pupil is ready the teacher is always there".

The proofs of the existence of the Kama-Manasic plane are, at the present time, most easily found in the study of mesmeric and hypnotic phenomena. And here, ere passing to these, I am bound to put in a word of warning. The use of mesmerism and hypnotism is surrounded with danger. The publicity which attends on all scientific discoveries in the West has scattered broadcast knowledge which places within the reach of the criminally-disposed powers of the most terrible character, and which may be used for the most damnable purposes. No good man or woman will use these powers, if he finds that he possesses them, save when he utilizes them purely for human service, without personal end in view, and when he is very sure that he is not by their means usurping control over the will and the actions of another human being. Unhappily the use of these forces is as open to the bad as to the good, and they may be, and are being, used to most nefarious ends. In view of these new dangers menacing individuals and society, each will do well to strengthen the habits of self-control and of concentration of thought and will, so as to encourage

the positive mental attitude as opposed to the negative, and thus to oppose a sustained resistance to all influences coming from without. Our loose habits of thought, our lack of distinct and conscious purpose, lay us open to the attacks of the evil-minded hypnotiser, and that this is a real, not a fancied, danger has been already proved by cases that have brought the victims within the grasp of the criminal law.

While thus in the attitude of caution and of self-defence, we may yet wisely study the experiments made public to the world, in our search for preliminary proofs of the existence of the Kama-Manasic plane. For here Western science is on the very verge of discovering some of those "powers" of which Theosophists have said so much, and we have the right to use in justification of our teachings all the facts with which that science may supply us.

Now, one of the most important classes of these facts is that of thoughts rendered visible as forms. A hypnotised person, after being awakened from trance and being apparently in normal possession of his senses, can be made to see any form conceived by the hypnotiser. No word need be spoken, no touch given; it suffices that the hypnotiser should clearly image to himself some idea, and that idea becomes a visible and tangible object to the person under his control. This experiment may be tried in various ways; while the patient is in trance, "suggestion" may be used; that is, the operator may tell him that a bird is on his knee, and on awaking from the trance he will see the bird and will stroke it;* or that he has a lampshade between his hands, and on awaking he will press his hands against it, feeling resistance in the empty air;† scores of these experiments may be read in Richer or in Binet and Féré. Similar results may be effected without "suggestion", by pure concentration of the thought; I have seen a patient thus made to remove a ring from a person's finger, without word spoken or touch passing between hypnotiser and hypnotised. The literature of mesmerism and hypnotism in English, French, and German is now very extensive, and it is open to every one. There may be sought the evidence of this creation of forms by thought and will, forms which, *on the Kama-Manasic plane*, are real and objective. Mesmerism and hypnotism set the intelligence free on this plane, and it works thereon without the hindrances normally imposed by the physical apparatus; it can see and hear on that plane, and sees thoughts as things. Here, again, for real study, it is necessary to learn how thus to transfer the consciousness while retaining hold of the physical organism; but for preliminary enquiry it suffices to study others whose consciousness is artificially liberated without their own volition. This reality of thought-images on a super-physical plane is a fact of the very highest importance, especially in its bearing on Re-incarnation; but it is enough here to point to it as one of the facts which go to show the *prima facie* probability of the existence of such a plane.

* "Etudes Cliniques sur la Grande Hystérie", Richer, p. 645.

† "Animal Magnetism", translated from Binet and Féré, p. 213.

Another class of facts deserving study is that which includes the phenomena of thought-transference. The "Transactions of the Psychical Research Society" contain a large number of interesting experiments on this subject, and the possibility of the transference of thought from brain to brain without the use of words, or of any means of ordinary physical communication, is on the verge of general acceptance. Any two persons, gifted with patience, may convince themselves of this possibility, if they care to devote to the effort sufficient time and perseverance. Let them agree to give, say, ten minutes daily to their experiment, and fixing on the time let each shut himself up alone, secure from interruption of any kind. Let one be the thought-projector, the other the thought-receiver, and if one happens to be naturally positive and the other naturally receptive, so much the better. Let the thought-projector concentrate himself on a definite thought and will to impress it on his friend; no other idea than the one must enter his mind; his thought must be concentrated on the one thing, "one-pointed" in the graphic language of Patanjali. The thought-receiver, on the other hand, must render his mind a blank, and must merely note the thoughts that drift into it. These he should put down as they appear, his only care being to remain passive, to reject nothing, to encourage nothing. The thought-projector, on his side, should keep a record of the ideas he tries to send, and at the end of six months the two records should be compared. Unless the persons are abnormally deficient in thought and will, some power of communication will by that time have been established between them; and if they are at all psychic they will probably also have developed the power of seeing each other in the astral light.

It may be objected that such an experiment would be wearisome and monotonous. Granted. All first-hand investigations into natural laws and forces are wearisome and monotonous. That is why nearly everyone prefers secondhand to firsthand knowledge; the "sublime patience of the investigator" is one of the rarest of gifts. Darwin would perform an apparently trivial experiment hundreds of times to substantiate one small fact; the supersensuous domains certainly do not need for their conquest less patience and less effort than the sensuous. Impatience never yet accomplished anything in the questioning of nature, and the would-be student must, at the very outset, show the tireless perseverance which can perish but cannot relinquish its hold.

Finally, let me advise the enquirer to keep his eyes open for new discoveries, especially in the sciences of electricity, physics, and chemistry. Let him read Professor Lodge's address to the British Association at Cardiff last autumn, and Professor Crooke's address to the Society of Civil Engineers in London last November. He will there find pregnant hints of the lines along which Western Science is preparing to advance, and he will perchance begin to feel that there may be something in H. P. Blavatsky's statement, that the MASTERS of WISDOM are preparing to give proofs that will substantiate the Secret Doctrine. ANNIE BESANT, F.T.S.

Theosophy

AS IT PRESENTS ITSELF TO AN OUTSIDE STUDENT.

THE human mind has always been inquiring about the source of all things, of life and of the idea of God. And the generality of men, being unable to look beyond the ken of the mortal eye, try to explain away such difficult problems by the conclusions to which their sensuous experience leads them. Schools of such matter-of-fact philosophers are as old as the days of the famous Indian Atheist Charvaka. The arguments of this master of Atheism are so very plain and convincing that the recital of his telling maxims is likely to make the most serious metaphysician totter on the firm footing of his supersensuous speculations. Atheists of this sort are part and parcel of the general crop of humanity and, it is no new discovery nor wonder if we find their ideas uttered and echoed and re-echoed with force and conviction. No astounding discovery is it then that at the present phase of philosophical speculation, there should arise a mighty force of opposite tendency to check the safe advance of the former and positively threaten to put it out of countenance. Now this same Atheism may appear under different names at different times, and its present name is so-called "materialism". That the term is even in the present case a misnomer will be explained further on. In the first place I will state what this materialism is intended to mean. Its accepted definition is that it is the doctrine that "the soul of man and even all existence and consciousness is but the result of the matter of which the body is composed". Such a definition explaining away the theory of existence and consciousness puts an end to all troubles of investigation and, had it been believed and accepted, the world would have invented telegraphy and the steam engine long before civilization began to dawn on the West. That it was not, that it could not be believed or accepted is patent enough. And why has it not been believed? Is this theory insufficient or untrue? Let us see whether the other side has proved it to be so. It is needless to say that the other side is that of metaphysicians and theologians. Contemporaneous with the rise of materialism has been the rise of metaphysical philosophy and theology. Dreadful wars have been waged that have disturbed harmony and peace on this earth, and yet the issue is expected by each party to be favourable to itself. If the metaphysicians conquer in the end, we may expect the world ere long to return to that glory of which we read in the history of Vedic India. If this party conquers we have one clear instance of ancient India to conceive and describe its limits. But if the other party conquers, however we may tax our imagination, there is no knowing what results it may achieve, or what it will ultimately end in, if not, as is most probable, in smoke. An invention of to-day may make another of yesterday null and void, to be in its own turn nullified by an invention of to-morrow. Electric force has begun to supersede steam power. Electricity in its turn will have to hand over its glory to some possibly stronger power. The most destructive engine of to-day may be made obsolete by a new defensive armour to-morrow. Science may invent an invulnerable armour, and prove the huge mass of its own machinery to be merely children's toys, only too huge for their use. These are in my humble opinion the highest possibilities of materialistic science, popular at the present day. But that the very pursuit of materialistic

science, if candidly continued, will ultimately lead to metaphysical experiments and end in the same conclusions that form but the starting points of real philosophy, will be plain when we remember the theory of Evolution and know that a fixed limit to Evolution is an unthinkable idea. Admitting therefore the greater importance of metaphysical philosophy, let us now explore the fields where this philosophy has been studied and considered. In its relation to the enquiry about creation and to the prime source of all things it includes the groundwork of all theological systems, and everyone who has surmounted the rude barrier of crass materialism must think that higher philosophy a worthy subject of study. And accordingly the greatest minds of all nations will very soon discover the Ultima Thule of physical inquiry and turn their thoughts to their "proper study." Now each thinks in his own way and according to his own place, time and surrounding circumstances, and finding followers promulgates his own doctrine and establishes a school of philosophy. That such schools very often widely differ is a fact, but in one or two things all of them must meet, and these are the original unity of all creation, the omnipotence of an original power and the like. Most thinkers of a modest nature are satisfied by achieving an inferior result, think at a certain stage they have reached the final goal, and limit their enquiry because beyond this a spirit of enquiry might appear unnecessary and inopportune. Such are theologians in general. Those that believe in a personal God revere their God too highly and ecstatically to think of going beyond him; and their speculation ends in perpetual contemplation of the goal they have reached. But there are others with whom there is no such thing as a personal God, who look upon emancipation of a particular kind as the ultimate end to be sought after. With these the spirit of enquiry enters into eternity and ends with having known all that has to be known, and their existence in it is absolute, full of joy and knowledge. Now let me ask you whether you think there is any cause for quarrel between the two classes of men just described. There is none; and, no cause, no effect. Read the views of the author of the *Dabistan* on the Sadhus or Saints of 12 different religions. They neither quarrel nor abuse; but look upon one another as children of the same mother Nature, and love rather than hate one another, as true Brothers. But the followers being half-wise commence the struggle and only bring about mutual destruction. It is on the common groundwork of all religions that Theosophy takes its stand and from thence it lights the path for all those that try through the mazes of ignorance and superstition to approach it and make it more known.

Now what is the line of investigation of these metaphysical enquirers? Not being satisfied with the limited knowledge afforded by the physical senses, having their curiosity aroused by occurrences beyond the pale of the ordinary phenomena in nature, trying to find out something that would account for the difference among beings, feeling inwardly the consciousness that they are not masters of themselves, but merely machine-like entities worked by some hidden power, these enquirers have pushed on their investigations to detect facts which might lead to a knowledge of the above things. All religions have been searched and researched, all facts observed and noted down: all nooks and corners of the world having been explored, they have come to these important conclusions: That there exists an invisible world side by side with the visible one; that man can communicate with that world under certain conditions; that matter exists in forms yet unknown to science and that the ultimate evolution of matter into spirit is a law of nature; that there are no supernatural phenomena and no God to be feared, and if any be conceived he is only to be loved.

Then what constitutes pain and sorrow? What leads to differences? Why should one man sit in the palanquin and others bear his weight on their shoulders? The absolutely original cause of these differences, as well as

their material importance, are questions which we shall for a while place aside. Let us only observe the working of the differences by the actual state of things around us. We see justice necessary for the continuance of the world. From the idea of Justice follows the freedom of every individual as a necessary corollary; and supposing all human existence is limited to the material encasement, will it satisfy us to see all differences cease and sorrows end with the end of this encasement; to see that the felon is laid down in as quiet a grave as the most virtuous man? Evidently not, if we are to judge with reason. What then governs destiny, accounts for differences and "reconciles man" to his lot? It is the law of Karma. All effects must have causes and all causes, effects. What is done or thought at any time must beget a corresponding result in some future time. And what sins we find exempted from punishment and what virtues deprived of their reward by the levelling hand of death find their proper retribution in another incarnation. Thus comes in the doctrine of Re-incarnation. And what else can possibly account for the unjust suffering and unmerited happiness we daily meet with in the world around us? The doctrine of Re-incarnation naturally involves the assumption of immortality. That life exists after so-called death has been proved beyond the shadow of a doubt. But the soul that survives the physical encasement is not freed from it in the way we are apt to imagine. There is a hyperphysical existence or an existence in transcendental materiality if you please. Proofs of such existence are abundantly on record, and as the grossest of such may be pointed out the phenomena of spiritualism. Clairvoyance, Psychometry and the like show the physical body to be only the clay-house of an owner that can enter and leave it at pleasure; and if he appears confined to it, it is his own fault.

Such in short are the beliefs of Theosophy. It is a science as true as, if not more true than, any one of our positive sciences. And its superiority to the positive sciences lies in this, that with Theosophy there is no such thing as the unknowable and its definition of nature includes a greater arena than that to which the other sciences have limited the term. Its proofs are within the reach of every one as rightfully as those of the other sciences, and no more qualifications are necessary for its student than such as are necessary for the proper handling of the subject to be learnt and of the objects to be experimented upon. The definition of matter assumed by science popularly known is an insufficient one. The leaders of scientific thought have arrived at a conclusion that matter is a thing that cannot be understood; that the definition attached to it does not describe it properly. There are states of matter beyond the solid liquid and gaseous and these states material sciences do not know. It is from an ignorance of the very thing to be understood by "matter" that "materialism" has been assumed as the title of positive science popularly known. Materialism is a misnomer as I have already said. Theosophy is an experimental science and it wants its students to have certain psychic and mental aptitudes. There are numberless people possessing these, but the basis of the study being perfect and continued concentration, and such concentration involving a degree of patient study and enormous mental exertion, they are apt to be inert. Physical objects can be handled more easily than the objects of the mind, the physical eye can be more easily concentrated on physical objects than the mental eye on mental things. Hence the continued habit of passiveness on the subjective side and activity on the objective one makes the inner power more and more dormant, and man at once flies to the conviction that the existence of such powers in himself is a myth. The weapon that rusts will no longer serve its purpose; exactly so the powers that lie unused will grow inefficacious. If we do not evince them it is because for a series of lives we have left off the exercise of our latent powers as an idle business and have made our joys and sorrows

entirely dependent upon the objective world—the world that concerns the five senses only.

An enquiry into the existence beyond, before, and contemporaneously with the present condition ought to be taken up and pursued on strictly reasonable grounds. This is the aim of Theosophy, and as such it neither injures any class of men nor hinders the progress of humanity. On the contrary, it raises the ideal of religion, encourages its votaries to live up to its ideal and, by tempering prejudice and expanding the province of love, makes humanity more affectionately tied together in a bond of close fraternity. If you are a Christian it will show you what constitutes the essence of your religion, if you are a Hindu it will show you that you have entirely been in the dark as to what your religion is. But I leave it to you to judge, concluding with the observations that Theosophy is no sect formed for only part of humanity, it does not say “thus far and no further” to the humble and honest enquirer, and it has no need of making proselytes. The best men of all religions are its members, as it concerns itself only with the foundations of all religions and proves them indubitably to be one in their essence and to be different, where they are so, only through the accident of external environments.

Poona.

P. N. PATANKAR, B.A.



THE EFFECTS OF INDIAN HEMP.

IN our October issue we quoted from the *Hospital Gazette* an account of the experiences of an Indian hemp chewer. From the same paper we take the following statement by Dr. H. C. Wood, of Philadelphia :—

“About half-past four p.m., September 23rd, I took most of the extract. No immediate symptoms were produced. About seven p.m. a professional call was requested, and forgetting all about the hemp, I went out and saw my patient. Whilst writing the prescription, I became perfectly oblivious to surrounding objects, but went on writing, without any check to or deviation from the ordinary series of mental acts connected with the process, at least that I am aware of. When the recipe was finished, I suddenly recollected where I was, and, looking up, saw my patient sitting quietly before me. The conviction was irresistible that I had sat thus many minutes, perhaps hours, and directly the idea fastened itself that the hemp had commenced to act, and had thrown me into a trance-like state of considerable duration, during which I had been stupidly sitting before my wondering patient. I hastily arose and apologized for remaining so long, but was assured I had only been a very few minutes. About seven and a half p.m. I returned home. I was by this time quite excited, and the feeling of hilarity now rapidly increased. It was not a sensuous feeling in the ordinary meaning of the term; it was not merely an intellectual excitation; it was a sort of *bien-être*, the very opposite to *malaise*. It did not come from without; it was not connected with any passion or sense. It was simply a feeling of inner joyousness; the heart seemed buoyant beyond all trouble; the whole system felt as though all sense of fatigue were for ever banished; the mind gladly ran riot, free constantly to leap from one idea to another, apparently unbound from its ordinary laws. I was disposed to laugh; to make comic gestures; one very frequently recurrent fancy was to imitate with the arms the motions of a fiddler, and with the lips the tune he was supposed to be playing. There was nothing like wild delirium, nor any hallucinations that I remember. At no time had I any visions, or at least any that I can now call to mind; but a person who was with me at that time states that I once raised my head and exclaimed, ‘Oh, the mountains! the mountains!’ Whilst I was performing the various antics already alluded to, I knew very well I was acting exceedingly foolishly, but could not control myself. I think it was about eight o’clock when I began to have a feeling of numbness in my limbs, also a sense of general uneasiness and unrest, and a fear lest I had taken an overdose. I now constantly walked about the house; my skin to myself was warm, in fact my whole surface felt flushed; my mouth and throat were very dry; my legs put on a strange, foreign feeling, as though they were not a part of my body. I counted my pulse and found it one hundred and twenty, quite full and strong. A foreboding, an undefined, horrible fear, as of impending death, now commenced to creep over me; in haste I sent for medical aid. The curious sensations in my limbs increased. My legs felt as though they were

waxen pillars beneath me. I remember feeling them with my hand and finding them, as I thought at least, very firm, the muscles all in a state of tonic contraction. About eight o'clock I began to have marked 'spells'—periods when all connection seemed to be severed between the external world and myself. I might be said to have been unconscious during these times, in so far that I was oblivious to all external objects, but on coming out of one, it was not a blank, dreamless void upon which I looked back, a mere empty space, but rather a period of active but aimless life. I do not think there was any connected thought in them; they seemed simply wild reveries, without any binding cord, each a mere chaos of disjointed ideas. The mind seemed freed from all its ordinary laws of association, so that it passed from idea to idea, as it were, perfectly at random. The duration of these spells to me was very great, although they really lasted but from a few seconds to a minute or two. Indeed, I now entirely lose my power of measuring time. Seconds seemed hours; minutes seemed days; hours seemed infinite. Still I was perfectly conscious during the intermissions between the paroxysms. I would look at my watch, and then after an hour or two, as I thought, would look again and find that scarcely five minutes had elapsed. I would gaze at its face in deep disgust, the minute-hand seemingly motionless, as though graven in the face itself; the laggard second-hand moving slowly, so slowly. It appeared a hopeless task to watch during its whole infinite round of a minute, and always would I give up in despair before the sixty seconds had elapsed. Occasionally when my mind was most lucid, there was in it a sort of duplex action in regard to the duration of time. I would think to myself, It has been so long since a certain event—an hour, for example, since the doctor came; and then reason would say, No, it has been only a few minutes; your thoughts or feelings are caused by the hemp. Nevertheless, I was not able to shake off this sense of the most indefinite prolongation of time, even for a minute. The paroxysms already alluded to were not accompanied with muscular relaxation. About a quarter before nine o'clock, I was standing at the door, anxiously watching for the doctor, and when the spells would come on I would remain standing, leaning slightly, perhaps, against the doorway. After awhile I saw a man approaching, whom I took to be the doctor. The sounds of his steps told me he was walking very rapidly, and he was under a gas-lamp, not more than one-fourth of a square distant, yet he appeared a vast distance away, and a corresponding time approaching. This was the only occasion in which I noticed an exaggeration of distance; in the room it was not perceptible. My extremities now began to grow cold, and I went into the house. I do not remember further, until I was aroused by the doctor shaking or calling me. Then intellection seemed pretty good. There was at this time a very marked sense of numbness in my limbs, and what the doctor said was a hard pinch, produced no pain. When I attempted to walk upstairs, my legs seemed as though their lower halves were made of lead. After this there were no new symptoms, only an intensifying of those already mentioned. The periods of unconsciousness became at once longer and more frequent, and during their absence intellection was more imperfect, although when thoroughly roused I thought I reasoned and judged clearly. The oppressive feeling of impending death became more intense. It was horrible. Each paroxysm would seem to have been the longest I had suffered; as I came out of it, a voice seemed constantly saying, 'You are getting worse; your paroxysms are growing longer and deeper; they will overmaster you; you will die'. A sense of personal antagonism between my will-power and myself, as affected by the drug, grew very strong. I felt as though my only chance was to struggle against these paroxysms—that I must constantly arouse myself by an effort of will; and that effort was made with infinite toil and pain. I felt as if some evil spirit had control of the whole of me except the will power, and was in determined conflict with that, the last citadel of my being. I have never experienced anything like the fearful sense of almost hopeless anguish and utter weariness which was upon me. Once or twice during a paroxysm I had what might be called night-mare sensations; I felt myself mounting upwards, expanding, dilating, dissolving into the wide confines of space, overwhelmed by a horrible, rending, unutterable despair. Then with tremendous effort, I seemed to shake this off, and to start up with the shuddering thought, Next time you will not be able to throw this off, and what then? About midnight, at the suggestion of the doctors, I went upstairs to bed. My legs and feet seemed so heavy I could scarcely move them, and it was as much as I could do to walk with help. I have no recollection whatever of being undressed, but am told I went immediately to sleep. When I awoke, early in the morning, my mind was at first clear, but in a few minutes the paroxysms, similar to those of the evening, came on again, and recurred at more or less brief intervals until late in the afternoon. All of the day there was marked anaesthesia of the skin."

The Septenary in Nature.

AFTER endeavouring to grasp the meaning and signification of the *Absolute* or *Absoluteness*, as given in the first three stanzas from the *Book of Dzyan*, and to attach some definite concept to the term Parabrahm; after searching in vain on the higher planes of consciousness for those definite and concrete forms in which we express our ideas in relation to the physical world; after soaring to the heights of "Absolute Consciousness" which is "Unconsciousness", of "Absolute Being" which is "Non-Being", and endeavouring to penetrate that "Darkness and Silence" which ever wraps in profoundest mystery the secret of the root and source of all things—the "rootless-root" and "causeless-cause"; and in general, after dealing with the highest transcendental metaphysics, by which alone it is possible to approach in any way the essential concept of the unity of the Universe, we turn with a sigh of relief to the first aspect of the cosmogony we are studying, which seems to offer a familiar and definite basis in the facts of our experience.

We are like travellers in an unknown region, who have been overtaken by the night, and who, after vainly groping their way, have been compelled at last to sit down and wait for the daybreak, lest the next step should be a fatal one, over the edge of the precipice, or into the quaking bog. How eagerly would such travellers welcome the first glimmer of approaching dawn, how gladly would they hail the light which would enable them once more to use their physical faculties, and bring them once again into contact with familiar objects.

And such I take it is the experience of some of us, after we have attacked again and yet again this problem of the Absolute. The first tangible, practical, concrete idea which we seem able to grasp is the septenary division of nature which we have now to consider. Here at least, in the seven globes, seven rounds, seven races, and other septenaries, we appear to find some firm ground to stand upon; here seems to be something which bears a relation to the familiar facts of our experience.

But I am afraid that we have not quite done with metaphysics yet, for we must not shirk the question as to the basis and signification of this septenary division; and if we can discover what it is that lies at the root of this division, and grasp the idea or type which it represents, so as to be able to follow it through all its permutations, we shall have in our hands one of the most valuable keys to unlock the treasures of the ancient Wisdom-Religion, both in its esoteric and exoteric forms.

‡ To those who take up for the first time an elementary Theosophical

work, such as *Esoteric Buddhism* or the *Key to Theosophy*, it is very likely to appear that this septenary division is quite an arbitrary one; even if it does not seem that seven is decidedly an awkward number to hit upon. Ten would appear to be the perfect and complete number, and even six seems to have more claims than seven. Those who go deeper into the matter however, and make a careful study of the *Secret Doctrine* begin to see that there are relations and correspondences between the macrocosm and the microcosm, and also certain numerical and geometrical considerations which make this division of pre-eminent importance.

They will also be struck by the fact that the septenary division is made use of in all the ancient cosmogonies and sacred writings. This fact in itself, and apart from any of the specific teachings of Theosophy, is a very remarkable one, and has long been a puzzle to scholars. Wherever we dig in the records of the past, in the most ancient writings of the Aryans, in the records of the Persians, Egyptians, Chaldeans, Hebrews, Greeks, Romans, and finally in the Christian theology, we find this mysterious number seven in all kinds of permutations and allegorical and symbolical forms.

Now a careful study of the *Secret Doctrine* will, I think, serve to convince us that there is one, and only one, explanation of this fact. All these systems have been derived from one original source, and Theosophy gives us the key by disclosing the existence of the ancient Wisdom-Religion, and initiating us into some of the fundamental doctrines which have been preserved uncorrupted from the very commencement of the human race; and thereby enabling us to perceive the original and spiritual meaning of those exoteric religions which are but the materialized and corrupted forms of this one primeval knowledge, imparted to Humanity by its Divine Progenitors.

Before, therefore, we examine more in detail the nature of this septenary division, as we find it in all the ancient records, and also as we see it in the phenomenal world of nature, I must draw your attention to certain fundamental principles which underlie the use of numbers, and their geometrical equivalents, in the *Secret Doctrine*. The constant permutations of the triad and the quaternary, together making seven, and the apparently interminable division of septenary within septenary, are liable to produce chaos instead of cosmos within our minds, unless we can fully grasp some type or idea to which we can refer, so as to trace the correspondence in any particular division of the subject, or plane of consciousness, with which we may be dealing.

Since we are working from universals to particulars, we must endeavour to grasp first of all the metaphysical basis of the septenary, as it is shadowed forth from that highest concept of all, the concept of the Absolute, which we have already referred to. Proceeding downward in the series of emanations from this principle, we shall finally arrive at the

phenomenal world of life and consciousness, and find the reflection of the noumenal in certain facts of nature which come within the range of our physical faculties.

Seven, we are told in the *Secret Doctrine*, is “the perfect and sacred number of this Mahâ-Manvantara”, because it “proceeds directly from the Monad, which is the origin and crown of all things” (II. 602). Now the Monad stands here for the first or unmanifested Logos, the point in the circle; and if we could grasp the principle by which the *one* becomes *seven*, we should have the key to the whole problem of manifestation or emanation, and of the relation between subject and object up to the highest plane of consciousness. This, however, like the problem of the Absolute itself must remain a matter for the exercise of our highest intuition; it cannot be grasped by the mere intellect, but will grow and develop in proportion to the progress we make towards that life of spiritual self-consciousness which is the goal of our initiation. Let us, however, endeavour to bring it as nearly as possible within the reach of our present finite perceptions, and for that purpose we will make use of the time-honoured and universal symbology of geometrical figures.

The circle represents the darkness and silence of the Absolute; that which remains incognisable even to the highest Dhyâni Chohans; which is hidden even from the Logos by the veil of Mûlaprakriti. It is boundless, timeless, infinite; and in circumscribing it thus in order to represent it to our intellectual faculties, we have made the first concession to our finite intelligence, we have taken the first step in anthropomorphizing the Divine; that step which, once it has been lost sight of, as in all systems of exoteric religion, results in the worship of a personal God, with all the horrors of theological dogmatism and priestcraft. Let us be careful, therefore, to remember that in using the circle as the first geometrical figure, and the symbol of the final and highest abstraction, or Parabrahm, and in the subsequent use of other geometrical figures, we are only employing temporary aids to an intellectual process. Let us be careful not to materialize the spiritual, or to circumscribe the infinite within the limits of our own narrow sphere of consciousness.

Now, like the dawn in the East to the benighted traveller, so to us there appears out of the silence and darkness of boundless space, out of the great deep or chaos, the first ray of light, the first manifestation, the first outbreathing. We represent it as the point within the circle.

The circle itself is no number, for it is All. Its circumference is *nowhere*, and its centre *everywhere*. Thus the appearance of the point within the circle, as the first number proceeding from no-number, or as the first ray of light emanating from darkness, must be taken in the widest possible metaphysical and abstract sense. In the words of the Stanza from the *Book of Dzyan*: “Darkness radiates light, and light drops



one solitary ray into the mother-deep" (space). Observe that there is a distinction made even between the first *radiation* of light and the first *ray* of light. "The ray shoots through the virgin egg; the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg." The Commentary adds: "The solitary ray dropping into the mother-deep may be taken as meaning Divine Thought, or Intelligence, impregnating chaos." (I. 64.)

We have exactly the same idea in the first verses of *Genesis*, where we read that "darkness was upon the face of the deep. And the spirit of God (Alhim) moved upon the face of the waters." The waters, or the great deep, is the universal symbol for abstract space. This is followed by the creation of *Light*.

We have now to discover how this first number, or number one, becomes a trinity, or triad, represented geometrically as the triangle, the first geometrical figure after the circle, and significant of the process taking place at the commencement of the periodical outbreathing or Manvantara. The apex of the triangle corresponds to the point in the circle.



If we conceive of the "ray", in the sense given us in the Commentary, as Divine Thought or Ideation, we are compelled at once to postulate a trinity; for we can neither conceive of a thought without a thinker, nor without an object, or the thing thought of. Again, in the words of the Stanza, we have the ray, the virgin or eternal egg, and the product of the two in the non-eternal or periodical germ. In exoteric religious symbology this idea is expressed in the trinity of Father-Mother-Son, which has become so terribly anthropomorphized in the Christian theology; the purely philosophical and metaphysical conception lying at the root of this principle of manifestation having been dwarfed and materialized into the dogma of the immaculate conception of a physical man.

This trinity in its first aspect constitutes the three Logoi; in its second aspect, viewed as a unity in relation to the first manifestation, or the point in the circle, it is the second Logos. We have the same idea of this trinity in unity set forth in the first verse of St. John's Gospel, where we have the Logos, or *Word*, the Word that was *with* God, and the Word that *was* God. With the key thus supplied by the *Secret Doctrine* it is very easy for us to interpret this doctrine of the trinity wherever we meet with it; not merely in Christian theology, where it is such a mystery and a stumbling-block, but also in the cosmogonies and theogonies of other religious systems. Truly "he who knows one religion knows none." It is only by studying universal symbolism that we can free ourselves from the fatal illusions of sectarianism and orthodoxy.

Our next step towards the septenary is to understand the nature of the quaternary, the four, or perfect square. This is not quite so easy as in the case of the trinity, for it introduces a new idea which has many aspects.

Let us try to get it in its simplest form. We are told in the words of the Stanza that "the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg"; and in the next Shloka it is said: "(Then) the three (triangle) fall into the four (quaternary). The radiant essence becomes seven inside, seven outside."

How does the three become four, and then seven, or fourteen? It is noticeable that there is no clear explanation of this in the Commentary, but we are treated to a short disquisition on the occult and metaphysical properties of abstract numbers. We may gather from this that we cannot apply our ordinary conceptions of numerical or geometrical relations and processes to the transcendental metaphysics of numbers as applied to the process of emanating number or numbers from the no-number. We are not dealing with the gradual evolution of a series of numbers proceeding in regular sequence, otherwise we might have supposed that from three we should proceed to five, and then to seven. It is important to bear in mind that the septenary in all its applications is made up of the factor numbers three and four, or the triad and the quaternary.

In order to understand, then, why the quaternary follows the triad, we must not look at the matter arithmetically, but symbolically, although there is, I believe, a real and profound basis for this division in the higher realms of mathematics, a hint to which may perhaps be found in the so-called fourth dimension of space, and also in the use made of the triangle as an intermediate in the Parker method of the quadrature of the circle. The quaternary or tetraktys was looked upon as the perfect quadrature of the circle in the Pythagorean system, and the use made of the various values of the ratio of diameter to circumference in the Kabalistic or numerical key to the *Book of Genesis* is very significant. For further information on this point I must refer you to a book called *The Source of Measures*, by J. Ralston Skinner.

The quaternary then stands for the world of manifestation, the phenomenal world of Mâyâ. It introduces the element of duality, which is inseparable from our conceptions of the universe as we know it. It is just here, in this metaphysical conception of the triad as spirit, vitalizing or energizing the quaternary as matter, that we have the battle-field between the monists and the dualists, between those who conceive in some form or other of spirit and matter, or rather substance, as being one in their ultimate abstraction—as is the case in the philosophy we are considering; and those who look upon spirit and substance as two eternally existing but distinct principles. We are compelled to introduce the dual element at some point or other, and we have it here as the abstract synthesis of spirit in the triad, and of matter or substance in the quaternary; the two being considered apart as soon as we have manifestation, though they are united in the final abstraction of Parabrahm. Looked at in another aspect, the triangle



represents primordial spirit-matter, which in the Stanza is called the "virgin egg", or the "eternal egg"; and which, fructified by the "ray", the point in the circle, produces the mundane egg, the manifested world, or as it is called in the East, the egg of Brahmâ. Note that just as the apex of the triangle corresponds to the point in the circle, so the base line of the triangle corresponds with the top side of the square.

Viewed in this relation, the quaternary becomes the third person of the trinity, or the third Logos; the point in the circle being the first, and the triangle the second. It is the *Son* in the Trinity of Father-Mother-Son, and in exoteric religions it becomes the male creator of the universe and the personal God. Thus in Eastern literature it is the male Brahmâ, and in the Hebrew Bible it is Jehovah, or Jod, He, Vau, He: the four lettered Tetragrammaton, יהוה.

W. KINGSLAND, F.T.S.

(To be continued.)

Guesses at Truth.

II. FOHAT.

FOHAT is "the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the mythology of every nation." (*S.D. I.*, 673.)

He, therefore, who can master the mystery of Fohat should be able to understand some of the secrets of Occultism, consequently, study of this subject promises to be profitable, and this is what we are told about it.

Fohat is anterior to Kosmos (*S.D. I.*, 109). He is the son of Ether, the light of sound (*S.D. II.*, 400). The constructive force of Cosmic Electricity. He sprang from Brahmâ from the brain of the father and the bosom of the mother, and then metamorphosed himself into a male and female, *i.e.*, polarity, into positive and negative Electricity. (*S.D. I.*, 145.)

Fohat is one thing in the yet unmanifested Universe (Kosmos) and another in the phenomenal world (Cosmos). In the unmanifested Universe, Fohat is an abstract philosophical idea. As yet, he produces nothing by himself: he is simply that potential creative power in virtue of whose action the Noumenon of all future Phenomena divides, but to reunite in a mystic supersensuous act, and emit the creative Ray.

In Cosmos, Fohat is the Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which, in time, becomes law. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active power which causes the One to become Two, and Three, on the cosmic plane of manifestation. (*S.D. I.*, 109.)

Madame Blavatsky says in discussing occult matters, "always argue on analogy and apply the old occult axiom 'As above, so below'." (*B.L. Trans.*, II., 21.) Let us do so.

On our own plane we know that Unity is sterile and it is only by the marriage of two correspondent Forces that fertility is obtained.

That being so, by analogy, there must be an equivalent conjunction on every plane, whether it be below or above our own.

When, therefore, we are taught to regard Fohat as an "Idea" on the kosmic plane, we instinctively require an active mate by whom this passive "Potentiality" can be fructified, before we can admit the possibility of any manifestation of its Being.

Now an Idea is a "necessary truth" (*Rāja Yoga*, 13), and on our plane it can only be fructified by "Thought"; consequently by applying our universal rule, we infer that Potential Idea is married to Potential Thought on the kosmic plane, and from that union springs the Ray which manifests as Cosmos.

Of course beyond all this is the Potential Thinker in whose potential brain both Idea and Thought evolve. This Being is termed Sat, Parabrahma, etc., the Unknowable, the Unconditioned, about which the Masters tell us it is useless to speculate.

In Theosophy, therefore, as in Christianity, we have to begin with the first manifestation of Being that is cognisable by us. This Being is called the Third Logos. "This Logos, we are told, being no personality but the universal Principle, is represented by all the divine powers born of its mind." (*S.D.* II., 308).

Now Fohat is the Shakti (Force) of the Divine Mind (*B. L. Trans.* II., p. 5) *i.e.*, "Sat is the Potentiality of Being, Fohat the Potency of Being." (*Ibid.* 6). This we may translate as Passive and Active Divinity. It corresponds with Matter-Spirit; Negative-Positive; Female-Male, etc., a duality being always present, as the necessity of evolution, while the point of emanation completes the Trinity on every plane.

"All the Forces, Light, Heat, Electricity, etc., etc., are called the Gods—esoterically. Therefore the personification of Fohat, synthesizing all the manifested Forces in Nature, is a legitimate result." (*S.D.* I., 672.)

"In India Fohat is the scientific aspect of both Vishnu and Indra. In Egypt, Fohat is called Toun. He issued from Noot [the Celestial Abyss (*S.D.* I., 228), Space or Sky (*S.D.* I., 353.)], and is spoken of as the Protean God who generates other Gods and gives himself the form he likes. He creates Spirits and gives them shape and life. He is the North Wind and the Spirit of the West Wind, and finally the setting Sun of Life or the vital electric Force that leaves the body at death." (*S.D.* I., 673.)

It seems then pretty clear that under the veil of fanciful personification by which Occultists adapted their knowledge to common capacities, the ever-burning light of scientific deduction made Nature's profoundest secrets patent to the Initiated, and enabled them to discern, beyond all, the mighty mystery of Absoluteness, before which the highest Intellects must ever bow in reverential awe.

"When an Occultist speaks of 'Fohat' he means the energising and guiding Intelligence in the Electric or vital Fluid. He sees in the manifestation of every Force in Nature the action of the special characteristic of its Noumenon, and he regards that Noumenon as a distinct and intelligent Individuality, on the other side of the manifested mechanical Universe. At the same time he admits that Light, Heat, Electricity, etc., are affections (not properties or qualities) of Matter, *i.e.*, Matter is the condition—necessary basis or vehicle—for the manifestation of these forces, or Agents, on this plane." (*S.D.* I., 493.)

Passivity and Activity can be conceived as eternally co-existent, *potentially*: but Matter must exist *before* it can be affected, *i.e.*, Matter can logically exist without its affections, but the affections of Matter are inconceivable without Matter. Still that which affects Matter may have

existed potentially, before the conditions were evolved under which it became potent. That it does so exist is an axiom of Theosophy.

Matter being a thing of sense, and therefore finite, we are constrained to seek its cause in the Infinite. This brings us to the vital Essence by which all things are. Occultism teaches us that "this Essence Jivatma pervades every atom and is guided and energised by Intelligence" (*B. L. Trans.*, II., 19). But still beyond this Essence we perceive Divine Thought ensouled by Divine Idea.

If then we regard Divine Idea as passive, or Sat, and Divine Idea as active, or Fohat, we get a complete and orderly sequence, which is, possibly, not far from the Occult meanings, for we read, "gross ponderable Matter is the body, the shell of Substance, the female passive Principle: Fohatic force is the second principle, Prana—the male—the Active. On our globe this substance is earth, the second principle of the Septenary Element. In the atmosphere it is that of air, which is the cosmic gross body. In the sun it becomes the Solar body and that of the seven Rays. In Sidereal Space it corresponds with another principle, and so on. The whole is homogeneous Unity, the parts are differentiations." (*S.D. I.*, 525.)

"It is the original, primordial 'prima materia', divine and intelligent, the direct latent emanation of the Universal Mind—the Daiviprakriti, or divine light, emanating from the Logos—called Fohat by Occultists—which formed the nuclei of all the self-moving Orbs in Cosmos. It is the active, informing, ever-present, moving power and life principle, the vital soul of the suns, moons, planets and even of our earth. This is the invisible Ruler and Guide of the gross body attached to and connected with its Soul, which Soul is the Spiritual emanation of these respective Spirits." (*S.D. I.*, 602.)

"Fohat is the entire collective energy of the Dhyān Chohans (Archangels) on the Objective plane: the Manasaputras representing them on the Subjective plane." (*B.L. Trans.* II., 11.)

All this of course is allegorical and really means that "Fohat is the dynamic energy of cosmic ideation, the link between mind and matter." (*S.D. I.*, 16.)

But in another aspect Fohat is called the "Thread of primeval Light", and we are told this thread runs through the seven planes (of being), tying itself into knots, every plane being septenary. There are thus forty-nine mystical and physical forces, larger knots forming suns, stars, and systems, the smaller knots becoming planets and so on. (*B.L. Trans.* II., 27.)

The same idea is applied to man in "The Seven Strides of Fohat." Five of these represent the upper planes of consciousness and two the astral and terrestrial planes. (*S.D. I.*, 122.) Thus they embrace "the seven spheres inhabited by man" (*S.D. I.*, 113), man here meaning "not the physical form, but the Divine Monad." (*S.D. II.*, 635.)

As regards the *modus operandi* on the physical plane we read "Surya [the central Spiritual Sun, of which our sun is a reflection (*S.D. I.*, 100)] causes Fohat to collect primordial dust, in the form of balls, impels these to move in converging lines, and finally causes them to approach each other and aggregate." (*S.D. I.*, 201.)

"All the so-called Forces of nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are in their ultimate constitution the differentiated aspects of Universal Motion [the Great Breath, the one absolute attribute of Parabrahm, the One Life, the Absolute. (*S.D. I.*, 182.)]. When Fohat is said to produce seven Laya centres it means that for formative purposes the Great Law (God) modifies its perpetual motion on seven invisible points within the area of the manifested Universe." (*S.D. I.*, 147.) "Laya" is what may be called the zero-point, the realm of absolute negativeness, or the one real absolute Force. (*S.D. I.*, 148.)

Here we touch one of the most abstruse axioms of Occultism. The "Absolute" has to be conceived as nothing and yet everything. As no Being and yet every Being. The idea seems to be this. Essential Life is an unbounded Unity. Individual Life is a differentiation of this Unity limited by its object. This object is the accentuation of some special potentiality that is, essentially, in the Absolute. This potentiality is a subjective state, but having a modified motion, it becomes a force manifested by its specialities to other forces, which are egoistic on the objective plane, but altruistic on the subjective plane. Consequently, being essentially correlated, there is harmony in their diversity, and finite non-Unities are synthesized in the Infinite Unity of All.

Thus Fohat is said to have seven sons. These are Motion, Sound, Heat, Light, Cohesion, Electricity, and Nerve Force. (*S.D. I.*, 204-216.)

Each of these is "That" which enables us to think of it apart, therefore, to us, it is an Entity. The Hindus deified these forces and assigned a goddess or female aspect to each of them, so that, being dual, all might be prolific. We, being less imaginative, may be content with names which connote their several efficiencies. What concerns us at present is that they are all aspects of one Entity, in and by whom they have their being.

But "each world has its Fohat, who is omnipresent in his own sphere of action. There are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one collective Fohat—the aspect-Entity of the one absolute Non-Entity, which is absolute Be-ness, Sat. Billions of worlds are produced at every Manvantara, therefore there must be many Fohats; these we consider as conscious and intelligent forces." (*S.D. I.*, 143. Note.)

This seems comprehensive enough, but when we remember that, in Occultism, the term world does not mean our earth but a solar system (*S.D. II.*, 616), we are fairly bewildered by the magnitude of the conception. But the Hindus are always consistent; consequently, having assumed the infinitely great, there must be the infinitely small to complete the duality. This is personified as Aniyāmsam, the most atomic of the atomic. (*S.D. I.*, 542.) It is one of the names of Brahmā.

The universality of Fohat is thus spoken of.

"In reality there is one Force, which, on the manifested plane, appears to us in billions of forms. All proceeds from one universal Fire, and, on our plane, electricity is one of the most comprehensive aspects of this Fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in the electric lamp, is quite another thing from Fohat." (*B.L. Trans. II.*, 27.) What this difference is, H.P.B. does not explain, and it is not easy to discover. She continues: "Electricity is the cause of the molecular motion in the universe, and hence also here, on earth. It is one of the principles of Matter; for generated as it is in every disturbance of equilibrium, it becomes the Kamic [instinctive, (*S.D. II.*, 255)] element of the object in which the disturbance takes place. Thus Fohat, the primeval cause of this force, in its billions of aspects, and as the sum total of universal cosmic electricity, is an Entity." (*B.L. Trans.*, II., 27.)

H. P. B. further explains: "Speaking of the sun we may call it an Entity, but we should hardly call a sunbeam, which dazzles our eyes, an Entity. The 'sons of Fohat' are the various forces having Fohatic, or Cosmic electric life in their Being and in their various effects. For example, rub amber—a Fohatic Entity—and it will give birth to a 'son' who will attract straws; an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a 'son of Fohat' in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw is hardly one." (*B.L. Trans.*, II., 27.)

Continuing her instruction Madame Blavatsky says: "Electricity is the work of Fohat, but Fohat is not electricity. From an occult standpoint electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space; electricity is life and it is death; the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as cosmic electricity. The combination of molecules into new forms and the bringing about of new correlations and the disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat." (*B.L. Trans.*, II., 28.)

This seems a little to confuse Fohat with the sons and still more remote progeny of Fohat. But the Fohatic principle is ever the same, and may be regarded as one whatever agent may be employed in its manifestation.

And now from the evidence that has been adduced, I think we may fairly conclude that, according to Occult teaching, Fohat is a primordial force whose secondaries or aspects are Motion, Sound, Heat, etc. Motion (the one attribute of the Absolute) being the synthesis of the Septenate.

The only question that remains concerns the nature of this primordial force.

In the small glossary, published by Mrs. Besant and Herbert Burrows, Fohat is defined as "the creative potency of Kosmic Thought, manifesting on all planes". This may be accepted as conclusive, as it fully meets all the requirements of the case. We have, first, Divine Consciousness in which ideas *are*. Then these ideas are evolved by Kosmic Thought, and the formative potency of cogitation, or Fohat, evolves all the phenomena which manifest aspects of the Absolute. This accounts for all that is within the scope of my apprehension. Others of greater capacity will probably require fuller knowledge and will carry their conceptions to a higher plane. When they do so I shall rejoice in their success and be grateful for their instruction.

ROBT. B. HOLT, F.T.S.



Correspondence.

THE TRUE CHURCH OF CHRIST.

I HAVE NO intention of again inflicting myself on the readers of LUCIFER, indeed it is unnecessary, for neither Mr. Mead's scholarly article nor the two letters in the last number have touched my position. But I ask the right of reply always accorded to an opponent to say a brief word on Mr. Mead's article. He challenges my analogy to the cells and the body; and insists that the next unit after man is the whole perfected humanity—but why? Between the cell (which is still found free and uncombined) and the human body are many units. If it were not so, where would be evolution? Even the *Hydro-Medusa*, lowest of known combinations, is a unit. And so between the man and perfected humanity must be many units, not failures but links in the process of evolving Mr. Mead's unit of humanity. I claim that the Church is one such link.

As to Mr. Mead's authorities, I thank him; and I hope that not only he but all his readers will study, not only the cited passages but *all* those authors. The writings of the learned and saintly Dr. Neale, whom I had the honour to call friend, will refute all his theories; and at the other pole a study of Dr. Monerie's writings will not, I think, increase respect for one whose grievance is that he cannot enjoy the income and prestige of Church endowments and appointments while trying to persuade his hearers that that Church is wholly false and vile. Ask not if this is right or wrong—

merely is it consistent with elementary honesty? I might challenge Mr. Mead's historical accuracy—which seems to me more than doubtful—but I simply dismiss all that part of his article as irrelevant. However the decrees of Nicæa were arrived at, or whoever drafted the creed, that creed is by all acknowledged now to be the outcome of that Council and to be the voice of the Church Catholic.

I carefully guarded myself from entering into any questions of truth or falsehood of doctrine, of goodness or the reverse of men. All I desired to demonstrate was that the voice of Œcumenical Councils accepted by the whole Church constituted the teaching of the Church. Anything else is the teaching of an individual churchman, right or wrong. If then, hereafter, Mr. Mead, when he has occasion to say "the Church teaches", will tell us how and when, my object is accomplished.

I have shown him the voice of the Church: he replies he dislikes that voice. Very good; neither he nor anyone else is compelled to listen—but let us all be honest if we can and not pretend a doctrine which does not exist.

One further word. Will Mr. Mead apply the methods of historic criticism he has used concerning Eusebius to Simon Magus, Valentinus, and others of his beloved Gnostics?

J. W. BRODIE INNES.

[The readers of LUCIFER to whom Mr. Brodie Innes' article and my reply are addressed can now decide for themselves the merits of the case. I simply take up my pen again to assure Mr. Brodie Innes that I shall always endeavour to apply the same methods of historical criticism to the Gnostics as I apply to the Church Fathers, or any other body of religionists. Why should I not? The *Gnōsis*, however—call it by what name you will—is independent of its expositors, for it is neither Gnosticism nor Christianity, nor Brahminism, nor Buddhism, nor any other exoteric exposition. Gnosticism is one of the exoteric expositions of the *Gnōsis*, and the difficulty in dealing with the historical side of it is that our information comes mostly from the Church Fathers. As well apply for an estimate of the character and a statement of the teaching of H.P.B. to the S.P.R. report, or the libellous columns of the *New York Sun*, as to the Fathers for a right estimate of the life and character, and a correct statement of the teaching of the heretics.—G. R. S. M.]

THE INSTABILITY OF THE "WORD".

To the Editor of LUCIFER.

In calling attention to the "Instability of the 'Word'", Dr. Pratt has touched on a subject which seems to me to require further notice. His paper in LUCIFER of October 15th is a chapter in a book that has yet to be written in its entirety—a *Novum Organum* or New Logic of Religious Science. And if any of the learned Orientalists who contribute to LUCIFER would treat compendiously of the Nayaya system of Indian Logic, it would be another welcome step in the same direction. Again and again in the writings of Theosophists I seem to recognise the enthymeme-syllogism of that system, and we are warned by a Christian writer on the subject of the impossibility of attempting to comprehend Indian Philosophy by means of the logical methods of Aristotle and Bacon (*Hindu Philosophy*, by Ram Chandra Bose, A.M., Funk and Wagnalls, 1884, page 198).

But Dr. Pratt's subject will suffice for the present. The shifting interpretations of ancient terms are only too obvious, and though it is perhaps impossible to build a Tower of Babel that will last for all time, I might

point out that ordinary material science has very nearly succeeded where Nimrod failed. There are definite names for definite things, authoritatively though arbitrarily imposed, which are recognised throughout the world of Western science. Such is notably the case in the domain of Natural History, in which every plant and animal is generically and specifically named and described.

Nor in the matter of religious terminology need there be any greater difficulties than those which Natural History has surmounted, even though the things dealt with cannot be collected and packed in a museum. If we can be content with Nominalism, if we can allow that no definition does more than declare the meaning of the word (see Mill's *Logic*), and if we can agree that whenever the constituted and recognised authority has assigned a word as the name of a thing or concept, that word shall be used in no other meaning, we avoid all sorts of mere logomachies, and can speak and write without fear of misunderstandings. For instance, your learned Foundress in introducing concepts new to Western thought has indicated them by words drawn (very naturally) from the Sanskrit; and I, in my logical capacity, whether I believe her doctrines or not, must use those words in her sense and in no other.

I need not further digress on the subject of scientific nomenclature, but as the time has come when it will be necessary to meet Theosophical doctrines in sharp dialectic encounter, some agreement of the nature of a cartel will have to be arrived at with regard to terms, as well Theosophical as Theological or Scientific. And there are other points which will have to be included. It would be most grievous and deplorable if disputes about words and forms of thought obscured the discussion of grave matters of eternal truth, which should only be approached in a spirit of modest chivalry and deferential courtesy.

I enclose my card with address, but as the matter is quite impersonal perhaps you will permit me to be, if indeed I be, simply

LOGICAL.

Reviews.

THE MYSTIC QUEST.*

The Mystic Quest is one of the many attempts made by authors of the present day to take romance into the domain of Theosophy. This endeavour has never yet been crowned with success, and interesting as the volume before us is, yet, on laying it down, we cannot help wishing that the writer had given us all Theosophy or purely romance. The two very forcible chapters on "Evolution" and "The Quest Disclosed" are so interesting and clearly worked out, from the Theosophical standpoint, that the reader cannot but regret he is obliged to pick up once more the thread of romance which runs through the book; it jars somewhat upon the harmony of a closely argued Theosophical disquisition.

Again, the wonderful and sudden recollection of a previous incarnation, complete in all its details, savours more of an Adept's recollection than that of a man of the world just hearing the first sounds of Theosophy. It is slightly improbable, even within the almost unlimited bounds of fiction, and being so, might lead those unfamiliar with Theosophical ideas, which are admirably treated, to class the really sound teaching of the book in the same category.

We would recommend every Theosophist to read, with close attention,

* By William Kingsland, F.T.S.: London, George Allen, 1891. Price 3s. 6d.

the chapter entitled "The Mystic M.S.". It is the keynote of Occult teaching, and strikes full and loud. It epitomises the foundation necessary for the life of an Occultist, and too much attention cannot be given to the teaching.

The chapter on "Science and Religion" is also very clearly written; dealing with these two "antagonists" in a moderate and fair-minded way, pointing out the futility of such endless controversy, when each is required in its own place to supplement the other.

If Mr. Kingsland's book induces some minds to take up this unbiassed position, it will have taught a valuable lesson.

The romance gives us some very interesting passages, notably the chapter "Alcides and Menas," in which the author lifts the veil that hides the previous incarnations of the two present-day heroes; it is well and dramatically told, giving the reader an interesting, though too short, sketch of life in ancient Thessaly.

Alcides and Menas are already pledged to the "Mystic Quest", and the author gives us hints of a "Brotherhood," but does no more, we could wish that this chapter and the one following, "Sixteen Thousand Years Ago", had been more extended, so deeply interesting are the points with which it deals. Well-known to many of us are the chords here struck, and Thytus the sage seems strangely familiar; his parting injunctions to his three pupils deserve close attention.

The tragedy which so suddenly ends the life of Menas is too abrupt. Our complaint against the writer is that he does not give us enough information about the two individuals he has created before our mind's eye, and just as we are deeply interested in "Sixteen Thousand Years Ago", the author waves his pen and wafts us back to the nineteenth century, with our curiosity all unsatisfied.

The book is charmingly got up, both within and without; the sketch on the cover is by our well known and artistic friend Mr. R. Machell, who possesses a real power of bringing before the imagination a weird and beautiful scene with a few strokes of his pen or pencil. This picture depicts a deep glowing sunset, purple waters, and shadowy gray-green hills, and the two figures are thrown into strong relief by the setting sun. There is a sadness and desolation about the scene which well typifies the solitariness of the Occultist's life.

The volume will well repay the reader who wishes to gain a general outline of mystic ideas, but everyone will regret that it closes so soon.

I. C. O.

EXISTENCE, AS PLEASURE, PAIN, AND LOVE.

A CONTRIBUTION TO DARWINISM.*

THE author of this book (Dr. Hübbe-Schleiden) explains that the word *pleasure* (German, *Lust*) is not to be taken in the ordinary sense, but rather as meaning that joy, delight, desire, which is at the basis of all life, and is at once its cause, its effect, and its justification. He wishes it to stand for the idea of "thirst for life", with a view to development and progress, as expressed by the Meister Eckehart in the fourteenth century, and further developed by Leibnitz, Kant, Lessing, Goethe, Schopenhauer, and others; and, as he explains at some length, it is most fully taught in the Hindu systems of philosophy.

The object of his work, the author tells us, is to set forth the doctrine of the persistence of the Individuality and the consequent necessity for Reincarnation, and to reconcile this teaching with the so-called Darwinian evolution.

* Das Dasein, als Lust, Leid und Leibe. Braunschweig.

To the latter he gives the name of *mechanical*, to the former *causal-dynamic* or *mathematical* evolution, and endeavours to prove that the one cannot exist without the other, and that only in this region of study can the answer to the cause of existence and the problems of life and death be found. Dr. Hübbe-Schleiden frankly owns that the same teaching is to be found in many large and cumbrous volumes, but because art is long and time is short, he has condensed it within a single work of 140 pages, illustrated by diagrams and enriched with a copious index; he has moreover considerably placed the chief points in small paragraphs of large print, and the elucidating matter in longer paragraphs of small print, so that none but a *fainéant* need complain of lack of time or opportunity to study the subject.

Starting with the axiom of Individual Monism, *i.e.*, that all beings are parts of the One Life, and are themselves built up of countless other lives, as now pretty widely accepted by science, the author proceeds to point out in what respect this scientific monism fails to apprehend the true meaning of Individuality. Man is, according to physical science, a congeries of molecules and cells following a certain development, from the single cell and the single molecule, or rather atom, upwards; but what is the binding force, what the constraining power which unites, directs, and limits their action and interaction? What is the true being (*Wesenheit*) in man? These questions science has never answered; it may speak of single beings (bodily forms) as *individuals*; it has never grasped the idea (quite a different one) of *individuality*. "Heredity" and "fitness" are all it can give us; but on what do these rest, around what centre are they grouped? Science does not know. Yet the fact that the individuals of the human, and of every kingdom below the human, through all the changes of growth, destruction, and reconstruction, to which they are subject during even one life, still preserve a certain continuity, proves to every man that he is not a mere series of cells, vessels and organs, but that he has an independent life which overrules the other lives of which his body is composed. This Dr. Hübbe-Schleiden calls the Individuality as distinguished from the Individual—a distinction more likely to lead to confusion than that made by H. P. Blavatsky between Individuality and Personality. This line of development is placed parallel with the three other lines of development in man—the palæontologic (of form), the specific, the ontogenetic (individual), and the individualistic. These four are placed as pairs of opposites, forming what is called the Darwinian square, and again are arranged on the four sides of a pyramid, the apex of which is man in his completed evolution. On the one side the degrees represent the kingdoms of life, ascending from the elementary to the human kingdom; on another, the development of form, from the molecule through cell and germ to the complete animal and man; on the third, the same evolution epitomized in man; on the fourth, the potencies which culminate in will and reason. This last and greatest is alleged to be the cause of all the other lines of evolution, and in each new birth it is shown to start from a higher basis. It is also called "individualistic Causality", and is represented as working in two ways; from within outwards, and from without inwards; the author, however, draws a distinction between this method and the *vis externa et interna* of Haeckel. The problems of heredity and family relationships are treated at length and are shown to be all conducive to the one end of building up the permanent individuality in man. The same line of argument and illustration is applied to the Hindu teachings, the nomenclature of the various schools of philosophy being clearly tabulated.

If the *Secret Doctrine* had not taught us the descent of the "Sons of Mind", and that Nature unaided fails, we might be fascinated by the completeness of the scheme of fourfold development as set forth in this work of

Dr. Hübbe-Schleiden; the tables and diagrams are interesting, and certainly valuable in giving a clear idea of the views they illustrate. But if we read the author aright, that the spiritual nature, the individuality in man, is born of and developed from his lower nature, we fail to see in what his teaching differs, save in degree, from that of the Haeckels and the Darwins whom he professes to transcend. There is doubtless great satisfaction in building up a scheme in which no link is missing and every screw fits into its right hole; but if there is a fallacy at the base, of what use to proceed with the superstructure? Surely our knowledge is as yet too imperfect for us to be able to frame a system which shall be so complete in all its parts. The *Secret Doctrine* tells us that but a corner of the veil is as yet lifted which has hitherto hidden and still continues to hide from us the many mysteries of man's nature. Centuries of research and toil are yet necessary, and many Rounds and Races have still to run their course, before the full revelation of man will be made to himself, and before the volume can be written which shall contain the last word of human occult knowledge. Nevertheless this work is a decided advance on the teachings of ordinary materialism, since it recognises as the chief factor in man's progress the all-dominating intelligence which, once developed, never loses its supreme position as the moulder and framer of man's destiny through countless lives to his ultimate perfection. The impulse to this Dr. H. Schleiden considers to be Pleasure, Joy, purified by Pain and Love, *Lust, Leid und Liebe*.

E.K.

THE IMITATION OF BUDDHA.*

SUCH is the title of one of the most charming little publications it has been our good fortune to welcome for many a long day. Mr. Bowden is indeed deserving of the grateful thanks of all true lovers of the wisdom of him who had "mercy even on the meanest thing"; and this little compilation of texts from the Buddhist scriptures will at least serve to prove to the West that long before the Sermon on the Mount was preached in Palestine, there existed in the world teachings as exalted and as beautiful as anything which the West possesses. Nay, we go further, for—to quote Mr. Bowden's own words, in the Proem—"the tone of the average Buddhist treatise, with its formal exhortations, recurring as a matter of course, to show mercy upon every living thing", is surely calculated to impress even the most casual reader with the fact that, in this respect at all events, Gautama Buddha's teachings exhibit a marked superiority to that of the great Western Teacher, of whom not one word enjoining mercy on the dumb brutes has come down to us in his recorded utterances.

The Imitation of Buddha is prefaced by a graceful little introduction from the pen of Sir Edwin Arnold, with whom we are in most complete accord when he says that "he who should mark the passage of the months from January to December with these simple pages must become, I think, a better man at the year's end than at its beginning."

The only notices which we have as yet seen of this Buddhist text book (one text, or more, for each day in the year), have been one or two in which the reviewer has apparently taken the trouble to hunt carefully through its pages for the few—very few—passages, which might possibly be looked upon as having no practical bearing on daily life and conduct: these are then triumphantly cited as fair specimens of the contents of the book, whereas

* Compiled by Ernest M. Bowden: London, Methuen and Co., 1891.

the exact opposite is the case. Its pages simply abound with such injunctions as the following, taken at random:—"Twit not others with that which pains yourself"; "With pure thoughts and fulness of love, I will do towards others what I do for myself"; "He lives only to be a help to others"; "Is not all I possess, even to my very body, kept for the benefit of others?"—all of which are to be found on two pages only. Again, "Overcome evil by good"; "This great principle of returning good for evil"; "He came to remove the sorrows of all living things"; texts which take somewhat from the cream of certain others known to all dwellers in Christian lands, and hitherto supposed to contain teaching as unsurpassed as it was unique. We can but reiterate our thanks to Mr. Bowden for placing before us, in such a handy and readable form, the means of proving this assumption to be a mistaken and an unwarrantable one.

Contrast the injunction to be found in the gospel according to St. Matthew (Chap. xvi. 15.) with the following:—"Goye, O Brethren, and wander forth, for the gain of the many, in compassion for the world, for the good, for the gain, for the welfare of . . . men. . . Publish, O Brethren, the doctrine glorious. . . Preach ye a life of holiness . . . perfect and pure." "Go, then, through every country, convert those not converted. . . Go, therefore, each one travelling alone; filled with compassion, go, rescue and receive". Mark the reiterated note of compassion sounding through these texts; not in order to gain adherents, not in order to terrify those who refuse to listen, but *out of compassion* are the Brethren to go forth and preach the good news, the "doctrine glorious." For, says Buddha, "Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or of the church, that is no reason why you should give way to anger." "Why should there be such sorrowful contention?" runs another of the texts quoted by the able compiler. "You honour what we honour, both alike: then we are brothers as concerns religion." "No decrying of other sects, . . . no depreciation (of others) without cause, but on the contrary, a rendering of honour to other sects for whatever cause honour is due." And indeed we are tempted to go on and quote almost the whole book, which is full of the most precious gems, "any one of which" as Sir Edwin Arnold says, "worn on the heart, would be sufficient to make the wearer rich beyond estimation for a day."

Some of these Buddhist texts are repeated almost word for word in the Christian Gospels and Epistles; *viz*: "Not to be weary in well-doing"; "Make no idols of any kind": "Look not upon a woman unchastely"; "We will patiently suffer threats and blows at the hands of foolish men":

"He who now gives in charity
Shall surely reap where he has given;
For whosoever piously bestows a little water,
Shall receive return like the great ocean."

"Of all possessions, contentedness is the best by far"; "Keep watch over your hearts"; "Work out your own salvation with diligence"; "Abhor dissimulation"; "Indolence is defilement"; "By work mankind exists." But space fails, although we have but taken specimens at random from the mine of wealth hidden in this little book; enough has, however, we hope, been given to induce all our readers to take advantage of Mr. Bowden's unique compilation for themselves, and daily to "read, mark, learn, and inwardly digest" this *Imitation of Buddha*.

A. L. C.

WHAT IS THEOSOPHY?*

THIS interesting little book of 128 closely printed pages, endeavours, and with much success, to condense the infinite topics of Theosophical teaching and the history of the movement into a space suited for the "hurry of the day". It starts with a notice of the foundation of the Society, and gives a short sketch of the lives of Madame Blavatsky and Colonel Olcott. The second chapter plunges us into Rounds, Races and Planetary Chains, perhaps somewhat too precipitately for the uninstructed reader, and would be improved by a paragraph plainly stating the idea of a Chain before carrying us *in medias res*. The writer next proceeds to expound the Theosophical conception of the constitution of man, the state after death, re-incarnation and Karma, which bring us to the all-important subject of ethics. The fundamental thought of this section is naturally the unity of humanity, and the impossibility of the individual giving birth to an act, word or deed, that does not affect his fellows. The Occult axiom that "Thoughts are Things" here provides us with that scientific basis of ethics which the present day stands so terribly in need of. The subject is well treated, but naturally in such a condensed space for so vast a theme much has to be left unsaid. It might, however, have been well to have dwelt a moment on the wide range of ethical teaching that Theosophy offers to its adherents in throwing open to them the whole procurable teachings of the great religious reformers of humanity. The chapters on "States of Matter" and "States of Consciousness" continue the scientific teachings of Theosophy, and the latter chapter enables the author to introduce the interesting classification of dreams that H. P. B. gave us, and to enlarge on this most natural gate-way to the invisible world. The chapter on the Mahatmas also will do much to straighten out the ideas of the public on the subject, and is especially valuable as containing the key-stone of our Theosophical teaching in the doctrine of the "Great Renunciation." This is followed by a useful chapter on occult study, in which Mr. Old is careful to draw the distinction between Theosophy and Occultism, and to dwell on the difficult nature of the latter subject and the conditions under which alone it can be entered upon with safety. Our brother in his conclusion, and with the humility of the student who feels the impossibility of doing justice to so vast a subject, simply because he knows more of its enormous scope than those who have never studied, speaks of his labours as a "mere outline", and brings them to an end by removing several popular misconceptions. But even though the volume be a "mere outline" compared to the fuller knowledge of the author, it is a useful and ample statement for those who have not previously approached such lines of thought, and cannot fail to do good work.

The work is further embellished by excellent photographs of H. P. Blavatsky and H. S. Olcott, and the cover displays a most artistic design inspired by Egyptian symbology, from the pencil of our brother, R. Machell. We hear that the whole MS. was written in less than ten days, so that we shall not be surprised whenever a new book comes from the pen of so rapid a worker as Mr. W. R. Old.

INTIMA SACRA. †

THIS *Manual of Esoteric Devotion* is a compilation of some of the writings of Dr. Anna Kingsford, and, as we understand from a foreword to the book, has received the sanction of Mrs. Kingsford's trustee and literary collaborator, Mr. Edward Maitland, who also assisted in the selection of the passages contained in the work. The book itself is an elegant little volume

* By Walter R. Old, F.T.S. London: Hay Nisbet and Co., 169, Fleet Street, 1891. Price 1s.

† Compiled by E. M. Forsyth. London, David Stott, 370, Oxford Street, W., 1891.

of 163 pages neatly bound in vellum. Its contents are such as to enlist the attention and secure the admiration of every sincere reader, while to those who are already conversant with the writings of Dr. Kingsford, the form in which the Theosophical teachings of the *Intima Sacra* are presented in the manual, cannot fail to meet with approval.

The preface by the Compiler is replete with Theosophy, and affords a very lucid introduction to the esotericism of the work as a whole. The substance of this abstract is symmetrical, compact, and sequential in thought; while the spirit of its conception loses little or nothing in the method of its presentation. "There is one Being", says the compiler, "self-subsistent, infinite, divine, originally and in itself unmanifest and undivuate, but impersonal only in the sense of being devoid of limitations, for it is essential and absolute Consciousness. This is God, who is the only real Being. As Spirit, God is Unity. As Energy and Substance—the necessary constituents of all and every being—God is a Duality: and God becomes manifest through the evolution of His Trinity". There is nothing in the above to which Theosophy does not consent when the particular use of the terms "God" and "personal" are understood. The latter we think a misnomer as applied to *soul* in the following passage: "Life is the elaboration of soul through the varied transformations of matter. Soul is the medium in which spirit is individuated. Spirit of itself is diffuse; but enclosed in an envelope of soul-substance, it becomes an indiffusible personality". Neither can we consent to the definition of *life* as given above, which is descriptive only of the *purpose* of life and not of Life itself, which as one of the three Divine hypostases of Consciousness, Life and Substance, must ever defy all definition. "Spirit", it is said, "is always energy, and soul is always substance", and Soul is described as working upwards in the scale of evolution to that point where in man it becomes sufficiently specialized and polarized to receive the Divine Spirit. But if "energy and substance, of which all things consist, are in themselves divine", and if "evolution is the manifestation of inherency", as stated in the preface, then, as there can be no evolution of substance (soul) apart from energy (spirit), it would seem that there can be no such disunion of soul and spirit at any time along the line of evolution, as to admit of the eventual and conditional reception of "spirit" by "soul" as stated above. We think the term "soul" is used too loosely in the christianized aspects of Theosophic teachings, and that the third hypostasis, Consciousness, is not sufficiently represented. There is a curious chapter on "Reincarnation", which seems to lose sight of the fact that all limitations implied by *form*, &c., are imperfections, and apply as much to woman as to man. "Neither is greater or less than the other, none is before or after another" is a passage which conveys the meaning of the Christ-state equally with that of the Epistle of S. Clement, from which unfortunately the essential point is omitted in quotation: "When two shall be as One, and that which is without as that which is Within", completed by the phrase, "*and the male with the female neither male nor female*".

Those who have found helpful teaching in the writings of Dr. Kingsford—and they must be many—will find in this book a choice of passages by those whose knowledge of the true spirit of her doctrines gives them a pre-eminent ability in a compilation of this nature.

W. R. O.



Theosophical Activities.

INDIAN SECTION.

As the details of the General Secretary's tour have not yet come to hand, we must content ourselves by again stating that Bertram Keightley is hard at work visiting the branches in Bengal, Punjab, and the N.W. Provinces.

Brother Kotayya Chetty, the inspector of Branches, has made up a new programme, and visits during the months of November and December, Chittoor, Erode, Coimbatore, Palghat, Trichoor, Cochin, Trivandrum, Tinnevely, and Ambasamudram.

We are glad to see that our scholarly brethren at Kumbakonam are translating the *Kalkî Purâna*, *Visudevamanam* (which is ready for press), *Laghu-Yoga Vasistam* and *Garuda Purâna*; also an edition of Apastamba's *Grihya Shâstra*, with the commentary of Sudarshana, is being prepared from the collation of seven MSS. by one of our members, who is specially qualified for it, with the assistance of one of the best Pandits in Southern India.

The Bhavnagar Branch report that through the exertion of their secretary, Mr. J. N. Unwalla, assisted by Mr. Jatashanker Yadneshnar Bhatt, a Society, consisting of the best Shâstris of the place and many of the leading citizens, is being formed to inculcate in the minds of the public the necessity of studying their religion and adhering more closely to the creed of their forefathers.

A new Branch has been formed at Umballa, making the eighth new Branch for the present year.

EUROPEAN SECTION.

Annie Besant's Indian Tour.—Annie Besant has been compelled to postpone her visit to India for this season, her physician having forbidden her to make the visit this year, and recommended a brief holiday; she has utilized this by paying a brief visit to New York. The press of editorial and other work also, at Headquarters, is so great, that it is exceedingly doubtful whether in any case the visit could have been made, and therefore also her stay in New York will not be longer than a week.

ENGLAND.

Adelphi Lodge.—A charter of incorporation was issued to the Adelphi Lodge on Friday, 20th November, 1891. The officers of the Lodge are John M. Watkins, President; P. W. Bullock, Vice-President; and R. E. Shaw, Hon. Secretary. The Lodge has been formed to supply the want of an organization for the study of Theosophy in Central London. The members meet at the Reading Room, 7, Duke Street, Adelphi, London, W.C., every Monday evening, at 8 p.m. The regular meetings are alternately private and open to visitors; those on the first and third Mondays in the month are reserved for private study, while visitors are invited to attend the meetings on the second and fourth Mondays.

The Bow Club.—The Matron begs to apologise if she has omitted to thank any of the kind friends who sent parcels on the two or three days just before (and actually one hour before) the Jumble Sale. Her best thanks are also due to the ladies who so kindly assisted at the stalls, of whose offers of help she will gladly avail herself next month at a sale of plain

warm clothing for the very poor, to which all good Theosophists are earnestly invited to contribute either money, work or materials.

Clothes and boots for little children are anxiously desired. Some working men called the day after the sale to know if any were left that they could have cheap for their little ones.

Materials should be sent at once to the Matron, who could then give out the work to many poor women starving for lack of employment.

Any money contributed will supply fair wages for their work. An account for all receipts will be sent to Headquarters for publication. Cheap, good bundles of remnants are sold by Mr. John Noble, The Warehouse, Manchester.

The receipts from the Jumble Sale recently held amounted to £15 3s. 2½d.

Mrs. Lloyd writes that it is proposed to divide the Christmas festivities at the Club into three undertakings. A hot supper for the match girls, with a concert and entertainment afterwards: for the mackintosh girls and other factory members a tea, a conjuring entertainment and a dance: and a Christmas tree for the children. Donations towards the expenses and offers of help are solicited from all interested. These may be addressed to Mrs. Lloyd, 193, Bow Road, E.

The League of Theosophical Workers in London have had repeated disappointments in the way of procuring a suitable house for their several new undertakings; every other arrangement is completed for the *Crèche*, and most generous donations have been made, and help rendered: arrangements are also made for combining with it a *Soup Kitchen*, and sixty gallons of soup *per diem* are already promised. The scheme is to let the poor have the soup at a 1d. a bowl, although the cost price is 2d. The extra penny is to be made up by the donations of the charitable. We sincerely hope that the Committee have ere this been relieved of their anxiety by at last finding the right house in the right place, without impossible conditions.

Falmouth.—Since the visit of a prominent London Theosophist, much interest has been aroused with regard to Theosophy in Falmouth. Several small drawing-room meetings took place, and at the last a paper was read by a resident Theosophist giving an outline of the principles of Theosophy. Many questions have been asked, and literature is being circulated.

Theosophical Libraries.—The list of libraries opened by the Countess Wachtmeister has been augmented since our last issue, by the formation of others at Plumstead, Bournemouth, and Norwich, which are in the care of the following Fellows of the Society: W. G. Wratten, Hypatia Villa, Wrottesley Road, Plumstead, S.E.; H. S. Green, High Street, Christchurch, Hants.; and Selby Green, 67, Newmarket Road, Norwich. Members having friends in those localities should acquaint them with the above.

Liverpool Lodge.—On Friday, 13th November, Mrs. Besant gave a lecture on "Theosophy and Occultism", in the Rotunda Lecture Hall, to about 1,400 people. The hall was filled to its utmost capacity, and we had to close the doors. The audience was a most intelligent and critical one, and it is therefore gratifying to say that, judging from appearances, the lecture was received with general satisfaction. Results, both financially and otherwise, quite exceeded our expectations, and we anticipate a busy time amongst enquirers for the next week or two. P. H. Rathbone, Esq., J.P., one of our most influential townsmen, presided.

IRELAND.

Dublin Lodge.—Syllabus of Discussions:—Dec. 9th—"Modern Black Magic", F. J. Dick. Dec. 23rd—"An Occult Theory of Dreams", H. M. Magee. Jan. 6th—"Du Prel's Philosophy of Mysticism", P. Jordan. Jan. 20th—"Symbolism", G. W. Russell.

SCOTLAND.

Scottish Lodge.—The rapidly increasing numbers of the Lodge are almost beginning to press on the accommodation. Each meeting is larger than the preceding one, and new associates are being constantly enrolled. At our last meeting eight new associates were added to our list, and we had a number of visitors, who will probably join shortly.

The last meeting was the third of the winter course on "Occult Science in its Relation to Physical Science", and the subject of the paper was "The Borderland of Physics", by an eminent consulting chemist. Taking as his leading principle the position maintained by H.P.B. in the *Secret Doctrine* and elaborated by the President in a recent paper, that physical science often marches up to a blank wall and scrawls figures upon it, the lecturer pointed out various notable examples in his own science where this had been done, and how a little chink in the wall, found or made by someone a little in advance of his fellows, had paved the way for others afterwards to get beyond that wall, only to walk up to another. He indicated how Occultism seemed to throw a light on dark places, and to give a clue through unexplored labyrinths of science, and the duty that lay on scientific men to patiently learn what Occultism had to teach them, and at all events to try whether this venerable learning might not show them new paths and wider light than they had yet attained. Some interesting experiments followed, in which, from the decomposition of water and the formation of vortex rings, the workings of Fohat, described in the President's paper, were practically indicated, and some useful correspondences were shown. A further paper on the same subject will probably be given later in the session.

HOLLAND AND BELGIUM.

Brother Fricke has delivered a public lecture in Amsterdam which has been much appreciated. One of the leading clergymen of the city, who is much interested in Theosophy, has preached on Karma. The League members report good work in the way of getting work-people together and gaining their sympathy. On Sunday afternoons a gathering of children takes place, and they are instructed in the principles of temperance in all things and kindness to the brute creation. A Debating Club has also been formed.

FRANCE.

Very satisfactory reports come from *Le Siège Français*. The meetings are very well attended, a Sanskrit class is formed under the direction of an experienced Orientalist, and everybody is putting their shoulder to the wheel.

SPAIN.

The last month has been marked by two events of some importance to our Group. The first is the founding at Barcelona of a Theosophical Headquarters, which our members have succeeded in establishing by uniting their efforts to this end, so much desired by us all. The rapidity with which the Headquarters has been founded is the more surprising when we remember that the pecuniary resources of the group are very limited at present.

This proves, once again, how much may be done by a few willing energetic persons, animated by a high aim, inspired by a noble cause, and above all united by personal disinterestedness, thus producing the necessary harmony.

The Headquarters' premises are situated in the centre of Barcelona, spacious enough to permit us offering hospitality to any of our brothers, Spanish or foreign, who may honour us with a visit.

Receptions are held at Headquarters, when those who are interested

in Theosophy, or in philosophical questions, are admitted by a card of introduction from any member. We are also looking forward to the formation of a library, which will beat the Headquarters of the T.S. at Barcelona.

In Madrid receptions are held every Sunday at the residence of Bro. José Melian, who works with much devotion and intelligence for the cause of Theosophy.

The foundation of a Theosophical Centre in Barcelona is of the utmost importance to the cause in Spain, for it will undoubtedly be the starting point of a far more active and fruitful propaganda. The fact that our Bro. Montoliu has undertaken the direction of the new Barcelona Centre is a guarantee for the success of the Headquarters there.

JOSÉ XIFRÉ.

AMERICAN SECTION.

We are informed that five lectures have been arranged for Annie Besant during her short stay in the States; three at New York, one at Philadelphia and one at Fort Wayne.

The American Section reports the formation of two new Branches, the "San Francisco T.S." and the "Providence T.S.", these being the 59th and 60th on the roll of American Branches.

Some devoted Theosophists in the city of Mexico have translated into Spanish a pamphlet entitled *Theosophy from a German point of view*; the pamphlet *Theosophy the Religion of Jesus* is next to be translated.

We take the following from *The Path* and reprint it *in extenso* as the only fit acknowledgment of the real solid work and untiring energy of our friend and colleague William Q. Judge.

THE GENERAL SECRETARY'S TOUR.

The General Secretary left New York on September 8th, and passed eight hours in Chicago, where he saw Bros. Wright and Phelon, learning from them, to his very great satisfaction, that the Chicago T.S. has taken a room in the Athenæum building, which is to be kept open all day and evening. The location is good, being in the central part of the city and near the lake.

Mr. Judge reached Omaha on the 10th, and left on the 11th for Seattle, where he was the guest of Bro. F. L. Blodgett, and where on the 15th he lectured to an audience of 600 in the Opera House. He held also a meeting of the T.S. Then on the 16th he went to Tacoma, and was entertained by Bro. Schwagerl, lecturing in the Unitarian Church to 250 people, and having a large T.S. gathering at his host's residence. On the 19th he went to Portland, Oregon, and lectured in the evening in the Unitarian Church to 250. The T.S. met on Sunday morning, and in the afternoon Mr. Judge spoke in the Hall of the Grand Army of the Republic upon "The Sevenfold Constitution of Man".

On Tuesday, 21st, he descended by rail to San Francisco, and was met at Oakland by a delegation from the Golden Gate Lodge. Dr. J. A. Anderson was his host. A meeting of the new "San Francisco T.S." was held that evening, and on the 22nd, a large private meeting of F.T.S. On the 24th the Golden Gate Lodge met at the Headquarters, the rooms being crowded, and heard an address upon the T.S., and the general doctrines and duties of members. Many were present from Oakland, Los Angeles, and San José; questions were asked and answered, and then came an informal reception. The evening began at 7.30 and ended at 10.15.

On Saturday evening, 26th, he addressed 180 persons at Alameda. At eleven on Sunday morning he visited the Sunday School in S.F. and saw its very interesting workings. It was a sort of "Mystery Play", with characters representing all the great teachers. The instruction and results impressed him as good. "These people are far ahead of New York", he

writes. He spoke on Sunday afternoon at Oakland to 325, all standing room being taken and many persons turned away. His first lecture in San Francisco was on the same evening. Odd Fellows' Hall, seating 1,800, was completely filled.

On the evening of Monday, 28th, he spoke in another hall on Reincarnation, and repeated this lecture at Oakland on the evening of the 29th. On the 30th he went to Santa Cruz and lectured to 350 at Bierman's Hall. Intelligent questions were asked, and a number of inquirers called the next day. Here also he met the Branch and held private meetings. On October 1st he went to Soquel, where he met the new Branch at the house of Mr. Wm. R. Wilson, and on the 2nd went to Gilroy, lecturing at Masonic Hall in the evening and holding meetings of members. On the 3rd he left Gilroy for San José, where a good audience heard him at Odd Fellows' Hall. The next day he returned to San Francisco for a lecture upon "Karma and Ethics", but visited Berkeley by special request of the Progressive Spiritualists, in camp-meeting assembled, and lectured to them upon Reincarnation. At the reception given to the President-Founder the General Secretary was of course present, and to him said Col. Olcott, "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now". Mr. Judge presided at the monster meeting in Metropolitan Temple, on the evening of the 7th, and introduced Col. Olcott to the audience. The 8th and 9th he passed at Stockton, lecturing each evening, and holding both Branch and private meetings. The press reports in Stockton were exceptionally able. On the 10th he departed for Los Angeles, and arrived on the 11th, being received at the station by a delegation from the local Branches. So much interest was manifested and so much work needed attention that he remained in Los Angeles and the neighbourhood nearly a week. On the 12th he lectured at Ventura to 200 in Union Hall; attended a reception on the 13th at Miss Off's, and lectured at Campbell's Hall in East Los Angeles, twenty-five persons standing, about 200 in all; on the 14th held a private meeting and gave lecture, and lectured at Pasadena in the evening; on the 15th he addressed the Ladies' Club, about 200 of the most important Los Angeles women being present. On the 17th he went to Santa Ana for an address, and on the 18th to San Diego for lectures, Branch and private meetings. Here he remained until the 21st, then departing to San Bernardino for an address in the evening. Returning to San Francisco, he gave his final lecture in San Francisco, October 26th, upon "The Inner Constitution of Man". He left for Sacramento on the following day, intending a lecture and private meeting there, and then proceeded to Salt Lake City.

Chicago.—The two Chicago T.S. Branches (Ramayana T.S. and Chicago T.S.) have formed a joint committee for Theosophical work, to be known as the "Central States Committee for Theosophical work", and desire to ask all the T.S. Branches of the north-west, middle, and south-west to co-operate in its objects. These are as follows, in part:—

- 1.—To keep open a General Headquarters in Chicago.
- 2.—To maintain a library in said Headquarters.
- 3.—To stimulate activity in Theosophic circles, to the end that the principles of the Society and Theosophy may be more widely spread.
- 4.—To start such co-operative work from time to time, as shall aid those objects, and generally to do all that can be done, by united effort, to increase interest and inquiry into Theosophy, as well as to stimulate Branch work, and form new Branches. The Chicago Branches above-named have opened a Headquarters at Room 30, Athenæum Building, 26, Van Buren Street, Chicago, which is centrally located. For the present, the Chicago T.S. has its library there, and someone is in attendance each day from 2 to 5 o'clock p.m.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST, for November, opens with a paper, entitled "My Hypnotic Research in France," by Colonel Olcott, in which, after a general introduction and a review of the present position held by hypnotic research in the scientific world, he details the experiments he witnessed at the Hospital of *La Salpêtrière* at Paris, reserving the experiments observed at Nancy for a following number. By visiting these two opposing schools, whose leading lights are Drs. Charcot and Bernheim, the Colonel is able to contrast the physiological and psychological theories advanced respectively by them. The article cannot fail to be interesting to a wide circle of readers, both theosophical and non-theosophical. Dr. Buck follows with a paper on "Modern Science", and answers the question, "is it the borderland of Theosophy", in the affirmative, making a very strong point against Modern Civilization in dwelling on the appalling number of the insane with which our lunatic asylums are crowded. The next paper, "In Memoriam", voices the sad news that P. Iyalu Naidu Garu, President of the Hyderabad Branch, and one of the oldest and most enthusiastic members of the T. S. in India, is no longer with us. He was a most devoted admirer of H.P.B. and an unwearied student of her work, and his reputation for veracity and honesty of purpose was spread far and wide. It is strange that two such men as Kally Krishna Mitter and P. Iyalu Naidu Garu should have left us almost at the same time and so soon after the teacher they loved so well. We can ill spare such men at any time, far less when there is so much to do. Later on in this number some notes, entitled "Mahatma Help", from the note-book of our late brother, are published and are well worth perusal by experienced Theosophists. The "Hansa-Upanishad of Sukla-Yajur-Veda", the contribution of the indefatigable members of the Kumbakonam T.S., gives a category of sounds heard by the Yogi, that will be interesting to students of the *Voice of the Silence*.

"It (Nada) is (heard as) of ten kinds. The first is chini (the sound of that word); the second is chini chini; the third is the sound of a bell; the fourth is that of conch; the fifth is that of thanthri (the sound of a musical instrument); the sixth is the sound of thala (cymbals); the seventh is that of flute; the eighth is

that of beri (drum); the ninth is that of mridanga (double drum); and the tenth is that of clouds (*viz.*, thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru)." Those who wish to hear about the Central, Polar, Equatorial and Visible Suns should read Dr. Henry Pratt's continuation of his essay on "Elohistic Mysteries"; his present contribution deals with the "Mystery of Manifestation". C. R. Srinivasayangar presents us with a quaint legend concerning one of the 18 Siddhas or Adepts of the Tamil country. Miss Kislingbury follows with the first part of a paper on "Modes of Meditation" used by members of the Society of Jesus, which are described as of three kinds: Vocal, Mental, and Contemplative. The translation of the Sāṅkhya treatise, entitled "Sāṅkhya-Tattva-Kaumadi of Vachaspati Misra", is continued, and is followed by a long article on the "Shrādā Ceremony of the Hindus", which will be especially interesting to Spiritualists. K. Naranaswami Iyer and R. Sundareswara Sastri, B.A., better known as the "Two members of the Kumbakonam T.S.", probably owing to the late controversy on "Is retrogression possible", present us with a translation of "The Episode of Jadabharata", or Idiomatic Bharata, from the *Mahā Bhāgavata Purāna*, the incident round which the late argument especially centred. Of course only students of mystical mythology will appreciate it.

THE PATH, for November, is introduced to the reader by a paper by "Pilgrim", called "The Ideal and the Practical". He starts by denying that "the self-dubbed practical people of to-day are the fittest judges of the practicability of any ideal theory", and then proceeds with his subject, making use of some very valuable quotations. "A Vision" follows, in which the three highest Principles are identified with the Absolute, so that it is a relief to turn to the next paper by Dr. Keightley, in which some of the fundamental concepts of the *Secret Doctrine* are treated of under the title "The Natural Law of Altruism". This is followed by a study from the same inexhaustible treasure-house of instruction, entitled "The Synthesis of Occult Science", by "Demophilus", which is to be continued. It deals with evolution, life, atoms, molecules, etc. The Rev. W.

E. Copeland, F.T.S., next contributes a capital article on what he calls "The Forgotten Article" of the Apostles' Creed. "All men are God", he writes, "unless they have altogether driven away the God part, have divorced the Higher and Lower Selves, and, like the Jews in the time of Jesus, have the Devil for father. The all-important doctrine of Theosophy, as it seems to me, which overtops all others, or rather, on which all others are founded, is 'Man God'. All men are Sons of God, for in all dwells the Light, in all is incarnate the Word; else are we not men at all, only bodies having the appearance of men, from which the Higher Self has departed." The unity of all souls with Deity is a fundamental teaching which can by no means be disregarded by any system. "Tea Table Talk" describes the wild excitement and rush of human nature at a fire, to rescue a fellow mortal, and uses this dramatic incident to moralize on why such horrid crises are necessary to awaken the feeling of kinship that is otherwise mostly dormant. Alexander Fullerton concludes the number by throwing the light of Theosophy on the problem of "Death".

THE BUDDHIST continues the "Paticca-samuppada" or the Doctrine of the Causes of Sentient Existence. From it we learn that:—

"Avidyā comprises eight things, namely, not knowing:—(1) what misery is, (2) the cause of misery, (3) the destruction of misery, (4) the way leading to the destruction of misery, (5) the condition of eternity (that is, without a beginning), (6) the state of everlastingness (that is, without an end), (7) the nature of both eternity and everlastingness, and (8) the cause of sentient existence."

The latter, the Nidānas, are given as follows, omitting repetitions:—

"Whence do decay and death, *jaramarana*, proceed, and what is their cause?"

Decay and death proceed from birth, *jāti*; birth therefore is their cause.

Birth proceeds from continued existence, *bhāva*; continued existence, therefore, is its cause.

Continued existence proceeds from attachment, *upādāna*; attachment, therefore, is its cause.

Attachment proceeds from desire, *tanha*; desire, therefore, is its cause.

Desire proceeds from sensation, *vedanā*; sensation, therefore, is its cause.

Sensation proceeds from contact, *phassa*; contact, therefore, is its cause.

Contact proceeds from the six organs of sense, *śadyatana*; the six organs of sense are, therefore, its cause.

The six organs of sense proceed from the aggregates of mind and body, *nāma, rūpa*;

the aggregates of mind and body are, therefore, their causes.

The aggregates of mind and body proceed from consciousness, *viññāna*; consciousness is, therefore, their cause.

Consciousness proceeds from mental action, *sankhāra*; mental action is, therefore, its cause.

Mental action proceeds from ignorance, *avidyā*; ignorance, therefore, is its cause."

A missionary organ having attacked the temperate criticism of the Rev. Suman-gala on Sir Monier William's scholarship, *The Buddhist* takes up the cudgels and tells us what a man must be before the natives of India and Ceylon accord him the rank of a Sanskrit or Pāli scholar. Their standard is a little too stiff for Westerners to pass.

LE LOTUS BLEU, for November, is quite an excellent number, and has for its first article a continuation of the *résumé* of the *Secret Doctrine*, which cannot fail to work towards the construction of a solid foundation for Theosophy in France. Guymiot writes on "Solidarité". The translation of H.P.B.'s article on "Cosmic Mind" is concluded, and the translation of the *Key* continued. Dr. Bonnejoy (du Vexin) writes interestingly on Vegetarianism. The editor, an enthusiast for Eastern philosophy and science, translates those strange fragments on Yoga that appeared in the last page of the Oriental Department. The questions and answers at the end of the number, the digest of the news and notices of publications, are exceedingly well managed, so that the *Lotus Bleu* will have a very bad Karma if it does not rapidly increase its circulation.

THE VAHAN deals mostly with questions on reincarnation, to which it returns answers which show that within certain broad lines students of Theosophy have a consensus of opinion. The difficulty, however, appears to be the impossibility of condensing into a short space, sometimes only a few lines, an answer that would require an enormous volume to do it justice. The list of new queries to be tackled holds forth promises of interesting numbers in the future, and generally the sectional magazine continues to prove its utility in many ways.

THE THEOSOPHICAL FORUM, No. 28, again deals with the oft-recurring question: "If every man must work out his own salvation through Karmic law, is not all charity, public and private, as well as all punishment, public and private, alike an interference with the decrees of Karma?" With regard to the first clause,

the whole teaching of the *Bhagavad Giti* and the *Voice of the Silence* is an emphatic answer, and the verse in the latter, "Inaction in a deed of mercy becomes an action in a deadly sin", is conclusive on the point. The second clause is more difficult to elucidate, but the *Forum* acquits itself very creditably and gives a sensible answer. The questions dealing with mediumship and insanity are also well answered. The proof of No. 29, which we have just received, contains a slashing answer to Moncure D. Conway's article on Theosophy in the *Arena*, in which the Editor makes common property of Mr. Conway's inability to realise the awful fact that H.P.B. should presume to laugh at so great a man as himself.

THE PRASNOTTARA, No. 9, contains a quaint Indian proverb which one of the contributors uses in answering a question on Devachan. It runs: "The strong only perspire while the weak have to sleep". The number contains interesting answers on the necessity of celibacy in Yoga training, and on the *raison d'être* of the Egyptian custom of embalming the dead. It is suggested that the process was originally resorted to in the case of Adepts in order to preserve the link of physical memory and knowledge acquired during the life-time of the defunct personality. In No. 10 a very interesting allegorical legend is given, explanatory of the "Eye of Shiva" or the "Third Eye". We cannot refrain from quoting, italicizing the key-words.

Once upon a time there lived three *Rakshasas* who were doing the greatest mischief to all the worlds and people, by crushing them with the weight of the flying or aerial forts and empires over which they reigned. The whole world not being able to bear these sufferings, applied to the god *Shiva* for help, and he promised to blot these *Rakshasas* out of existence. Accordingly he prepared himself for the forthcoming battle by causing the *earth* as his *car*, the *sun* and the *moon* as his *two wheels* of the car, and *Vishnu* as his *bow*, to be prepared, and with these preparations he started for the battlefield. *Shiva* found it impossible to vanquish the three foes, and when he consulted with the minor gods as to why even his prowess failed, they all told him that he (*Shiva*) had forgotten to perform the preliminary *pūjā* to *Ganapati*, and hence his inability. On hearing this sage counsel, *Shiva* performed the *pūjā* and started a second time for battle, and in this attempt the three *Rakshasas* were burnt to ashes, at a single glance of *Shiva's* "third eye"; and thus ends the story.

Shiva represents spirit, and the earth-car is the human body; the two wheels—the sun and the moon—are *Pingala* and *Ida*; and the bow, *Vishnu*, is an aspect of the

Logos, which has its seat in *Sushumna*. All the Occult books speak of the right eye as the "son", and the left eye as the "moon"; the one as *Purusha* and the other as *Prakriti*; the one as positive and the other as negative. The *Nadis*, *Pingala* and *Ida*, terminate in the right and left eyes respectively, and the "third eye" is situated in the middle of the two eyes, but a little above [*i.e.*, *glans fovealis*], and this eye, "Rudra's eye", is the psychic eye wherein *Sushumna* terminates; but it is latent and blind in all average humanity, and opens its sight powers only in such people as "Shiva", who represents a fully developed *Yogi*.

The three *Rakshasas* with their flying cities and forts represent the three bodies and corresponding *Avasthās*, and the mischief they do signifies the woes and ills to which humanity is subject, owing to the spirit being enclosed in the three *Upādhis* or bodies, which, even when burnt to ashes, sprouts again in other places, when the soul wakes into the objective world from its subjective *Devachanic* state, thence its flying nature; while the burning by "Shiva's third eye" clearly indicates that it (the third eye) is the seat of complete *Jñānam* [knowledge] and of the highest spiritual intuition and perception.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 13, contains a careful paper on "The Septenary Nature of Consciousness" by Mrs. Cleather. It is chiefly a study from the *Secret Doctrine* and shows that the writer has been a diligent student. There is an interesting table illustrative of *Mendelejeff's* Periodic Law, which is on a septenary scale, exemplifying the fact that the properties of the elements of science bear a definite relation to their atomic weights. Mrs. Cleather sums up the results of her enquiry in the words of *Paracelsus*: "There is nothing in the macrocosm of nature that is not contained in man, because man and nature are essentially *one*; and a man who is conscious of being one with nature will know everything, if he knows only—*himself*".

PAUSES for November continues its useful programme, reprinting short interesting articles from various theosophical and mystic publications. What is to be especially noted is that the articles chosen are from the pens of Western writers, most of them being of a distinctly practical character.

THE PACIFIC THEOSOPHIST is a new Theosophical Monthly, started by our energetic members on the Pacific Coast, U.S.A. It is entirely impersonal, none of the articles being signed, in accordance with its programme "to endeavour to present in each number as

