

# LUCIFER.

VOL. X., NO. 55.

March 15th, 1892.

## CONTENTS:

	PAGE.
1. ON THE WATCH-TOWER .....	1
2. THE ENSOULED VIOLIN. BY H. P. B. ....	9
3. ON THE FUTURE: A FEW REFLECTIONS. BY W. Q. JUDGE, F.T.S. ....	20
4. THE WORLD-SOUL. BY G. R. S. MEAD, F.T.S. ....	24
5. THE ETERNAL CELL. BY HERBERT CORVN, F.T.S., M.R.C.S., ETC. ....	35
6. RE-BIRTH. A PROOF BY LAW. BY THOMAS WILLIAMS, F.T.S. ....	42
7. VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA. TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. ....	47
8. REINCARNATION (continued). BY ANNIE BESANT .....	55
9. THE SONG OF THE STARS. BY CHARLES LELAND .....	62
10. AN OUTLINE OF THE "SECRET DOCTRINE" (continued). BY C. J. ....	63
11. THEOSOPHY AND PSYCHICAL RESEARCH (concluded). BY W. KINGSLAND, F.T.S. ....	66
12. REVIEWS .....	74
13. THEOSOPHICAL ACTIVITIES .....	78
14. THEOSOPHICAL AND MYSTIC PUBLICATIONS .....	84
15. OUR BUDGET .....	88
<hr/>	
1. ON THE WATCH-TOWER .....	89
2. THE ENSOULED VIOLIN (concluded). BY H. P. B. ....	97
3. VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA (continued). TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. ....	108
4. THE WORLD-SOUL (continued). BY G. R. S. MEAD, F.T.S. ....	118
5. UNIVERSAL BROTHERHOOD. BY WILLIAM MAIN, F.T.S. ....	127
6. THE KURUS. BY C. CARTER BLAKE, F.T.S. ....	134
7. THE PHILOSOPHY OF PERFECT EXPRESSION. BY MARIE, COUNTESS OF CAITHNESS AND DUCHESSÉ DE POMAR .....	135
8. JÑĀNA SANKĀLINĪ TANTRAM. BY RAI B. K. LAHERI .....	140
9. REINCARNATION (continued). BY ANNIE BESANT, F.T.S. ....	148
10. THE USES OF MAGIC. BY G. E. WRIGHT, F.T.S. ....	154
11. REVIEWS .....	162
12. THEOSOPHICAL ACTIVITIES .....	164
13. THEOSOPHICAL AND MYSTIC PUBLICATIONS .....	172
14. OUR BUDGET .....	176
<hr/>	
1. ON THE WATCH-TOWER .....	177
2. THE KABALAH AND THE KABALISTS. BY H. P. B. ....	185
3. MESMERISM. BY W. Q. JUDGE, F.T.S. ....	197
4. THE WORLD-SOUL (concluded). BY G. R. S. MEAD, F.T.S. ....	205
5. VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA (continued). TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. ....	216
6. AN OUTLINE OF THE SECRET DOCTRINE (continued). BY C. J. ....	225
7. THE INSTABILITY OF DOCTRINAL TEACHING. BY HENRY PRATT, M.D. ....	229
8. THE PHILOSOPHY OF PERFECT EXPRESSION (continued). BY MARIE, COUNTESS OF CAITHNESS AND DUCHESSÉ DE POMAR .....	234
9. REINCARNATION (continued). BY ANNIE BESANT, F.T.S. ....	239
10. SOME THOUGHTS ON BROTHERHOOD. BY KALI PRASANNA MUKHERJI, F.T.S. ....	245
11. COMTE DE ST. GERMAIN. BY S. B. SEXTON, F.T.S. ....	246
12. REVIEWS .....	247
13. THEOSOPHICAL ACTIVITIES .....	250
14. THEOSOPHICAL AND MYSTIC PUBLICATIONS .....	257
15. OUR BUDGET .....	263

1.	ON THE WATCH-TOWER .. .. .	265
2.	THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY. BY H. P. B. ..	273
3.	ZODIACAL SYMBOLY. BY W. R. OLD, F.T.S. .. .. .	283
4.	REINCARNATION ( <i>concluded</i> ). BY ANNIE BESANT, F.T.S. .. .. .	293
5.	VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA ( <i>continued</i> ). TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. .. .. .	308
6.	SIMON MAGUS. BY G. R. S. MEAD, F.T.S. .. .. .	315
7.	THE SHEATHS OF THE SOUL. BY WILLIAM Q. JUDGE, F.T.S. .. .. .	323
8.	THE PASSING AWAY OF FRANCISCO MONTOLIU .. .. .	327
9.	REVIEWS .. .. .	330
10.	THEOSOPHICAL ACTIVITIES .. .. .	333
11.	OUR BUDGET .. .. .	347
12.	THEOSOPHICAL AND MYSTIC PUBLICATIONS .. .. .	348
<hr/>		
1.	ON THE WATCH-TOWER .. .. .	353
2.	OLD PHILOSOPHERS AND MODERN CRITICS. BY H. P. B. .. .. .	361
3.	SELF-EVIDENT TRUTHS AND LOGICAL DEDUCTIONS. BY F. HARTMANN, M.D., F.T.S.	373
4.	"THE WORD." BY H. A. V. .. .. .	378
5.	SIMON MAGUS ( <i>continued</i> ). BY G. R. S. MEAD, F.T.S. .. .. .	382
6.	VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA ( <i>continued</i> ). TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. .. .. .	394
7.	A ZUÑI FOLK-TALE OF THE UNDERWORLD. BY FRANK HAMILTON CUSHING ..	401
8.	A ROUGH OUTLINE OF THEOSOPHY. BY ANNIE BESANT, F.T.S. .. .. .	409
9.	ISLAM AND THEOSOPHY. BY ALEXANDER RUSSELL WEBB, F.T.S. .. .. .	421
10.	REVIEWS .. .. .	426
11.	THEOSOPHICAL ACTIVITIES .. .. .	427
12.	THEOSOPHICAL AND MYSTIC PUBLICATIONS .. .. .	435
13.	OUR BUDGET .. .. .	440
<hr/>		
1.	ON THE WATCH-TOWER .. .. .	441
2.	OLD PHILOSOPHERS AND MODERN CRITICS ( <i>concluded</i> ). BY H. P. B. .. .. .	449
3.	THE SOUL. BY DR. ALEXANDER WILDER .. .. .	459
4.	SIMON MAGUS ( <i>continued</i> ). BY G. R. S. MEAD, F.T.S. .. .. .	473
5.	VASUDEVAMANANA; OR, THE MEDITATION OF VASUDEVA ( <i>continued</i> ). TRANSLATED BY TWO MEMBERS OF THE KUMBakonam T.S. .. .. .	479
6.	THE PSYCHOLOGY OF THE ASTRAL BODY. BY THOS. WILLIAMS, F.T.S. .. .. .	488
7.	THE ADAPTABILITY OF EASTERN YOGA TO WESTERN LIFE. BY "S." .. .. .	495
8.	THE RATIONALE OF MESMERISM AND THE HIGHER SELF. BY PATIENCE SINNETT ..	499
9.	THE BAMIAN STATUES .. .. .	504
10.	CONVENTION OF THE EUROPEAN SECTION .. .. .	509
11.	THEOSOPHICAL ACTIVITIES .. .. .	516
12.	THEOSOPHICAL AND MYSTIC PUBLICATIONS .. .. .	524
13.	OUR BUDGET .. .. .	528

# LUCIFER.

VOL. X.

LONDON, MARCH 15TH, 1892.

No. 55.

---

*The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.*

---

## On the Watch-Tower.

WITH this new volume of *Lucifer*, I begin a new plan for the opening pages of each number. Instead of writing an Editorial on one subject, I propose to write a series of Editorial Notes, dealing with matters of interest to Theosophists that may have arisen during the month, sometimes answering questions, sometimes repelling attacks, sometimes suggesting schemes for forwarding our work; in fact, taking up anything and everything that may be of use and of interest. Perhaps the readers of *Lucifer* will occasionally help in the building by bringing me straw for the making of the bricks.

\* \* \*

The matter of chief interest to Theosophists just now is the resignation of the Presidency of the Theosophical Society by Colonel H. S. Olcott, the President-Founder. So long ago as the Convention of 1886, the first warning note of resignation was sounded; after alluding to the ten years during which he had then held the office of President, Colonel Olcott said:

A much abler and greater man than I is needed for the place. All I can say, in excuse, is that I have done my best under the circumstances, and with a single eye to the success of our cause. If you will allow me, I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade, and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously. The Society has made a name and a home for itself; has overcome those most serious difficulties that attend the beginnings of all great movements—poverty, inexperience in its conductors, interested misrepresentation by its opponents, unfaithfulness and apathy in its mem-

bers. It is a living fact with a distinct career before it. It now has a host of ardent sympathizers and friends ready to help and strengthen it if properly appealed to. It has founded one hundred and seventeen branches in Asia, Europe, America, and Australasia, among whose members are many learned, influential, and wealthy men. It has done a wonderful work in India, and stands acknowledged as a reviver and patron of Sanskrit learning and Aryan morals. Its members have published and are now preparing many most useful books, tracts and journals in various languages and in different countries. Leaders of modern thought like Eduard von Hartmann have discussed the ancient philosophies it has been disseminating. Some of the most important reviews of the day are making room for serious essays upon our work and our themes. . . . I hope therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade.

This desire to yield the Presidency, and to pass into a more retired life, seems to have grown with passing years. Last autumn, it came strongly to the front, and it was only under the greatest pressure, strengthened by the resolute insistency of H. P. Blavatsky, that Colonel Olcott consented to substitute a year's furlough for his proffered resignation. The year which was intended for rest was filled with continuous work, and though the President's general health was better, his enemy, rheumatism, could not be dislodged, so that, when he returned to Adyar, he was simply crippled with pain in the knees and feet. He finally decided to carry out the long delayed resolution to resign, and to give himself to literary work.

\* \* \*

On February 21st the President took the first official step, by sending the following to the Vice-President, William Q. Judge:

TO THE VICE-PRESIDENT OF THE T. S.

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish expressed by me in the Convention of 1886 and reiterated in that of 1890, and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now; in fact, I am at this moment under medical treatment, and have had to cancel engagements for a projected tour to Akyab, Bengal and elsewhere. I, therefore, resume my liberty of action, to devote myself to certain

literary work, for the benefit of the movement, long since planned and which none can do save myself.

In the ordinary course of nature the young replace the old, and I consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life and, so long as I live, shall have the benefit of my counsel when asked.

In parting with my colleagues, I beg them to regard me, not as a person worthy of honour, but only as a sinful man, erring often but always striving to work his way upward and to help his fellow-men.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it. I shall be ready to withdraw by the 1st May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours ever,

H. S. OLCOTT, *P. T. S.*

A copy of this letter was kindly forwarded to me by the President, and when letters by a later mail told me that the statement was being printed in India, the General Secretary of the European Section, G. R. S. Mead, forwarded copies to the Lodges, and I communicated it formally to the Press. The *Daily Chronicle* printed with it a sympathetic article on the retiring President, and both the metropolitan and provincial press have had paragraphs friendly in substance and in tone, speaking of the literary work that Colonel Olcott hopes to accomplish for the T. S. and the world, and alluding to his past in generous and appreciative terms.

\* \* \*

The reasons for the completion of the long-meditated step are set forth in the following letter:

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ADYAR, 1st February, 1892.

MY DEAR COLLEAGUES,

In presenting you with the text of the subjoined official document, I bespeak your attention to the following remarks, which are intended to remove from your minds all misconceptions as to its cause.

Those of you who were present here at our last December Con-

vention, will have noticed how lame I was and how much of my time I was forced to spend in my own room. I then hoped that this was merely a slight rheumatic attack due to a chill, but since we parted my health has not really improved and my constitution seems to have been more affected than I thought, by my long years of work in the Tropics.

The past year, which I intended to have been a complete holiday and rest, has been one of even greater labour than usual, and it is evident that, so long as I remain President of the T. S. even in name, no real rest or retirement is possible to one of my temperament.

Hence it comes that, reviewing the whole situation of the Society in relation to the duties I have still to perform and to my own state of health, from the quiet of the sick-room, it has forced itself upon me that I must carry out the intention repeatedly expressed and retire formally from office.

It may seem strange that I should announce this decision so soon after the Convention; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, and any measures which my retirement renders necessary may be fully discussed at their Sessions.

Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis.

In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our movement. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking people to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her.

In America, under Mr. Judge's firm and able management, the Society has spread over the length and breadth of the land and the organization there is growing more powerful and stable every day.

Thus the three Sections of the Society are in thoroughly good hands, and my personal direction is no longer indispensable.

If the status of the Society had not radically altered for the better, if it did not stand, like a castle on a cliff against which waves beat themselves vainly into foam, it might be demanded that I should remain: now, I feel I have a full right to my freedom and I take it.

The subjoined letter of resignation is already on its way to the Vice-President as provided in Article IV. of the Constitution of 1890. To facilitate the necessary arrangements, the transfer of property, etc., I shall hold office until the first of May next, when I shall leave Headquarters and take up my residence in my little cottage at Ootacamund, supporting myself by my pen, and by part of the earnings of the *Theosophist*. There I intend to complete the unfinished but very necessary portion of my work, namely, the compiling of the Society's history and the writing of certain books on religion and the occult and psychological sciences.

I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers—the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his Staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of our Society.

Need I say more? have I not fully earned rest from active work in the field, and a time of quiet in which to carry out the unfinished work above alluded to?

In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings.

I am,

Yours fraternally,

H. S. OLCOTT, *P. T. S.*

\* \* \*

Readers of *Lucifer*, and Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the MASTERS as the first President of Their Society, and who for nearly sixteen and a half years has borne the brunt of the battle and has loyally served the movement. They will rejoice to know that his counsel will be at the service of the younger men on whose shoulders will now fall the burden of the highest offices in the Society; and that his pen will trace for the movement records of deepest interest that none other can supply. In India, most especially, will his loss be felt, but the wise prevision of H. P. B. sent

thither her friend and pupil, Bertram Keightley, who appears to have much endeared himself to the Hindûs, and who is singularly well fitted to take the lead in the Indian Section. May he be supported by a band of earnest and zealous workers, who will remember what Aryavarta was, and seek to arouse her people and inspire them with the hope of what Aryavarta may once again become.



The attention of students of Occultism has often been called to the relation between Colour and Sound vibrations. An interesting illustration of this has been recently given in the invention of a Colour Chart, in which the shades of colour answer to musical notes. The colour Red answers to C, "because C has the longest wave length of sound vibration and red the longest wave length of colour vibration"; yellow is placed as E, blue as G, the three primary colours thus making the common chord. The other notes are represented by mixtures of colours; "thus D occupying the mean or middle position between C (red) and E (yellow), the relative colour to this note" is composed of equal parts of red and yellow, orange being thus obtained. The colour of A, as "being four points above G (blue) and eight points below C (red)" is obtained by mixing eight parts of blue with four parts of red, and so on. The primaries are combined "in inverse ratio, according to the number of vibrations possessed by the respective notes they represent." When the colours are manipulated according to this rule, the seven notes of the natural scale from the C to B are found to be represented by the seven prismatic colours in the order of the spectrum—a result which will have nothing surprising in it to the student. The *Chemical Trade Journal* is responsible for the statement of facts.



One of the difficulties in the way of Theosophical propaganda is the persistent and malignant fashion in which the traducers of H. P. Blavatsky spirt their venom on her ashes. Not content with hounding her while she was here, they continue the pursuit since Death hath made dumb her lips. Many of these men and women have influence in press circles, and can thus gain publicity for their slanders while excluding replies. Some editors are above this kind of illegitimate warfare—*ça va sans dire*. But others readily serve as channels for abuse, but refuse all vindication. So far as in them lies they mislead the public, publishing malicious misrepresentations as though they were proven facts, and refusing all contradiction. Such an instance has occurred during the last month, and may serve as an



illustration of the obstacles we have to overcome in placing facts before the public eye. Mr. Frank Podmore, Hon. Sec. of the Psychical Research Society—who seems to take a peculiar pleasure in repeating oft-disproved accusations against H. P. Blavatsky, and in avoiding any answer to the accusations made against Mr. Hodgson's *bona fides*—obtained the insertion in the February number of *Good Words* of one of his various *réchauffés* of the P. R. S.'s report. I wrote to Dr. Donald Macleod, editor of *Good Words*, asking to be allowed to answer Mr. Podmore's article, and, not receiving any reply, when a week had elapsed, I sent the following letter to the press:

SIR,

PRESS HONOUR.

Among the most widely-recognized rules of the code of honour of the Press is the duty of admitting an answer to an attack on an individual. However insignificant the person, if statements impugning his honesty as an individual are inserted in a paper, the editor of that paper will always insert a reply. This rule is even more binding if the attack be on one over whom the grave has closed. In a late number of *Good Words*, Dr. Donald Macleod inserted an article from Mr. Frank Podmore, reprinting some of the statements of the Psychical Research Society, charging Madame Blavatsky with fraud. I wrote to Dr. Macleod, asking to be allowed to send a reply. Dr. Macleod did not even show me the courtesy of answering my letter. Mr. J. C. Staples was a little more fortunate, and his request drew the following reply:—

"1, Woodlands Terrace, Glasgow, Feb. 11, 1892.—Dear Sir,—The article on Madame Blavatsky is not one which I think admits of discussion, as it is a record of the doings of the Psychical Society. Besides, we do not open our columns usually to controversy with its various replies.—Yours truly, Donald Macleod."

Mr. Staples replied:—

"Dear Sir,—It is no doubt often inconvenient to repair an injustice. I can only regret that in balancing your judgment you have been led to the conclusion that the best course to take is to avoid the inconvenience.—I am, yours truly, John C. Staples."

We thus learn that the columns of *Good Words* are open to slanderous attacks on individuals, but not to any reply. As Dr. Macleod adopts a policy so antagonistic to the commonest fair-play, I ask you, Sir, to let this protest appear in your columns. It may reach some of the readers of *Good Words*—a most inappropriate name under the circumstances—and thus inform them that there is another side to the story they have read, though the editor wishes to conceal it.

Sincerely yours,

ANNIE BESANT.

19, AVENUE ROAD, LONDON, N.W.

This letter appeared in various papers. A few hours after I had sent it, the following letter from Dr. Macleod, unfortunately delayed in transmission, reached my hands:

DEAR MADAM,

I am this morning in receipt of your favour of the 10th {current, in which you ask to be allowed to reply in our pages to Mr. Podmore's recent article.

Although ever ready to correct any mis-statement of facts, we do not usually open our pages—indeed, we never do so—to controversies with replies and counter-replies. Nor would we be disposed to issue under the form of a reply to Mr. Podmore what might prove to be simply a vindication of Theosophy in general. The admission or non-admission of the Paper you propose would therefore depend on its character.

Mr. Podmore's article is a *résumé* of the results come to by a Committee, of which he was a member, connected with the Society for Psychical Research and appointed to enquire into the value of certain phenomena.

If he has misrepresented these results, it would be only fair that we should have the misrepresentations corrected in the magazine in which they appeared, the corrections being first submitted to Mr. Podmore.

I remain, Dear Madam,

Yours faithfully,

DONALD MACLEOD.

In order to correct the statement that Dr. Macleod had treated me with discourtesy, I sent the following to the papers:

SIR,

“PRESS HONOUR.”

Will you allow me to add to my letter of the 18th, that appeared in your columns on the 19th, that on the evening of the 18th I received a note from Dr. Macleod, dated Feb. 12th, and delayed in transmission, so that he was not guilty of the discourtesy of leaving my letter unanswered. Dr. Macleod's letter, however, does not change the position, for he states that he will only admit a reply if Mr. Podmore “has misrepresented those results,” the results come to by a Committee of the Psychical Research Society. My complaint is that Mr. Podmore repeats untrue charges circulated by the P. R. S., based on purchased evidence, and supported by falsehood. Dr. Macleod gives fresh publicity to the slanders, will admit no refutation of them, but will allow me to show that Mr. Podmore has misrepresented the Society for Psychical Research! I would not trouble you with this second letter were I not bound to publish the fact that Dr. Macleod has written to me.

Sincerely,

ANNIE BESANT.

19, AVENUE ROAD, LONDON, N.W.

The letter did not, in any way, make the matter better; the evasion was clever, but—. So Dr. Macleod has the credit of giving fresh life to a cruel slander, and once more the enemies of H. P. B. will point to the report and say: “You see it is not answered. Her friends do not venture to contradict it.” I hope, however, that many will see that an effort was made to rebut the slander, and that H. P. B.'s friends are not to blame for the unfairness of an Editor. I should add that the “results” were reached by Mr. Hodgson alone, not by any Committee, and that his personal report was adopted by the Society.

## The Ensouled Violin.

### I.

IN the year 1828, an old German, a music teacher, came to Paris with his pupil and settled unostentatiously in one of the quiet faubourgs of the metropolis. The first rejoiced in the name of Samuel Klaus; the second answered to the more poetical appellation of Franz Stenio. The younger man was a violinist, gifted, as rumour went, with extraordinary, almost miraculous talent. Yet as he was poor and had not hitherto made a name for himself in Europe, he remained for several years in the capital of France—the heart and pulse of capricious continental fashion—unknown and unappreciated. Franz was a Styrian by birth, and, at the time of the event to be presently described, he was a young man considerably under thirty. A philosopher and a dreamer by nature, imbued with all the mystic oddities of true genius, he reminded one of some of the heroes in Hoffmann's *Contes Fantastiques*. His earlier existence had been a very unusual, in fact, quite an eccentric one, and its history must be briefly told—for the better understanding of the present story.

Born of very pious country people, in a quiet burg among the Styrian Alps; nursed "by the native gnomes who watched over his cradle"; growing up in the weird atmosphere of the ghouls and vampires who play such a prominent part in the household of every Styrian and Slavonian in Southern Austria; educated later, as a student, in the shadow of the old Rhenish castles of Germany; Franz from his childhood had passed through every emotional stage on the plane of the so-called "supernatural." He had also studied at one time the "occult arts" with an enthusiastic disciple of Paracelsus and Kunrath; alchemy had few theoretical secrets for him; and he had dabbled in "ceremonial magic" and "sorcery" with some Hungarian Tziganes. Yet he loved above all else music, and above music—his violin.

At the age of twenty-two he suddenly gave up his practical studies in the occult, and from that day, though as devoted as ever in thought to the beautiful Grecian Gods, he surrendered himself entirely to his art. Of his classic studies he had retained only that which related to the muses—Euterpe especially, at whose altar he worshipped—and Orpheus whose magic lyre he tried to emulate with his violin. Except his dreamy belief in the nymphs and the sirens, on account probably of the double relationship of the latter to the muses through Calliope and Orpheus, he was interested but little in the matters of this sublunary

world. All his aspirations mounted, like incense, with the wave of the heavenly harmony that he drew from his instrument, to a higher and a nobler sphere. He dreamed awake, and lived a real though an enchanted life only during those hours when his magic bow carried him along the wave of sound to the Pagan Olympus, to the feet of Euterpe. A strange child he had ever been in his own home, where tales of magic and witchcraft grow out of every inch of the soil; a still stranger boy he had become, until finally he had blossomed into manhood, without one single characteristic of youth. Never had a fair face attracted his attention; not for one moment had his thoughts turned from his solitary studies to a life beyond that of a mystic Bohemian. Content with his own company, he had thus passed the best years of his youth and manhood with his violin for his chief idol, and with the Gods and Goddesses of old Greece for his audience, in perfect ignorance of practical life. His whole existence had been one long day of dreams, of melody and sunlight, and he had never felt any other aspirations.

How useless, but oh, how glorious those dreams! how vivid! and why should he desire any better fate? Was he not all that he wanted to be, transformed in a second of thought into one or another hero; from Orpheus, who held all nature breathless, to the urchin who piped away under the plane tree to the naiads of Callirrhoë's crystal fountain? Did not the swift-footed nymphs frolic at his beck and call to the sound of the magic flute of the Arcadian shepherd—who was himself? Behold, the Goddess of Love and Beauty herself descending from on high, attracted by the sweet-voiced notes of his violin! . . . Yet there came a time when he preferred Syrinx to Aphrodite—not as the fair nymph pursued by Pan, but after her transformation by the merciful Gods into the reed out of which the frustrated God of the Shepherds had made his magic pipe. For also, with time, ambition grows and is rarely satisfied. When he tried to emulate on his violin the enchanting sounds that resounded in his mind, the whole of Parnassus kept silent under the spell, or joined in heavenly chorus; but the audience he finally craved was composed of more than the Gods sung by Hesiod, verily of the most appreciative *mélomanes* of European capitals. He felt jealous of the magic pipe, and would fain have had it at his command.

“Oh! that I could allure a nymph into my beloved violin!”—he often cried, after awakening from one of his day-dreams. “Oh, that I could only span in spirit-flight the abyss of Time! Oh, that I could find myself for one short day a partaker of the secret arts of the Gods, a God myself, in the sight and hearing of enraptured humanity; and, having learned the mystery of the lyre of Orpheus, or secured within my violin a siren, thereby benefit mortals to my own glory!”

Thus, having for long years dreamed in the company of the Gods of his fancy, he now took to dreaming of the transitory glories of fame

upon this earth. But at this time he was suddenly called home by his widowed mother from one of the German universities where he had lived for the last year or two. This was an event which brought his plans to an end, at least so far as the immediate future was concerned, for he had hitherto drawn upon her alone for his meagre pittance, and his means were not sufficient for an independent life outside his native place.

His return had a very unexpected result. His mother, whose only love he was on earth, died soon after she had welcomed her Benjamin back; and the good wives of the burg exercised their swift tongues for many a month after as to the real causes of that death.

Frau Stenio, before Franz's return, was a healthy, buxom, middle-aged body, strong and hearty. She was a pious and a God-fearing soul too, who had never failed in saying her prayers, nor had missed an early mass for years during his absence. On the first Sunday after her son had settled at home—a day that she had been longing for and had anticipated for months in joyous visions, in which she saw him kneeling by her side in the little church on the hill—she called him from the foot of the stairs. The hour had come when her pious dream was to be realized, and she was waiting for him, carefully wiping the dust from the prayer-book he had used in his boyhood. But instead of Franz, it was his violin that responded to her call, mixing its sonorous voice with the rather cracked tones of the peal of the merry Sunday bells. The fond mother was somewhat shocked at hearing the prayer-inspiring sounds drowned by the weird, fantastic notes of the "Dance of the Witches"; they seemed to her so unearthly and mocking. But she almost fainted upon hearing the definite refusal of her well-beloved son to go to church. He never went to church, he coolly remarked. It was loss of time; besides which, the loud peals of the old church organ jarred on his nerves. Nothing should induce him to submit to the torture of listening to that cracked organ. He was firm, and nothing could move him. To her supplications and remonstrances he put an end by offering to play for her a "Hymn to the Sun" he had just composed.

From that memorable Sunday morning, Frau Stenio lost her usual serenity of mind. She hastened to lay her sorrows and seek for consolation at the foot of the confessional; but that which she heard in response from the stern priest filled her gentle and unsophisticated soul with dismay and almost with despair. A feeling of fear, a sense of profound terror, which soon became a chronic state with her, pursued her from that moment; her nights became disturbed and sleepless, her days passed in prayer and lamentations. In her maternal anxiety for the salvation of her beloved son's soul, and for his *post mortem* welfare, she made a series of rash vows. Finding that neither the Latin petition to the Mother of God written for her by her spiritual adviser,

nor yet the humble supplications in German, addressed by herself to every saint she had reason to believe was residing in Paradise, worked the desired effect, she took to pilgrimages to distant shrines. During one of these journeys to a holy chapel situated high up in the mountains, she caught cold, amidst the glaciers of the Tyrol, and redescended only to take to a sick bed, from which she arose no more. Frau Stenio's vow had led her, in one sense, to the desired result. The poor woman was now given an opportunity of seeking out in *propria personâ* the saints she had believed in so well, and of pleading face to face for the recreant son, who refused adherence to them and to the Church, scoffed at monk and confessional, and held the organ in such horror.

Franz sincerely lamented his mother's death. Unaware of being the indirect cause of it, he felt no remorse; but selling the modest household goods and chattels, light in purse and heart, he resolved to travel on foot for a year or two, before settling down to any definite profession.

A hazy desire to see the great cities of Europe, and to try his luck in France, lurked at the bottom of this travelling project, but his Bohemian habits of life were too strong to be abruptly abandoned. He placed his small capital with a banker for a rainy day, and started on his pedestrian journey *viâ* Germany and Austria. His violin paid for his board and lodging in the inns and farms on his way, and he passed his days in the green fields and in the solemn silent woods, face to face with Nature, dreaming all the time as usual with his eyes open. During the three months of his pleasant travels to and fro, he never descended for one moment from Parnassus; but, as an alchemist transmutes lead into gold, so he transformed everything on his way into a song of Hesiod or Anacreon. Every evening, while fiddling for his supper and bed, whether on a green lawn or in the hall of a rustic inn, his fancy changed the whole scene for him. Village swains and maidens became transfigured into Arcadian shepherds and nymphs. The sand-covered floor was now a green sward; the uncouth couples spinning round in a measured waltz with the wild grace of tamed bears became priests and priestesses of Terpsichore; the bulky, cherry-cheeked and blue-eyed daughters of rural Germany were the Hesperides circling around the trees laden with the golden apples. Nor did the melodious strains of the Arcadian demi-gods piping on their syrinxes, and audible but to his own enchanted ear, vanish with the dawn. For no sooner was the curtain of sleep raised from his eyes than he would sally forth into a new magic realm of day-dreams. On his way to some dark and solemn pine-forest, he played incessantly, to himself and to everything else. He fiddled to the green hill, and forthwith the mountain and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the

merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture. Even the long-legged stork who stood meditatively on one leg on the thatched top of the rustic mill, gravely resolving unto himself the problem of his too-long existence, sent out after him a long and strident cry, screeching, "Art thou Orpheus himself, O Stenio?" It was a period of full bliss, of a daily and almost hourly exaltation. The last words of his dying mother, whispering to him of the horrors of eternal condemnation, had left him unaffected, and the only vision her warning evoked in him was that of Pluto. By a ready association of ideas, he saw the lord of the dark nether kingdom greeting him as he had greeted the husband of Eurydice before him. Charmed with the magic sounds of his violin, the wheel of Ixion was at a standstill once more, thus affording relief to the wretched seducer of Juno, and giving the lie to those who claim eternity for the duration of the punishment of condemned sinners. He perceived Tantalus forgetting his never-ceasing thirst, and smacking his lips as he drank in the heaven-born melody; the stone of Sisyphus becoming motionless, the Furies themselves smiling on him, and the sovereign of the gloomy regions delighted, and awarding preference to his violin over the lyre of Orpheus. Taken *au sérieux*, mythology thus seems a decided antidote to fear, in the face of theological threats, especially when strengthened with an insane and passionate love of music; with Franz, Euterpe proved always victorious in every contest, aye, even with Hell itself!

But there is an end to everything, and very soon Franz had to give up uninterrupted dreaming. He had reached the university town where dwelt his old violin teacher, Samuel Klaus. When this antiquated musician found that his beloved and favourite pupil, Franz, had been left poor in purse and still poorer in earthly affections, he felt his strong attachment to the boy awaken with tenfold force. He took Franz to his heart, and forthwith adopted him as his son.

The old teacher reminded people of one of those grotesque figures which look as if they had just stepped out of some mediæval panel. And yet Klaus, with his fantastic *allures* of a night-goblin, had the most loving heart, as tender as that of a woman, and the self-sacrificing nature of an old Christian martyr. When Franz had briefly narrated to him the history of his last few years, the professor took him by the hand, and leading him into his study simply said:

"Stop with me, and put an end to your Bohemian life. Make yourself famous. I am old and childless and will be your father. Let us live together and forget all save fame."

And forthwith he offered to proceed with Franz to Paris, *viâ* several large German cities, where they would stop to give concerts.

In a few days Klaus succeeded in making Franz forget his vagrant life and its artistic independence, and reawakened in his pupil his now

dormant ambition and desire for worldly fame. Hitherto, since his mother's death, he had been content to receive applause only from the Gods and Goddesses who inhabited his vivid fancy; now he began to crave once more for the admiration of mortals. Under the clever and careful training of old Klaus his remarkable talent gained in strength and powerful charm with every day, and his reputation grew and expanded with every city and town wherein he made himself heard. His ambition was being rapidly realized; the presiding genii of various musical centres to whose patronage his talent was submitted soon proclaimed him the *one* violinist of the day, and the public declared loudly that he stood unrivalled by any one whom they had ever heard. These laudations very soon made both master and pupil completely lose their heads. But Paris was less ready with such appreciation. Paris makes reputations for itself, and will take none on faith. They had been living in it for almost three years, and were still climbing with difficulty the artist's Calvary, when an event occurred which put an end even to their most modest expectations. The first arrival of Niccolò Paganini was suddenly heralded, and threw Lutetia into a convulsion of expectation. The unparalleled artist arrived, and—all Paris fell at once at his feet.

---

## II.

Now it is a well-known fact that a superstition born in the dark days of mediæval superstition, and surviving almost to the middle of the present century, attributed all such abnormal, out-of-the-way talent as that of Paganini to "supernatural" agency. Every great and marvellous artist had been accused in his day of dealings with the devil. A few instances will suffice to refresh the reader's memory.

Tartini, the great composer and violinist of the XVIIth century, was denounced as one who got his best inspirations from the Evil One, with whom he was, it was said, in regular league. This accusation was, of course, due to the almost magical impression he produced upon his audiences. His inspired performance on the violin secured for him in his native country the title of "Master of Nations." The *Sonate du Diable*, also called "Tartini's Dream"—as every one who has heard it will be ready to testify—is the most weird melody ever heard or invented: hence, the marvellous composition has become the source of endless legends. Nor were they entirely baseless, since it was he, himself, who was shown to have originated them. Tartini confessed to having written it on awakening from a dream, in which he had heard his sonata performed by Satan, for his benefit, and in consequence of a bargain made with his infernal majesty.

Several famous singers, even, whose exceptional voices struck the hearers with superstitious admiration, have not escaped a like accusa-



tion. Pasta's splendid voice was attributed in her day to the fact that, three months before her birth, the diva's mother was carried during a trance to heaven, and there treated to a vocal concert of seraphs. Malibran was indebted for her voice to St. Cecilia, while others said she owed it to a demon who watched over her cradle and sung the baby to sleep. Finally, Paganini—the unrivalled performer, the mean Italian, who like Dryden's Jubal striking on the "chorded shell" forced the throngs that followed him to worship the divine sounds produced, and made people say that "less than a God could not dwell within the hollow of his violin"—Paganini left a legend too.

The almost supernatural art of the greatest violin-player that the world has ever known was often speculated upon, never understood. The effect produced by him on his audience was literally marvellous, overpowering. The great Rossini is said to have wept like a sentimental German maiden on hearing him play for the first time. The Princess Elisa of Lucca, a sister of the great Napoleon, in whose service Paganini was, as director of her private orchestra, for a long time was unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous school-girls. Is it to be wondered at, then, that hundreds of weird tales circulated for long years about and around the mysterious Genoese, that modern Orpheus of Europe. One of these was especially ghastly. It was rumoured, and was believed by more people than would probably like to confess it, that the strings of his violin were made of *human intestines, according to all the rules and requirements of the Black Art.*

Exaggerated as this idea may seem to some, it has nothing impossible in it; and it is more than probable that it was this legend that led to the extraordinary events which we are about to narrate. Human organs are often used by the Eastern Black Magician, so-called, and it is an averred fact that some Bengâli Tântrikas (reciters of *tantras*, or "invocations to the demon," as a reverend writer has described them) use human corpses, and certain internal and external organs pertaining to them, as powerful magical agents for bad purposes.

However this may be, now that the magnetic and mesmeric potencies of hypnotism are recognized as facts by most physicians, it may be suggested with less danger than heretofore that the extraordinary effects of Paganini's violin-playing were not, perhaps, entirely due to his talent and genius. The wonder and awe he so easily excited were as much caused by his external appearance, "which had something weird and demoniacal in it," according to certain of his biographers, as by the inexpressible charm of his execution and his remarkable mechanical skill. The latter is demonstrated by his perfect imitation of the flageolet, and his performance of long and magnificent melodies on the

G string alone. In this performance, which many an artist has tried to copy without success, he remains unrivalled to this day.

It is owing to this remarkable appearance of his—termed by his friends eccentric, and by his too nervous victims, diabolical—that he experienced great difficulties in refuting certain ugly rumours. These were credited far more easily in his day than they would be now. It was whispered throughout Italy, and even in his own native town, that Paganini had murdered his wife, and, later on, a mistress, both of whom he had loved passionately, and both of whom he had not hesitated to sacrifice to his fiendish ambition. He had made himself proficient in magic arts, it was asserted, and had succeeded thereby in imprisoning the souls of his two victims in his violin—his famous Cremona.

It is maintained by the immediate friends of Ernst T. W. Hoffmann, the celebrated author of *Die Elixire des Teufels*, *Meister Martin*, and other charming and mystical tales, that Councillor Crespel, in the *Violin of Cremona*, was taken from the legend about Paganini. It is, as all who have read it know, the history of a celebrated violin, into which the voice and the soul of a famous diva, a woman whom Crespel had loved and killed, had passed, and to which was added the voice of his beloved daughter, Antonia.

Nor was this superstition utterly ungrounded, nor was Hoffmann to be blamed for adopting it, after he had heard Paganini's playing. The extraordinary facility with which the artist drew out of his instrument, not only the most unearthly sounds, but positively human voices, justified the suspicion. Such effects might well have startled an audience and thrown terror into many a nervous heart. Add to this the impenetrable mystery connected with a certain period of Paganini's youth, and the most wild tales about him must be found in a measure justifiable, and even excusable; especially among a nation whose ancestors knew the Borgias and the Medicis of Black Art fame.

---

### III.

IN those pre-telegraphic days, newspapers were limited, and the wings of fame had a heavier flight than they have now.

Franz had hardly heard of Paganini; and when he did, he swore he would rival, if not eclipse, the Genoese magician. Yes, he would either become the most famous of all living violinists, or he would break his instrument and put an end to his life at the same time.

Old Klaus rejoiced at such a determination. He rubbed his hands in glee, and jumping about on his lame leg like a crippled satyr, he flattered and incensed his pupil, believing himself all the while to be performing a sacred duty to the holy and majestic cause of art.

Upon first setting foot in Paris, three years before, Franz had all but failed. Musical critics pronounced him a rising star, but had all

agreed that he required a few more years' practice, before he could hope to carry his audiences by storm. Therefore, after a desperate study of over two years and uninterrupted preparations, the Styrian artist had finally made himself ready for his first serious appearance in the great Opera House where a public concert before the most exacting critics of the old world was to be held; at this critical moment Paganini's arrival in the European metropolis placed an obstacle in the way of the realization of his hopes, and the old German professor wisely postponed his pupil's *début*. At first he had simply smiled at the wild enthusiasm, the laudatory hymns sung about the Genoese violinist, and the almost superstitious awe with which his name was pronounced. But very soon Paganini's name became a burning iron in the hearts of both the artists, and a threatening phantom in the mind of Klaus. A few days more, and they shuddered at the very mention of their great rival, whose success became with every night more unprecented.

The first series of concerts was over, but neither Klaus nor Franz had as yet had an opportunity of hearing him and of judging for themselves. So great and so beyond their means was the charge for admission, and so small the hope of getting a free pass from a brother artist justly regarded as the meanest of men in monetary transactions, that they had to wait for a chance, as did so many others. But the day came when neither master nor pupil could control their impatience any longer; so they pawned their watches, and with the proceeds bought two modest seats.

Who can describe the enthusiasm, the triumphs, of this famous, and at the same time fatal night! The audience was frantic; men wept and women screamed and fainted; while both Klaus and Stenio sat looking paler than two ghosts. At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm, which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Societies and the Conservatory of Paris unhitched the horses, and dragged the carriage of the grand artist home in triumph, the two Germans returned to their modest lodging, and it was a pitiful sight to see them. Mournful and desperate, they placed themselves in their usual seats at the fire-corner, and neither for a while opened his mouth.

"Samuel!" at last exclaimed Franz, pale as death itself. "Samuel —it remains for us now but to die! . . . Do you hear me? . . . We are worthless! We were two madmen to have ever hoped that any one in this world would ever rival . . . him!"

The name of Paganini stuck in his throat, as in utter despair he fell into his arm chair.

The old professor's wrinkles suddenly became purple. His little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in hoarse and broken tones:

"*Nein, nein!* Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that a simple mortal, and a Christian by baptism, can learn from another simple mortal. Am I to blame because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of Black Magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that, to secure such a power, he, too, would not scruple to sell himself, body and soul, to the Evil One.

But he said not a word, and, turning his eyes from his old master's face, he gazed dreamily at the dying embers.

The same long-forgotten incoherent dreams, which, after seeming such realities to him in his younger days, had been given up entirely, and had gradually faded from his mind, now crowded back into it with the same force and vividness as of old. The grimacing shades of Ixion, Sisyphus and Tantalus resurrected and stood before him, saying:

"What matters hell—in which thou believest not. And even if hell there be, it is the hell described by the old Greeks, not that of the modern bigots—a locality full of conscious shadows, to whom thou canst be a second Orpheus."

Franz felt that he was going mad, and, turning instinctively, he looked his old master once more right in the face. Then his bloodshot eye evaded the gaze of Klaus.

Whether Samuel understood the terrible state of mind of his pupil, or whether he wanted to draw him out, to make him speak, and thus to divert his thoughts, must remain as hypothetical to the reader as it is to the writer. Whatever may have been in his mind, the German enthusiast went on, speaking with a feigned calmness:

"Franz, my dear boy, I tell you that the art of the accursed Italian is not natural; that it is due neither to study nor to genius. It never was acquired in the usual, natural way. You need not stare at me in that wild manner, for what I say is in the mouth of millions of people. Listen to what I now tell you, and try to understand. You have heard the strange tale whispered about the famous Tartini? He died one fine Sabbath night, strangled by his familiar demon, who had taught him how to endow his violin with a human voice, by shutting up in it, by means of incantations, the soul of a young virgin. Paganini did more. In order to endow his instrument with the faculty of emitting human sounds, such as sobs, despairing cries, supplications, moans of love and fury—in short, the most heart-rending notes of the human voice—

Paganini became the murderer not only of his wife and his mistress, but also of a friend, who was more tenderly attached to him than any other being on this earth. He then made the four chords of his magic violin out of the intestines of his last victim. This is the secret of his enchanting talent, of that overpowering melody, that combination of sounds, which you will never be able to master, unless . . . . .”

The old man could not finish the sentence. He staggered back before the fiendish look of his pupil, and covered his face with his hands.

Franz was breathing heavily, and his eyes had an expression which reminded Klaus of those of a hyena. His pallor was cadaverous. For some time he could not speak, but only gasped for breath. At last he slowly muttered:

“Are you in earnest?”

“I am, as I hope to help you.”

“And . . . and do you really believe that had I only the means of obtaining human intestines for strings, I could rival Paganini?” asked Franz, after a moment’s pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered:

“Human intestines alone are not sufficient for our purpose; they must have belonged to some one who had loved us well, with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube, in which he managed to catch her last breath as she expired, pronouncing his beloved name, and he then transferred this breath to his violin. As to Paganini, I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines.

“Oh, for the power of the human voice!” Samuel went on, after a brief pause. “What can equal the eloquence, the magic spell of the human voice? Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of him . . . who must remain unnamed at night?” he added, with a sudden return to the superstitions of his youth.

Franz did not answer; but with a calmness awful to behold, he left his place, took down his violin from the wall where it was hanging, and, with one powerful grasp of the chords, he tore them out and flung them into the fire.

Samuel suppressed a cry of horror. The chords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

“By the witches of Thessaly and the dark arts of Circe!” he exclaimed, with foaming mouth and his eyes burning like coals; “by the Furies of Hell and Pluto himself, I now swear, in thy presence, O

Samuel, my master, never to touch a violin again until I can string it with four human chords. May I be accursed for ever and ever if I do!"

He felt senseless on the floor, with a deep sob, that ended like a funeral wail; old Samuel lifted him up as he would have lifted a child, and carried him to his bed. Then he sallied forth in search of a physician.

H. P. B.

(To be concluded.)

---

## On the Future: A Few Reflections.

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianism, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First*, the Imperishable Sacred Land [this is at the North Pole, *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumours of war, since it will be too near the seventh, whose mission it

must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindû cosmogony, and their folklore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindûs are also here; the ancient Parsî race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new

Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.



Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone,<sup>1</sup> is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

\* \* \* \* \*

At least such seemed the view while the clouds lifted—and then once more there was silence.

WILLIAM Q. JUDGE, F.T.S.

---

<sup>1</sup> It is an interesting fact that in India there is an important ceremony called "mounting the stone."

## The World-Soul.

*Ashcharyavat pashyati kashchidenam  
Ashcharyavad vadati tathaiva chānyah  
Ashcharyach chainamanayah shrinoti  
Shrutvāpyenam veda na chaiva kashchit.*

One sees this as a wonder.  
As a wonder, too, one speaks of it,  
As a wonder one hears of it,  
And having heard, knows it not anyone.

BHAGAVAD GĪTĀ, II. 29.

Ὡς οὖν ἐγένετο . . . πρὸς τὴν γῆν  
εἰπεῖν, ὡσπερ ἤκουσεν, ὅτι Πᾶν ὁ μέγας  
τέθνηκεν'. οὐ φθῆναι δὲ πανσάμενον αὐτὸν,  
καὶ γενέσθαι μέγαν οὐχ ἑνὸς ἀλλὰ πολλῶν  
στεναγμῶν ἅμα θαυμασμῷ μεμιγμένον.

And so, he called out to the land, as he had heard, "Pan, the Great, is dead." And hardly had he ceased, when there arose a mighty cry, not of one, but of many, mingled with wonderment.

PLUTARCH, περὶ τῶν ἐκλειπούτων χρηστρίων.

Ἴδοί, μυστήριον ὑμῖν λέγω. Behold, I tell you a mystery.

I CORINTHIANS, XV. 51.

THE task that I propose to myself is no light one; it is no less than to discuss some of the opinions of my fellow-men on Deity, and to point out, if possible, some common ground of agreement or reconciliation between the innumerable ideas put forward on this inexhaustible topic. I shall not write either as an avowed monotheist, pantheist, theist, or atheist, for I conceive that a real student of Theosophy is sufficiently imbued with the spirit of the great law of expansion and progress, not to condemn himself or herself to the narrowing limits of any of these sectarian ideas, which cannot fail to bring him in conflict with the prejudices of some section or other of his brethren.

I hope to find this common ground of agreement, for at any rate the theist, pantheist, or monotheist, in the concept of the World-Soul, *in one or other of its aspects*; although I despair of finding much sympathy from the so-called atheist, whose intellectual negation is frequently, if not invariably, stultified by his actions. For do we not find the avowed atheist searching for the reason of that which he denies to have any intelligent operation; do we not find him frequently striving for an ideal which can never be attained, if, as he supposes, the present is the outcome of the past interaction of blindly driving force and matter? Why, again, should he work for the improvement of the race if that race, as he himself, is to depart into the void together with the producer of his and its consciousness? For the body dies and the earth will also die! And if consciousness is a product of organized matter, then the disruption of that organism means inevitably the dissipation of consciousness. Why, then, this effort to benefit that which must, on his own hypothesis, tend inevitably to annihilation?

How does such an one differ from his antipodes in mental make-up, the man who arrogates to himself the name of Christian and yet stultifies the wisdom of his great Teacher by hugging himself in the *credo quia absurdum* of a "creation" *ex nihilo*.

Had not both, before posing as teachers, better learn of the wise Lucretius?

*Nil posse creari<sup>1</sup>*

*De nihilo, neque quod genitūst ad nil revocare.*

Naught can be fashioned from naught, nor what has become, be recalled to naught.

The farce, alas, has now become a tragedy, and we find the victim of orthodox ecclesiasticism in the West fighting with as much desperation for the "creations" of his own phantasy as the equally fanatical atheist and materialist—the mushroom-growth of a wink of the eye of Eternity in the age of Humanity—for his dearly cherished blind force and unintelligent matter; matter that rejoices in the sole property of "irritability"! And yet there is not one orthodox bibliolater who can point to a single sacred Scripture, the Jewish included, where any such meaning, even with the utmost violence, can be wrested from the text, as to yield the dogma of "creation out of nothing." Wise, indeed, was the Buddha in tracing the cause of human misery to ignorance. For it is from this, and this alone, that we have presumed to fashion God, and so dictate the action of God, out of our own imaginings.

And as to the blank denial of the materialist and atheist, it must not be supposed that, in speaking of the "mushroom-growth" of these two phases of denial, I intend to assert that such denial has never existed in the past. By no means; almost every age of the Kali Yuga has had its Chârvâkas, but their influence has never taken any real hold on the human heart. Negation is a mental disease that appears at a certain period of civilization, but only to disappear as rapidly as it shows itself. "The Everlasting No" satisfies the Head alone, it has no part in the great Human Heart which forces the mental negator to stultify his words by his deeds.

From this class then, this essay, perchance, will gain little intellectual sympathy, although I may venture to hope that the ideals of their fellow-men, which will be brought forward, will meet, if not with reverential consideration, at least with respect. Nor will it be any part of my task to criticize, except in the briefest manner, any of the crude expressions of man's aspiration to the Divine, but rather to put forward a number of instances of the more perfect expressions of great minds and great teachers who have in some measure sensed the actuality of that mysterious bond that makes all men one.

In order, then, to express in some way what the term World-Soul is intended to mean in these papers, it will be necessary to give a

<sup>1</sup> An old form of *er-ee* is *cer-ee*, which is kindred to the Sanskrit roots *kar* or *kri*, to make, fashion, etc.

meaning to the words "soul" and "world." By "soul" is intended the underlying something under every manifested form, that "something" which is the life, consciousness or intelligence, or whatever term is preferred, which makes it that form and no other. Nor should we exclude anything, not even that which, in these latter days, is called "in-animate," from our sympathy, for to our greater Selves naught that exists, nay, not even the grain of sand, is *in-animate*, for then it would be *soul-less*, and the Divine would have been excluded from part of Itself.

And now let us start with ourselves in our enquiry, where we find a soul encased in a body, a body made of many "lives," of infinite infinitesimal cells, each the "form" of a soul. And yet the soul of man is not *composed* of these "lives"; the consciousness of man is not simply the *product* or sum of their consciousness, nor is his intelligence a compound of their intelligence. The soul of man is *one*, a self-centred unit, indestructible, imperishable, self-motive; it dies *not* nor comes into being.

Next, let us, taking this as a starting-point, use analogy to aid us, as we pass within, into the region of ideas. For analogy is the only method we can employ, if we wish to widen our understanding; and without it, we might well doubt the possibility of knowledge. Every thing, or rather every soul, is the mirror of every other soul, just as in the Monadology of Leibnitz; and if it were not so, and that a knowledge of one soul comprises the knowledge of all other souls, and that Kosmos is contained potentially in every Atom, then were our striving towards wisdom vain and our aspiration to reality likewise vain. Taking, then, the example of the human soul, enshrined in a universe of "lives," whether we regard it as it were a Sun in the midst of its System, or as an Ocean of Light in which the "lives" are bathed, let us try to conceive that there is another and more mighty Life, a Divine Soul, of which the human souls are "lives," and which we may term the Soul of Humanity. And yet this Soul is not made up of the souls of men, but is a Unit of itself, self-motive, and itself and naught else. Further, for the human mind is so constituted that naught save Infinity can suffice it; that this Divine Soul is in its turn a Life, one of an infinite number of "Lives" of a like degree, that enshrine a Soul, transcending them as much as man transcends the "lives" of the universe of his body. And further still, that that which transcends the Divine is, in its turn, . . . But why go further? Is not the series infinite? Where can we set the term, or place a boundary, or limit infinitude? "So far shalt thou go!" and then the mind loses itself in the stupendous height of its soaring and must return to earth to rest its wings.

Thus towards infinity we soar in our ideation, conceiving every atom as the shrine of a soul; every stone, animal, man; every globe,

and system, and universe; every system of universes, and universe of systems—as the shrine of a Soul. For our universe is neither the first nor the last of its kind; their number is infinite. And when the consummation of our present universe is perfected there will be “another Word on the tongue of the Ineffable,” aye, for the Ineffable speaks infinitely, or as our Brâhman brethren say, there are “crores of crores of Brahmâs,” or universes.

Thus an infinity in one direction of thought, and equally so an infinity in the other direction. For are not the “lives” of the body, too, the souls of a universe of other invisible “lives”; and these each, in its turn, the suns of still more invisible universes, until the infinitely small blends with the infinitely great and All is One.

Perhaps you may have thought that in this concept we have nothing but an infinite series of eternally separated entities; of infinite division; of a chaos of multiplicity; of a stupendous separateness? This might be so if it stood alone; but as in all things here below, we can have no manifestation without the help of contraries, we must take its twin concept to complete it.

*In Pluribus Unum et Unum in Pluribus*; One in Many and in Many One! “The *essential* unity of all souls with the Over-Soul” is a fundamental postulate of the Wisdom of all ages. That is to say all souls are one in essence, whatever “forms” they may en-soul. But what is more; what is almost an overpowering thought, necessary though it be to universal progress; not only the human soul, but even the soul of the very grain of dust has the potentiality of expanding its consciousness into the All-consciousness. Every soul is endowed with the power of giving and receiving with respect to every other soul; of passing through every stage of consciousness; of *expanding*, just as the One, the All-Soul, so to say, *contracted* itself into manifestation, into the Many, subordinating itself to itself, that every soul might know and become every other soul, by virtue of that Compassion which is the Ocean of All-Being.

Thus, then, every soul aspires to union with its own Essence; and this constitutes the religious spirit of mankind; and also our love of wisdom and our search for certainty. This constitutes that Path to Knowledge of Divine Things, which we to-day call Theosophy, that synthesis of true religion, philosophy and science; of right aspiration, right thought and right observation, which the World is ever blindly seeking.

The World-Soul, then, for us, is the One Soul of Humanity, which will differ for each soul in proportion to the state of consciousness it has arrived at. No two souls are alike, just as no two blades of grass or grains of sand are alike, for then, as has been well said, there would be no reason why one should be in a particular place or state and not the other, and so the Intelligence of the Universe be stultified.

The term "world," in our present enquiry, therefore, will be limited to the cycle of manifestation of our particular Humanity, for this is our present World; the collective embodiment of that Divine Soul, which may consequently be referred to as the World-Soul.

This source of his being, this essence of his nature, this something that transcends himself in his highest self-consciousness, man calls by many names, of which the one which obtains most generally in the Western world, and in the English tongue, is "God." "Sacred word of mystic meaning," indeed, but only too often the symbol of the man himself in his gross material encasement. Too often, alas! it answers to the "shadow of ourselves cast on the darkness of our sins."

And here, much as I fear to hurt the feelings of any devout believer, I would protest against the tendency of nearly all unreflecting religionists to limit the illimitable, to crystallize the fountain of their being, and to materialize THAT, which it is blasphemy to name, much less to attempt to dress in the tawdry rags of our own mental equipment. There are those who will talk to you of "God" as they would of a personal acquaintance, who profess a familiarity that would outrage our feelings of decency if the object of their remarks were even a wise and holy man whom we had learned to reverence. There are others who have such limited notions of the Divine that they cling with desperation to terms that have their origin in the vilest misunderstanding, and who dub those who will not use their Shibboleths as "atheists," simply because they cannot understand that there is a reverence of the mind that transcends terms of the emotions; that there is an aspiration that transcends all endeavour to give the names of human qualities to THAT which is beyond all qualities, and to which their pious jargon is blasphemy. If such reverence is "atheism," then we had best change our terms and cease to use words that no longer possess meaning.

Let all men agree that no definition is possible, and that any enunciation of the mystery is but a temporary stepping stone to higher and still higher things, and there will no longer be seen the sad spectacle of human beings trying to pour the ocean into a waterpot.

For after all what do men fear in the desperation with which they cling to such limiting terms? To me they appear to fear that, where all is so vague and abstract, the goal they propose to themselves would, without definition, seem too far off for them to ever hope to reach it. But surely they have the infinitude within their own nature? Is there not a "Christ" potential in every man which is his true Self; and beyond, the "Fatherhood"; and beyond, the "Father of all Fatherhood"; and beyond—Infinitude? But all *within* the nature and in the essence of every man; nothing is without, nothing which is not of the same essence; all is THAT . . . ! Is it so strange to "go home"?

Is it an abstract void, a negation, to know the Self's true Being? Or, on the other hand, is this a mere exaggeration of the personal man? Is this dictated by self-pride and self-conceit? If such reverent aspiration is thus condemned by any, they will first have to show that the great World-Teachers have lied, for the word of no lesser men can come before Their teaching. One and all, the great Teachers have inculcated this wisdom; and it requires but little study to find how admirably it explains all the apparent contradictions in the exoteric expression of the world-scriptures.

"Be humble if thou wouldst attain to wisdom"! Yes, but do not debase yourself. Humility is not slavishness; reverence is not fawning. How can Deity take pleasure in that which a noble-minded man could never view without the greatest pity? "I am but as a worm in thy sight," David is made to say, and there are those who rejoice to echo the words, and declare that without the "Grace of God," they must continue worms.

But how can even the body, much less the *man*, the mind, or thinker, be so debased? Each is most honourable in its own dominion, and only dishonourable in proportion as it fails to "do its mystery" in sacrifice to the SELF, whose "Grace" is its very life and being and the well-spring of its action. It is the duty of man to "worship" the Deity and not to grovel. To present that which is "worthy" to the SELF, and not to delight in debasement.

And so . . . with fear and trembling work out your own salvation: for the worker in you, both as to willing and working for well-pleasing, is Deity.<sup>1</sup>

And if that worker is the Divine Self, what reason is there that it should humble itself, or debase itself, for the very power that makes man work out his own salvation is that Deity Itself?

We shall now be able to understand the words of Shri Krishna, in the *Bhagavad Gîtâ*:

Whichever form (of deity) a worshipper longs with faith to worship, in that form I make his faith steady. Endowed with that faith he seeks to propitiate (it) in that (form), and obtains therefrom his profitable desires which are in truth bestowed by me.<sup>2</sup>

And again:

Even those devotees of other deities who worship with faith, they too, O Son of Kuntî, worship me indeed, though not as it is laid down.<sup>3</sup>

For Krishna is the World-Soul, the Self of all men.

<sup>1</sup> *Philippians*, ii. 12, 13. ὥστε . . . μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

<sup>2</sup> VII. 21, 22.

*Yoyo yām yām tanubhaktah shraddhayā 'rchitum ichchhati,  
Tasyā tasyāchalām shraddhām tāmeva viddhāmyaham.  
Sa tasyā shraddhyā yuktustasyābādhānamihate,  
Labhate cha tatah kāmān mayaiṅva vihīlān hīlān.*

<sup>3</sup> IX. 23.

*Yo 'pi anyadevatā bhakti yajante sraddhyānvitāh,  
Te 'pi māmeva Kaunteya yajantyavidhiprarakam*

O Lord of doubt, I am the Self seated in the heart of all beings. I am the beginning and middle and end of all creatures.<sup>1</sup>

And now that no one may think that all this is a bald assertion and an unsupported statement, let us collect the evidences of Wisdom from all climes and races and times, evidences as grand and unimpeachable as any that the modern Scientist possesses for his five-sense facts.

The wealth of material is so great that it is difficult to cull a passage here and there and leave so much unnoticed. Neither is it easy to know in what order to take the world-religions; which to take first or which last.

As, however, we must start somewhere, let us begin with the oldest scriptures of our Aryan race, the *Vedas*, and then the oldest of the *Purānas*. Next let us take a glance at Taoism, the most mystical of the creeds of the far East; then pass to the *Avesta*, that ancient scripture of the Parsis; and so on to Egypt; first quoting from the *Zohar* and other Kabalistic writings which contain the Wisdom of the Chaldeans and a key to the misunderstood scriptures of the Jews. Egypt will lead us to speak of the Wisdom of Hermes and the Gnōsis of those who are now known generally as Gnostics; and this will lead to a quotation from Paul and some reference to the Greek and Roman philosophy and the ancient systems of Orpheus and other great teachers. Finally we shall find identical ideas among the Scandinavian peoples, and a striking confirmation in Mohammedan Sufiism. All, all without exception, sensed the World-Soul, hymned of it, sought union therewith; for of what else could they speak? Only they glorified that which it was, in its essence, and did not worship its grossest and its most impermanent manifestation, the surface of five-sense nature. Such an idolatry was reserved to the latter end of the nineteenth century, when human intellect worships the ground its body treads on, the gross body of the World-Soul, and has forgotten whence it came and whither it will return. Our times are an age of the deification of matter and the consequent fall of ideals!

Thus, then, let us first turn to that mysterious link with the past, the *Rig Veda*. Who knows whence it came? Who can tell its origin? Perchance those who have kept the record since the great Deluge of Atlantis could name its transmitters, and tell of those who withdrew to the "Sacred Island."

Among prayers to the Supreme Principle, the World-Soul, first must come the famous Gāyatrī, "the holiest verse in the *Vedas*." It runs as follows, in what Wilson calls, "Sir William Jones's translation of a paraphrastic interpretation":

<sup>1</sup> X. 20.

*Aham ātmā, Gudākesha, sarvabhūtaśyasthitas,  
Aham ādīścha madhyancha bhulānāmanta eva cha.*



Let us adore the supremacy of that Divine Sun, the Godhead, Who illuminates all, Who recreates all, from Whom all proceed, to Whom all must return, Whom we invoke to direct our understandings aright in our progress toward His holy seat.<sup>1</sup>

This mantra is found in the 10th Hymn of the 4th Ashtaka (Eighth) of the *Sambhitâ* (Collection) of the *Rig Veda*, not as in the above expanded paraphrase, but in an abbreviated form, for "such is the fear entertained of profaning this text, that copyists of the *Vedas* not unfrequently refrain from transcribing it," says Wilson.<sup>2</sup> "It is the duty of every Brâhman to repeat it *mentally* in his morning and evening devotions," and it is to be suspected that the Western world has not yet received the correct text, though Sir William Jones may have got a version nearer the truth than his successors. It is well known that the Brâhmins are the proudest and most exclusive people in the world where the secrets of their religion are concerned, and it is reasonable to suppose that a mantra that pertains to their initiation would not be lightly revealed.

The subtle metaphysical and mystical interpretations of this most sacred formula, especially those of the Vedânta School, testify to its sanctity. The number of interpretations also that the words of the mantra lend themselves to are almost innumerable. The phrasing, for instance, can be taken as neuter or masculine and so on.

Perhaps the spirit of the central thought of the Oriental religious world may be further explained by another Hymn, translated by Sir William Jones. It reiterates that most stupendous intuition of the human mind, that feeling of identity with the World-Soul, in a magnificent litany which runs as follows:

May that Soul of mine, which mounts aloft in my waking hours, as an ethereal spark, and which, even in my slumber, has a like ascent, soaring to a great distance, as an emanation from the light of lights, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, by an agent similar to which the low-born perform their menial works, and the wise, deeply versed in sciences, duly solemnize their sacrificial rite; that Soul, which was itself the primal oblation placed within all creatures, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, which is a ray of perfect wisdom, pure intellect and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, in which, as an immortal essence, may be comprised whatever has past, is present, or will be hereafter; by which the sacrifice, where seven ministers officiate, is properly solemnized; be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, into which are inserted, like the spokes of a wheel in the axle of a car, the holy texts of the *Vedas*; into which is interwoven all that

<sup>1</sup> Sir W. Jones' *Works*, XIII. 367.

<sup>2</sup> *Vishnu Purâna*, II. 251.

belongs to created forms, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

May that Soul of mine, which, *distributed in other bodies*, guides mankind, as a skilful charioteer guides his rapid horses with reins; that Soul which is fixed in my breast, exempt from old age, and extremely swift in its course, be united, by divine meditation, with the Spirit supremely blest, and supremely intelligent!<sup>1</sup>

Such is an instance of the advanced Theosophy of the *Vedas*, in the face of which it is difficult to understand the crude criticisms of the Weber-Müllerite School of materialistic scholarship, who would set it all down to the imaginings of a primitive pastoral people. The Theosophical student is glad to turn to such a fair estimate as that of Barth, who says:

Neither in the language nor in the thought of the *Rig Veda* have I been able to discover that quality of primitive natural simplicity which so many are fain to see in it. The poetry it contains appears to me, on the contrary, to be of a singularly refined character and artificially elaborated, full of allusions and reticences, of pretensions to mysticism and theosophic insight; and the manner of its expression is such as reminds one more frequently of the phraseology in use among certain small groups of initiated than the poetic language of a large community.<sup>2</sup>

Truly so; and perhaps before long the methods of the *Veda* may be better understood, and it will be recognized how that the powers of nature and the moral attributes of man are fitter symbols of a divine Theogony than personifications which include all the vices and pettiness of animal-man.

As H. W. Wallis says:

The deities of the *Rig Veda* differ essentially from the Gods of Greek or Scandinavian mythology and of the *Mahâbhârata*, in the abstract and almost impersonal nature of their characters. They are little more than factors in the physical and moral order of the world, apart from which none, except perhaps Indra, has a self-interested existence.<sup>3</sup>

To the Greek, Scandinavian and Mahâbhâratan deities, we may add the Pantheons of other nations as well, and also their Indras, Zeuses, Jehovahs, and the rest, whose "self-interest" is explicable seeing that they were but the representations of the time-period or manifestations of a certain World, for there are crores of Brahmâs, Jupiters and Jehovahs in the Ideal Kosmos. It is time that the Western nations should remember their birth-place. We are not Semites but Âryans, a younger branch of the great Aryan Race, perchance, but still Âryans and not Semites. And being so we should remember the Wisdom of our fathers and put aside the crude conceptions of the Semites as to Deity. Jehovah is in his place, as the God of a small warlike nomad tribe, but entirely out of place in the Religion of those who profess to be followers of the Christ. It is high time to lay aside such gross anthropomorphism, which the learned Jews

<sup>1</sup> Sir W. Jones' *Works*, XIII. 372, 373.

<sup>2</sup> *The Religions of India*, p. xiii.

<sup>3</sup> *Cosmogony of the Rig Veda*, p. 8.

themselves rejected, as their *Kabalah* well testifies. The curse of Christendom to-day is belief in this "jealous" and "self-interested" Jehovah, a God alien to Âryan thought, and only suited to the descendants of Atlantean sorcery. Direful indeed has been the effect of the "curse" of the "Chosen People" on their spoliators. They were robbed of their Scriptures, deprived of them by force, and the ravished maiden of the Semites, forced against her will into the arms of the marauding Aryans, has used her magic arts against the tribe that holds her prisoner, for to-day she imprisons the *minds* of those who hold her *body* captive.

In other words, the Western nations being the youngest of the Âryan family, and lusty only in body, have in their ignorance worshipped the dead letter of that which they have not understood, and so debased their minds and characters with a bibliolatry scarce paralleled in the history of the world. Let us hope that this is passed and that the end of the nineteenth century may see the "prodigal son" return "home," and chastened by the experience of his exile, show his real heredity in an activity that his more sluggish elder brother in the East who has never left home, can never manifest in such abundance, because of his very passivity. The Âryans have an ancestral religion, and every Âryan in the West should see to it that he does not pursue after other Gods and those of a foreign race, Gods that revelled in slaughter, threats, jealousies and deceptions, Gods that know not the language of our wise ancestors.

Of course I speak of the crude exoteric God of the Hebrew populus, and not of the Mystery Deity, The Father, preached to the Jews by the Initiate, whom the West calls Jesus of Nazareth. For did he not say that his hearers were "of their father the Devil," for they were "Abraham's seed" and "Abraham" was the Ruler of this World? Nor do I mean any disrespect to the Jews of to-day who are no more the Jews of the *Bible*, than we are Goths or Vandals, or woad-besmeared Britons. I do not write about, or for, "bodies," I am writing for "minds" and "souls" whose ancestry is divine, and not of the Lord of the Body, call him by what name you will.

How long will the perverse mind of man persist in telling us the fashion in which "God created" the world; how long will men blasphemously speak of THAT which is unutterable, and degrade the majesty of their Divine Souls into the poor imaginings of the animal minds which think in terms of their gross bodies, and of naught else? More reverently indeed did our ancestors phrase the mystery when they were yet uncontaminated by the mire of their earthly tabernacles, and a huckstering commercialism and a pseudo-science that gropes, on hands and knees, with eyes fixed on the surface of things, had not dragged the ideals of Humanity down to the dust. How different are the beginnings of cosmogony as sung of in the *Rig Veda!* The

passage is familiar to Western students in the noble verse of Coleridge. The following, however, is another version:

The non-existent was not, and the existent was not at that time; there was no air or sky beyond; what was covering in? and where? under shelter of what? was there water—a deep depth?

Death was not nor immortality then, there was no discrimination of night and day: that one thing breathed without a wind of its own self; apart from it there was nothing else at all beyond.

Darkness there was, hidden in darkness, in the beginning, everything here was an indiscriminate chaos; it was void covered with emptiness, all that was; that one thing was born by the power of warmth.

So in the beginning arose desire, which was the first seed of mind; the wise found out by thought, searching in the heart, the parentage of the existent in the non-existent.

Their line was stretched across; what was above? what was below? there were generators, there were mighty powers; *svadhá*<sup>1</sup> below, the presentation of offerings above.

Who knoweth it forsooth? who can announce it here? whence it was born, whence this creation is? The gods came by the creating of it (*i.e.*, the one thing); who then knoweth whence it is come into being?

Whence this creation (lit. emission) is come into being, whether it was ordained or no—He whose eye is over all in the highest heaven, He indeed knoweth it, or may be He knoweth it not.<sup>2</sup>

Even such wooden translation cannot prevent the grandeur of the original occasionally peeping through, how much more noble then would be the translation of one who was whole-hearted in his version? Shall we ever be starving for lack of a true-born Western Aryan?

Notice the last lines. The World-Soul may know, or perchance even *it* knoweth not. For there are other World-Souls, and as among men most are ignorant of their own genesis, so amid the World-Souls, some—the few perchance—may know, the many be ignorant; none knoweth but the Unknown.

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

(*To be continued.*)

---

SANITY lies in self-content and self-trust. The blessed life is that which needs no addition to it from without. To be wishful, to be dependent on benefits, is to be unfinished. You have only to will to be good; the soul will then feed itself and grow of itself, and exercise itself. We should will to be free, to snatch ourselves from this universal bondage to fear, which is the oppression of mankind. You must free yourself from the fear of death, and then of poverty.

SENECA, Ep. lxxii.

<sup>1</sup> Nature, perhaps.

<sup>2</sup> Wallis, *Cosmogony of the Rig Veda*, pp. 59, 60 (*R. V.*, X. 129).

## The Eternal Cell.

A STUDY of the *Secret Doctrine* is very greatly simplified, so far as the links of physical heredity are concerned, by a survey of the forms of manifested life known to and arranged by science, and of the temporarily orthodox scientific theories in Biology, which, rising and falling, get constantly nearer the teachings of Occultism.

The forms of life on earth can be arranged in a vast series, ascending more or less evenly from the simplest to the most complex, from the floating one-celled speck of jelly-life that could barely be speared with a needle, up to the human organism. A microscopic unit of life (the "morphological unit") is now called a "cell," and of one, or a few, of such cells or specks of protoplasmic jelly the lowest forms of life consist. The term cell formerly implied some organization, such as a nucleus or well-marked central spot and a containing membrane or cell-wall, but it is now made to include such protoplasmic units of life as have neither these nor any other kind of differentiated organization. Protoplasm is a word used to denote matter in a sufficiently high state of organization to accommodate or exhibit what is usually called Life. Life, when it animates still lower kinds of matter, such as a crystal, is called Force. The various activities of simple cells in low organisms precede the attainment of the higher organization which renders such functions more perfectly performed. The functions performed by such a structureless or uniform cell, or speck of vitalized matter, as it floats about are:

- (1) The taking in of particles of food through any part of its surface, the digestion of the same in any part of its interior, the ejection of the undigested remains from any part of the surface.
- (2) The similarly general absorption of Oxygen and expiration of "Carbonic Acid," Carbon Dioxide.
- (3) The transmission throughout the whole mass of the impulse (and probably sensation) resulting from a touch on any part of the surface, with a resulting general reflex movement. In more highly organized cells, such as the lacteal cells of the intestine, the response to a stimulus is not so much reflex as voluntary, selective, and conscious, if selection be reckoned evidence of consciousness, as it is by Romanes.
- (4) Spontaneous movements of the whole or any part, probably subjectively prompted.
- (5) Growth in size, followed by
- (6) The production of two individuals out of one, by a division occurring anywhere in the mass.

Thus one cell or any part of it performs all the functions of life.

But as we get higher in the scale to animals consisting of more than one cell, we find these cells begin to do different things, and to have different structure in accordance with their duties. That is, *the functions* of the cells in low life call forth appropriate *structure* in higher life. The cells begin to vary for the better under an internal impulse. In time they come to fall into two natural groups in the organism:

(a) Reproductive cells, germ-cells, or germ-plasm, "immortal," handed on from parent to offspring, possessing the power, either when remaining within the parent or when planted in a more suitable soil, of secreting or exuding, each around itself, a new complete organism, with characteristics like to or somewhat different from those of the so-called parent organism, and possessing therefore that inner impulse, which, resulting in better and higher types of structure, we regard as the force behind evolution, the force which moulds form upon a pre-existent type in the Cosmic Mind.

(b) Somatic or body-cells, of which each set is made to vary from the primitive uniform type in a special direction that it may better perform its special duties. Some specialize the function of contraction, and these become muscle cells; some that of the conduction of stimuli or impressions, and these become nerve-fibres; some that of the reception of impressions, and these become the external organs of sense; some receive and some digest food, and become digestive organs; some quiet down and get crusted with lime, becoming bone; food is only received at one point, and this becomes the mouth; stimuli are transmitted only to one area, and this becomes the central nervous system. That is to say, all living beings are composed of cells, and the lowest of one or a few cells; man's body is composed of millions. Now, according to Theosophy, and lately according to modern science, it is to be noted that death is as it were a superficial accident, and that there are now living in us and in the animal world certain cells that have never died, immortal since life appeared on earth. Living beings of the lower forms never die. A certain cell grows and then divides into two, and there come to be two cells. He has not died, but exists in the two (quickly full-grown) into which he has divided. So the cells of, at any rate, lower life, are immortal; they do not die, but only divide. As we saw, in the lower forms of life, each cell or immortal unit of life serves for its own mouth, stomach, muscular system, lungs, besides being at different points in his life-history his own ancestor, parent, and offspring. He is all these at once. But after a time he learns how to produce out of himself and around himself other and now specially built and differentiated cells, to form his body. Some of these eat for him, become his mouth; others digest for him, become his stomach; others carry and receive impressions for him, become his senses and nervous system. All these he fashions out of himself, taking in food

and making out of it cells which serve him; all these arranged about himself making one animal which he has built up according to a plan of his own. All these cells die, but not he, the immortal root. We saw that in the one-celled animals, he, the one cell, did not die, but *became* his own children. It is so with the higher animals, for this one cell does not die though the general body-cells do. He splits into as many pieces, at any rate, as the animal has offspring, and each of the new pieces, protected for awhile in the body of the female parent, soon grows to the size of the original cell by whose division it was produced. Then it begins once more to throw out round itself a new body, like the one before in main features, but with small differences. Thus there is a stream of immortal physical life in us and all animals. The cells that compose the stream have come down through the ages, continually secreting new bodies about themselves, living therein and through them contacting the outer world, learning perhaps from them, passing from them to repeat the process, and perhaps a little better. The bodies are houses in which it lives, and it continually moves out of an older house to build for itself a new one. The house consists of cells, doing each their special work. This is Weismann's Theory.

Now the place of an organism in the whole animal scale from the one-celled unit, Protozoon, to the highest of the animals, depends on the degree to which this division of labour or specialization of function is carried, and on the perfection with which the groups of cells do their work. The various degrees of the scale are fairly represented, each class being in one or other respect a degree higher than the next lower. It is not necessarily larger or even more richly cellular, but the cells it has got do fewer things, and do those few better. It was at one time thought that all these types or species<sup>1</sup> were created and have since remained fixed or stereotyped. It is now known that each species tends to vary toward a somewhat different type, or one more fitted to hold its own in the struggle for life. Thus an animal that could see a mile because its eyes could do nothing else would be obviously of a higher type than one that could only see an inch because its eyes were also organs of touch.

So we naturally enquire, in what way do types improve? How does the species that sees a mile develop from the one that only sees a yard? How does the reptile acquire the power of flight and become a bird? By what is called *Natural Selection*, according to modern Biology.

By way of roughly illustrating the idea attaching to the words "Natural Selection," let us suppose that a man has five sons. One is tubercular and dies at ten. Another is blind from birth and walks

<sup>1</sup> Species is a technical term, and means a group whose individuals differ so little as to warrant their inclusion under one name. It is a compound unit, the smallest distinct step of differentiation

over a cliff. The third has an inborn taste for drink and dies from *delirium tremens*. The fourth, a man of medium intellect, and the fifth, an orator and reasoner, enter the law. The former gets no practice, cannot marry till he is forty, remains poor and has but two children; the latter gets a great reputation and income, marries at twenty-five, and begets eight children. According to the Natural Selection theory, it would be said that nature has killed out the diseased members, and that in the struggle for life, success is in proportion to ability for the battle, whether the weapons be bodily or mental. A brood of offspring, whether of man or any of the animals differs in its members so far as *slight* changes are concerned. Those whose accidental divergence from the parent is either in the direction of further sight, greater strength, greater power of digesting what to another animal is indigestible, thus increasing the amount of available food, larger or smaller size (according to whether fight or concealment is aimed at), such members of the family will fare better in the struggle for life than their less favourably varied brothers, and they will tend to live longer, and have more offspring by reason of greater vitality and longer life. Nature is a vast battle-field in which every species of life preys on some others. There is not nearly enough food. Therefore there is conflict over what food there is, and deficiencies are supplemented by the consumption of the vanquished. This is the first axiom. The second is that no two members of a family exactly resemble each other, all vary a little from the parental type. Those who vary therefrom, however slightly, in an advantageous direction, even to an eyesight which sees a yard further, to a single additional muscular fibre, will tend to hold their own better, and therefore to live longer, and therefore to have more offspring than those who have not those variations, and who are therefore more readily killed. The third axiom is that a parental quality tends to be inherited by the offspring. Consequently the favourable variation of a therefore longer-lived and therefore more prolific animal will be, *according to Darwinism*, inherited by the offspring, who by the hypothesis are more numerous and better able to keep living in the struggle for life than the fewer and weaker offspring of shorter-lived parents, shorter-lived and therefore with fewer offspring.

All this is clear if we bear in mind the four factors, (*a*) continuous conflict; (*b*) variations among the members of every family; (*c*) preservation of individuals with favourable and destruction of those with unfavourable variations; (*d*) the hereditary transmission of qualities. Thus, the drama results in gradual perfection of form and internal type, the less-fitted producing fewer offspring, or even none. Nature is continually destroying such forms as are not fitted to exhibit strength, or intelligence, or sensitivity to sensuous impressions.

And now come up for consideration three very instructive theories which attempt to account for the evolution and fixing of new qualities.



Lamarck supposed that animals acquired them by constant effort in particular directions, and then transmitted them. Thus the giraffe kept on reaching up for food and lengthened his neck by the effort, transmitting the lengthening neck to his offspring.

According to Natural Selection theories, the members of the species of giraffes that *chanced to have* slightly longer necks than the others would be able to reach a little more food than was possible for those others, and at a pinch would be able to live and have offspring where the shorter necks would fail and starve. This process continued, and the continually lengthening neck being handed on by heredity, there would result the neck we know.

Now comes Weismann on the scene. To speak briefly, he postulates, as we saw, immortal particles of living germ-plasm, each clothing itself in, or secreting out of itself new forms of ever-different type. Darwin studies the *form*, the obvious body of the animal, thinking that what it acquires it transmits to its offspring. Weismann studies the *thread of plasm*, assuming that the plasm-cells, growing, cast off from themselves again the material they have taken up and vitalized, and that they have cast it outside them to remain as a bodily organism about them, impressing on the cells of this organism a type which was an inherent potentiality and antetype in itself. It is the *plasm-cell* that varies from within itself, and the actual variation of the offspring from the parent represents in gross the variation of the germ-root in small. That germ the parent passes to the offspring, and so it passes on, producing continually new forms about itself.

There are three lines of evolution which meet in man: the physical, the intellectual, and the monadic. The physical line is this germ-plasm, passing in man and animal from parent to offspring. The very same physical atoms passing steadily along the line; those which are now the germ-cells in us being the germ-cells of an immeasurable past, cells which have threaded upon themselves or thrown out around themselves and therefore learnt experience through every form of life-organization in Nature. The animal kingdom, then, is arranged scientifically in an ascending line according as the type of form becomes complexer and more definite.

Lowest of all are the little one-celled organisms and the simplest kinds of unit life, the Protozoa. Then come the Cœlenterata, who have begun to acquire a definite tubular shape with a distinct digestive apparatus. Then the star-shaped animals, Echinoderms, star-fish, with a hard skin, adhesive suckers and elaborate water-canals. Then, passing through the worms we reach the Articulata, including Insects, Crustacea, Arachnida, etc., and often named Annulosa. Annulosa have no vertebral or spinal column and no true spinal cord. Gradually a bony column begins to appear, Amphioxus representing a transition step. Through it we pass to the Fish, an undoubted vertebrate or

corded animal. From Fish through Amphibians we reach the Amniota, or animals whose embryos have both amnion and allantois, and this on the one side includes reptiles winged and crawling, and on the other Mammalia, or animals that suckle their young. These fall into two groups again, those who have and those who have not a placenta. The placenta is a large vascular organ, serving as a means of communication between the blood of the mother and the embryo, sometimes cast off at birth, sometimes not. The middle stem of the three main groups of Mammalia includes members closely allied as to the characters of the placenta, and they are therefore grouped together as Lemuridae. The present Lemurs are probably "the last and little modified offshoots of a division of mammals at one time far more richly developed," and Rodents, Insectivora, Apes and Bats are twigs of this great branch. Confining our attention to the middle line still, the monkey, lemur or quadrumanous line, we find the following types of monkey: (1) Strepsirrhine monkey, small, cat and squirrel like, with twisted nostrils, living in Madagascar. (2) Platyrrhine monkey, of South America, with a long prehensile tail, a thumb, when present, non-opposable. (3) Catarrhine monkey, with oblique close-set nostrils, limited to Asia and Africa, with opposable thumb, including the "Sacred Monkey" of the Hindûs, the Baboons, Chimpanzees, and the Anthropoids or those closest in type to man.

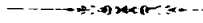
All this suggests several considerations. Imagine a tree, with its main trunk, its great, its smaller, and its least branches, the last capped with twigs. Imagine further the trunk invisible and nothing visible but twigs and small branchlets. Thus we can conceive of Biology as it is now possible to study it. We can only see the twigs or species, and going back in time we can see a few minuter branches. The trunk and the greater branches are lost, and they only remain as *astral fossils*. We can see that the twigs form a series of species from the lowest to the highest, but the more central branches from which they diverged are only guessed at. We can only imagine, not hear, the key-notes of the branching harmonies. The fact is this. Man, as regards the type of his present body, is not descended from the ape, but both from a common type, which branched off in two directions. This common type does not now exist, though science is aware of its nature. Using still the illustration of the tree, the various species of animals that now exist are the terminal twigs. These exhibit some tendency to vary, to ascend in the scale of adaptation. These branched out from earlier forms, and these from still earlier ones, and so on. But if we press back far enough, we get *behind science* to a type of which to science there are no traces, because all matter was then in a very "unscientific," plastic, *astral* state. Therefore their fossils remain on that plane, for the study of the astral clairvoyant only. Perhaps one day, not distant, science will be astonished to find that its extra-sensitive photographic

plates are impressed with certain strange and unexpected pictures. Follow then the animal types back to the time when all matter was of astral tenuity. We know from *The Secret Doctrine* that the very earliest life-type on this globe, that of man, was circular, oval, or formless; masses of fluidic astral jelly, men of the first Races. They had no parts or structure, filmy "cells" of astral vapour. This, condensed into a small compass, would solidify into matter as we know it, the objective protoplasm, and in its clear gelatinous appearance, its shapelessness tending to sphericity, mobility, uniformity of structure and properties, would closely resemble the present lowest unicellular organisms. And this is what happened, for the "man" of the first two Races was an expanded protozoon, an immense cell of astral jelly, which was and is eternal, propagating its like then in early man as now in Protozoa by simply dividing into two. There neither was nor is death; it is the physical *coat* that dies, the secreted externalized body. Primeval man was the spherical cell out from which sprouted the trunk of the biological tree. It was inhabited by a monad that had become human in the preceding Rounds, and whose *astral* coat was supplied for it by the Lunar Pitris. And just as the Pitris supplied the human monad with an astral coat of their own making, so man supplied from his astral envelope a coat for the less progressed monads below him, the animal monads. These, each in their coating, and modifying it in accordance with their inner potentialities and requirement, assumed the primordial types of the animal kingdoms. These, varying infinitely, with material solidification, gave rise to the branches whose first twigs are the fossils found to-day and whose terminals are the types of to-day. Thus the Theosophic view that the animal forms come from man and not *vice versa* is as well able as any other to account for the facts. In previous Rounds the human monads, clothed now in Weismann's immortal germ-cells and building up therewith the succession of bodies through which they function, must have assimilated in their so-far unconscious memory the experiences of every possible type, for the animal types of this Round do but copy the nascent human types of former Rounds, and the plasmic matter assuming the type must be the same as that which assumed it before, though it is now inhabited by animal monads instead of as formerly by nascent human ones. Of this unconscious material memory, the strange reversions, the constant production of unused rudimentary organs and the persistence of useless variations must be the symptoms. Presumably it is by awakening this memory that the Occultist learns Occult Biology.

It may be asked whether Theosophy admits of the possibility of the monads now encased in animal organisms becoming human, and the reply is *Yes*, that is their destiny, but not in this Round. They are a Round behind us in consciousness and must, as we did in the Third Round, complete a whole septenary Round as animals before taking rank

as man. They must, as we did, experience every animal potentiality. Up to the middle of the Fourth Race (ours, the Aryan, is the fifth) certain animal monads did enter the human kingdom, but they were struggling human, not advanced animal, monads.

HERBERT CORYN, F.T.S., M.R.C.S., etc.



## Re-Birth.

### A PROOF BY LAW.

**T**HE law of Reincarnation is a universal Law, for, judged by the meaning of its definition, it is the activity of a universal Spirit operative when it has reached that stage of self-conscious manifestation which enables it to individualize itself in a substantial form. It is therefore legitimate to enquire into the relation which Re-birth bears to those other universal laws which reason compels us to recognize as the cause of the phenomenal world. In this kind of enquiry Reincarnation looked at as a law must be considered apart from the details of its action, and held to be simply a law comparable with other laws whose universality of application requires that they should work with a unity of action. Therefore, when we take Man as the incarnation of these laws, he must be divested of those minor details which give him the distinctive character of a worldly existence, and look at him only as a focus for the effects of universals; so that in this aspect he will figure only as an inhabitant of the Universe. From this point of view, Reincarnation as applied to him brings us face to face with the action of macrocosmic laws on Man the microcosm.

The first of these is the law of Unity, which underlies the visible universe, and resolves into itself the manifested details of positive existence. The second is the law of Manifestation, by which activity in the One All-Present Cosmic Principle becomes dual, or at once the thing active and the form of its action. Thus the Universe represents a unit, which on manifesting appears as Spirit and Matter, Time and Space, Subjective and Objective Consciousness, all of which couples are interchangeable, and each of which must necessarily be found as the foundation on which rests every single manifestation possible in the world. Now the practical result which these two great laws have for us is to do away with the essential distinction between matter and spirit, which then become merely an accidental effect derived from the nature of a manifestation. By the first law matter and spirit are one, and by the second law matter is spirit, made exteriorly visible, or spirit taking form and defining itself; and it is only in this way that we may take a physical or material body when we consider it in its relation to

universal laws. Now the Law of Re-birth, because it is a universal law, can concern itself with matter only in its aspect as a spiritual materialization, so that, when it applies to the birth of a human being, the physical body represents a visible copy of an invisible spiritual process of manifestation; and Man, in his tangible and exterior self, is the result of that second law which has been described as the externalization of spirit. Physical Man, is, in fact, a symbol whose details of construction describe the different characteristics which lie in the energy which his spirit has been able to formulate, and, since in a general way we find that he symbolizes distinctive personality, we learn that the nature of the spiritual activity which begot him is that of a self-individualizing force. We have now a distinct conception of the relation of human birth to its cause, for it is the effect of spirit actively manifesting exteriorly and positively its individuality; while a comparison of the different inherent characters which we notice in different individuals tells us that this power of self-individualization alters in every human being.

Now, by following this clue to the relation existing between cause and effect in birth, we may hope to find Reincarnation either a necessity or a mistake in the system of cosmic evolution. It can only be the former in one way; it must be the natural result of the harmonious action of more than one cosmic law. We have seen that birth is the result of the active blending of the two universal laws already discussed; Re-birth should be found to complete the perfect co-relation of these two with a third law, which we find everywhere associated with them—the Law of Growth, which is the visible effect of manifestation under the initial impulse of the Unit Principle, and shows itself in two ways. First, we find it subjective as spirit, formulating itself exteriorly and growing into matter; then objective as material after-growth. It is evident, from the relation of matter to spirit as explained by the law of Manifestation, that the visible explains in a general way the invisible, and therefore the objective growth of the physical body of man must teach us the subjective formula of its law. Governed by the first two laws of Unity and Manifestation, objective growth can take but one direction; namely, that leading backwards towards spirit, thus to maintain the equilibrium of the Manifesting Unit Principle. So that every possible example of earthly growth is but the manifestation of an inherent tendency in matter to revert to spirit, whereby eventual absorption of the All into the One may be attained; and, as we know by observation that human growth carries with it the experiences of earthly life, these must be caught up and carried along the stream which sets for ever spiritwards.

Looking more closely into objective growth we find that it has two distinct effects on a human being, the one of which is purely physical and the other psychic. The former belongs to matter in its cosmic

aspect, as the objective pole of the unit cosmic principle, and its growth represents that general tendency which lies within it to revert to spirit; therefore we find growth acting in nature as progressive evolution, and as racial development, when especially considered as acting in the matter of a human form. Science sums up this vital progress by saying "that growth is ever from simple to complex," and, as complexity in organization deepens the conscious power of life, we have in this result of scientific observation a manifest proof of the existence of that gradual reversion of matter, the necessity for which has already been deduced from the requirements of universal law. Theosophically speaking, this kind of growth is the work of one Manvantara.

If we consider the other growth which has been called psychic or microcosmic, we see that, although inseparable from the general stream of progress, yet it has definite reference to individual forms, and that as such it may be said to animate streamlets of vitality thrown off from the mighty river of Life which circles through the world. Let us see how these two kinds of growth show themselves in a human being. Material growth is visible in the inherent tendency which the tissues, etc., of the human body have to disintegrate, and is the practical effect of that universal and macrocosmic law whereby matter is ever trying to retrace the road by which it, as spirit, came to manifest externally. This reversion is the animating principle in material evolution, and in Theosophical language we describe it as the current of the life-wave, which in its resistless flow does in the name of Death carry the material energy of the body back into the macrocosmic life of the world. But besides this tendency of reversion which the material form manifests, we have the growth of this form into the phenomenal world as the result of an individual effort of spirit to manifest itself. For this initial growth of spirit into visibility does not stop with the birth of its form in the physical plane, because we see the child growing into manhood, and manhood reaching to its prime. So that the human body, as soon as it is formed, becomes the theatre of a double display of forces: the psychic or microcosmic growth which has begot it carries on its individualization up to the turning point of life. The other, or that inherent tendency of matter to revert to spirit, begins to act from the very first appearance of the bodily form. Thus working in opposite directions they become the two vital forces which between them adjust the macrocosm to the microcosm, and build up the human form through the action of these opposites. As the child grows in body the power of material reversion increases, and the energy of spiritual individualization becomes more concentrated. The body under the opposing growths is continually casting aside old matter for new until the turning point of physical life is reached. Then the flow of individuality from the spiritual plane to the physical plane has ceased, and all the spirit's individual power is manifest. For

a time the micro- and macrocosmic life in the man seem to balance one another. Then the former begins to obey the law of its nature and sets back towards spirit, thus reinforcing the backward flow of the latter. And this continues with gathering energy until the body is dragged into old age, and the two growths eventually free themselves. The microcosmic growth returns to its spiritual plane of life, and carries with it its personal experiences, making of death a direct gain to the individuality of spirit. The macrocosmic growth dissolves its material back into the evolutionary stream, and carries with it the added impulse which steadily sweeps on through ages of material transformations back towards a Cosmic Unity.

Thus by an earthly death the individualizing power of spirit must be increased, because it then has added to it the personal acquirements of its physical growth.

Let us now look at ourselves as the result of the action of the law of unity, the law of manifestation, and that of growth, and read the riddle of the Sphinx as it is answered in their combined effect shown as the physical personality. Spirit possessed of a definite individualizing power grows into a physical being, whose worldly character and details of material construction demonstrate the quantity and quality of its energy of individualization. Our bodily growth is, as we have seen, the action of an inherent tendency by which the flux of life on leaving the spiritual plane to manifest upon the physical plane, returns upon itself and flows back laden with personal experience to its spiritual source, leaving behind it in the evolutionary process of the world's reversion to its unity within the Cosmic Consciousness an added impetus towards sublimation. Thus far have we gone upon our journey in the quest of proof of Reincarnation, considering spirit in its aspect as a manifesting power. Now we must consider it in its essential nature. In itself it is Perfection; and as its activity takes the form of individuality we must say that spirit manifested is Perfect Individuality. But, on the other hand, when manifest, we see it most imperfect as mirrored in that faulty being which we know ourselves to be. Therefore, as each of these two opposite conclusions must be true, there is but one way in which they may agree, namely: that spirit is latent Perfection, and only able imperfectly to manifest itself. Man as a manifested individual is, therefore, a ratio of perfect possibility to imperfect actuality in the unit spirit, which ratio is, I believe, an explanation of the relation of the Higher Manas to the Monad. The latter is the ultimate cause of activity in the former, the former represents the power of individualization, whose latent perfection lies undefined as a universal unity behind the manifested universe. If we keep to the mathematical presentation of this idea, life on earth becomes the expression of the positive part of the ratio (the Higher Manas), life hereafter expresses the ratio itself (Manas-Buddhi), and Re-birth should

then be the effect which the continued progress of matter (considered in its general aspect as the objective pole of the ONE) back to spirit (the other pole) has on the incomplete nature of the spirit's individualizing power, as expressed by the relation of Manas to Monad. The eventual result of this is Theosophically expressed as the junction of Manas to Monad, or the destruction of the ratio.

Here, then, we have the nature of Re-birth as it is explained by human imperfections in their relation to the first two laws of Unity and Manifestation; next we must seek for a compelling cause. Man as a reasonable being is the result of a reasonable act, which must be reasonably satisfied before this action can be deemed complete. And since the act of human birth produces an incomplete result (an imperfect man) *this act is not completed by one single birth*. Thus, in Reason, do we find the necessity for Re-birth, and it depends wholly on the nature of the act by which man is born; this we have found to be a manifestation of spirit, which can only take place by becoming exteriorly formulated through the law of growth. This, resulting in a material form, which becomes a focus for the operations of macro- and microcosmic growth, results first: in a gain to the Individuality of spirit, which gain is the link which binds into one act the many minor acts of birth required before perfection can be allowed, and the original act of birth can be considered as complete; and, secondly: in an impulse to the world's evolution. So that we are justified in saying that the law of Reincarnation is a true law, explained by the foregoing examination of its three component forces, acting as the law of Unity, of Manifestation, and of Growth.

Nor is this the only conclusion we arrive at; for, as we have seen, there are two kinds of growth flowing from one human birth—the purely material and the psychic. From which we must infer that Man as a reincarnating Ego has a two-fold mission to perform; one being the developing of Perfect Individuality, the other being a continued invigoration of the vitality of evolution, which carries matter back to its spiritual source. Man, therefore, becomes the sublimating influence of the Material World.

THOS. WILLIAMS, F.T.S.



MUST it not be that we come from a loftier seat? Otherwise how should we judge these our surroundings to be so low and narrow, and have no fear of going forth? The soul remembers whence she has come and whither she is going.

SENECA, Ep. cxx.



## Vasudevamanana; or, the Meditation of Vasudeva.

*Translated by Two Members of the Kumbakonam T.S.*

**R**AW cotton, leather and other goods are sent over from India to the West and are worked up there, put in their presses and given a fine polish, in which state they are returned to India neatly packed. The people in India stand with their mouths wide agape at the sight of these things in their metamorphosed condition, and pay fancy prices for them, utterly unconscious that if they only were to take a little trouble with their own articles, they would be able to produce the same things at a far cheaper rate in their own country, and that, if they were to work themselves, it would redound to their own national glory. Similarly, unless our whole block of spiritual knowledge is taken over to the West, translated, and put into their presses of science and recast with the addition of the modern polish, it is almost a certainty that our lethargic Hindûs, to judge from their present attitude, will not think over and work out for themselves their spiritual knowledge in the new mould and thus retrieve their national spiritual glory.

*Vasudevamanana* is considered by the Pandits in Southern India as the standard compendium on Advaita philosophy. Its age is uncertain, and the people say it is a Prâchîna Grantha, or an archaic work. The author's life, as usual with other Vedântin writers in India, is lost in obscurity, inasmuch as, in writing a work, they were prompted by the altruistic desire of promoting the interests of humanity, and not by the desire of benefiting their own selves. This work, though called the "Meditations of Vasudeva," the Ascetic, is really the meditations upon Vasudeva, the Higher Self. The author's name would not have been given out to the world but for the fact that some of his disciples, most probably, inserted two lines in the book to the effect that the work was written by one Vasudeva, the Ascetic.

From a perusal of this work it will be seen that the author mentions only three Avasthâs or states, viz., Jagrat or Waking, Svapna or Dreaming, and Sushupti or Dreamless Sleeping, and not Turiya the Fourth. Was the author, who displays a very vigorous intellect throughout the whole work, ignorant of this fourth state which is mentioned in many *Upanishads*, or did he not think it right to bring that state into this rudimentary work? We certainly incline to the latter opinion.

According to our author's way of handling the subject it is clear that he has been putting all propositions that could possibly be adduced in the three crucibles of perception, logic and testimony, and arguing the pros and cons of the same, through which he has arrived at some conclusions.

This Turiya, or fourth state, cannot be brought under these three tests, for it is an enigma to all except the Illuminati. Hence our author was not, we think, able to bring under the proof of perception or experience this fourth state, and consequently in this elementary treatise does not give out the subtle distinction between Paramâtmâ and Parabrahman as treated of by the late T. Subba Row. These two words are used by our author as synonymous with Spirit *par excellence*. T. Subba Row, in his learned *Bhagavad Gitâ* lectures, has postulated three eternal principles in the fourth state: viz., Mûlaprakriti; the Logos, or Īshvara, or Nârâyana; and the Light from the Logos, or Daiviprakriti, or Fohat. He also states that Nirvâna, or Moksha, is attained by merging into the Logos, which, as he says, has the veil of Mûlaprakriti between it and Parabrahman.

But the Brâhmans in Southern India are loth to accede to this proposition in the light of this and other authorities, on the ground that there can be no Mâyâ in Nirvâna, whereas, according to T. Subba Row, there is Mûlaprakriti in that state which they consider to be Mâyâ.

To this we reply, Mâyâ is not Mûlaprakriti itself, and is only a Sattvic emanation of it, being called by Sâmkhya writers Mahat, a stage lower down than Mûlaprakriti. In other words, Mûlaprakriti is the noumenon, Mâyâ or Mahat being the phenomenon. Though in Nirvâna there is the veil of Mûlaprakriti, yet it is, as it were, a stepping-stone to Brahman, the pure Spirit, which is called by the Buddhistic writers, Para-Nirvâna. It is this Mûlaprakriti or Ajñâna, which is defined by our author as indescribable, as being neither Sat nor Asat, nor a commingling of both; as being neither different from Âtmâ (Spirit) nor non-different from it, nor a mixture of both, and so on. The author differentiates it from Brahman by the fact of its extinction or end through one's Jñâna, or Spiritual Wisdom, and not otherwise, though it may exist to others and though it may be beginningless. Again, how are we to bridge over Turiya, or the fourth state, as mentioned in *Mândukya* and other *Upanishads*? We think the fairest interpretation that can be suggested, so far as this work is concerned, is that the author in beginning with Brahman, or Spirit, began with Daiviprakriti, or the Light of the Logos. Moreover, we think the author has also introduced these three principles in this work through the words Sat, Chit and Ananda. They correspond respectively with Mûlaprakriti, Logos and the Light of the Logos. Sat, Chit and Ânanda have each the attributes of the other two, as they are indivisible. Hence Ânanda

or Daiviprakriti is Sachchidânanda. Hence another argument suggests itself. Brahman is said to be above all attributes, name, form, etc. If so, where is the propriety of calling it Sachchidânanda? As regards Moksha, or Nirvâna, itself, what we mean by the term, according to its derivation, is a release from rebirths. Even if the veil of Mûlaprakriti is attendant on the state of Paramâtmâ, or the fourth state, it relieves one from rebirths or mundane existence. Then, again, why should the one Parabrahman be called by different names in Sanskrit, such as Paramâtmâ, Pratyagâtmâ, Kûtastha, and countless others, unless it is that there are some differences in their meaning? On the contrary, we may quote the authority of the *Sarvasâra Upanishad*, which, though not considered as high an authority as the *Dasha Upanishads* (which, by the way, are not against this view), is nevertheless an authority. In it these different words are defined as conveying different meanings. There are other *Upanishads*, too, confirming this point, and had it not been for the fact that there is a divergence of opinion between T. Subba Row and the Pandits here, we should not have entered on this controversy.

Finally, the translators hope that the public will forgive any errors that may have crept into their version, and believe that they are solely actuated by a desire to benefit humanity through their labours.

---

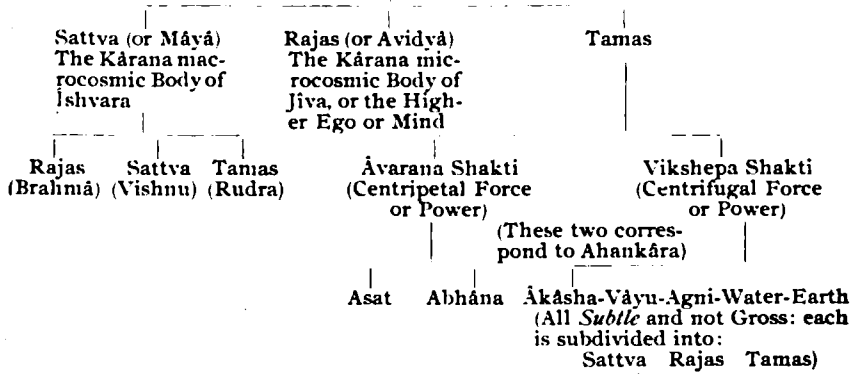
CONTENTS.

---

- ADHYÂYA I. Evolution from Spirit down to Gross Matter.
- “ II. Qualifications for a Student of Vedânta, or Chelâ.
- “ III. The Distinction between Âtmâ, or Spirit, and Non-Âtmâ, or Matter.
- “ IV. The Genesis of Pain for Jîva, or the Spirit in us; the Tracing of it to its Cause, the Possession of Body, which again is engendered by its Cause, Karma.
- “ V. What is Karma? The different Kinds of Karma.
- “ VI. The Disquisition on Râga and other Desires (which are the Cause of Karma): Abhimâna (the identification of Self with all objects, which is the Cause of the Desires): Aviveka (Non-Discrimination, or Ignorance of Spirit and Non-Spirit): and Ajñâna the Cause of the last.
- “ VII. The Four-fold Aspect of Âtmâ.
- “ VIII. Âtmâ has not the Characteristics of the Three Bodies.
- “ IX. Âtmâ is a Witness to the Three States of Consciousness.
- “ X. Âtmâ is other than the Five Koshas (or Sheaths).
- “ XI. Âtmâ has the Characteristics of Sat (Be-ness), Chit (Consciousness), and Ânanda (Bliss).
- “ XII. Dialogue between the Guru and the Disciple as to the final Mysteries.

TABLE  
OF  
THE ORDER OF EVOLUTION.

Mūlaprakriti (Mahat, rather, acted on  
by Fohat, or Daiviprakriti)



Sattva collectively forms the Antahkarana, or lower mind, which includes under it *four* divisions, viz., Manas, Buddhi, Ahankāra and Chitta; or *two*, as in the text;

separately, forms the ear and the other four organs of sense.

Rajas collectively forms the Prānas, which are again divided into five among themselves;

separately, forms the hands and other organs of action.

All these, seventeen in number, form the *Subtle Body*.

[According to one *Upanishad*, however, instead of the collective and separate divisions of Sattva and Rajas, four parts and one part are taken from the two divisions in Sattva and Rajas.]

Tamas of the five Subtle Elements, Ākāsha, Vāyu, Agni, Water, Earth, forms the five Gross Elements. Gross Ākāsha =  $\frac{1}{5}$  of Ākāsha +  $\frac{4}{5}$  of each of the other four, and so on for the other Elements.

Thus is evolved the World and *Gross Body*.



THE MEDITATIONS OF VASUDEVA;

OR,

VASUDEVAMANANA.

Om! Prostrations to Śrīmat Shankarāchārya, the master of all Occult works, the cognizer of the non-duality of Atmā (the Self) which is pure Sattva, and the Guru who has expounded the Vedāntas.

I salute Nārāyana who incarnated in the form of a spiritual Guru (of Vedavyāsa) to gladden the hearts of sages in this world, who is the store-house of mercy, and who removes the sins of his devotees.

I now give out a brief exposition of a work called Manana (Meditations), given out at great length by the reverend sage Vasudeva, for the edification of the ignorant, and for the improvement of my own

spiritual wisdom. May Lord Krishna, the young Gopâla (Shepherd<sup>1</sup>), be by me now to bless and help me in this work!

## VARUNAKA I.

Om! Of the four objects of human aspiration, viz., Dharma (the fulfilment of duty), Artha (the acquisition of property), Kâma (the gratification of desires) and Moksha (emancipation), the last is the most important, as it is unaffected by the three periods of time. In this connection the Shruti (*Veda*) says, "He is never born again. He is never born again." But the other three are not so, since they are only ephemeral. Says the Shruti: "As the terrestrial things obtained through Karma in this world perish, so also perish the objects in the other (higher) world which are obtained through meritorious actions." It is only through Brahmajñâna (Divine Wisdom) that salvation is attained. Here we may refer to the following passages of the Shrutis: "Whoever knows him thus overcomes death. There is no other road to emancipation." Again: "One who knows Brahman attains the highest object of human aspiration (viz., salvation). That Brahman should be cognized through Adhyâropa (illusory attribution) and Apavâda (withdrawal of such a false conception)."

With reference to this the following are the texts of the Shrutis: "Tattva (being) should be arrived at through a knowledge of Adhyâropa and Apavâda." "Salvation is not obtained through Karma, progeny or wealth; but some have attained it through Sannyâsa (renunciation)." Therefore it is quite necessary that aspirants for spiritual emancipation should clearly understand the true nature of Adhyâropa and Apavâda.

What is meant by Adhyâropa? It is the illusory attribution (or placing) of the universe in Atmâ which has no universe (in it), like the misconception of silver in mother of pearl, or of a snake in a rope, or of a man in a log of wood. This misconception is generated through the ignorance of the true nature of Atmâ. This Ajñâna (non-wisdom or ignorance) goes by several names, such as Avidyâ (nescience), Tamas (darkness), Moha (illusion), Mûlaprakriti, Pradhâna (the chief or first), Gunasâmya (equilibrated state of Gunas), Avyakta (the unmanifested), and Mâyâ. Mûlaprakriti is that which is a compound of Sattva, Rajas and Tamas Gunas (or attributes) like a three-stranded rope of white, red and black colours. This state of equilibrium of the three Gunas is called Pralaya (universal deluge or dissolution) or Mahâ-Sushupti (the great dreamless sleeping state). It is (in Pralaya), before the evolution of this universe, that many myriads of Jîvas (Egos) remain absorbed in Mûlaprakriti with all their Karmic affinities, like particles of gold that stick to a ball of wax. It is called Mahâ-Sushupti inasmuch as this state of all Egos is experienced by indivi-

<sup>1</sup> The previous passage shows that this work has been given out in book form not by Vasudeva, the Ascetic, himself, but by another, perhaps one of his disciples. Krishna is the Higher Self who is in all and tends them, like a shepherd.

dual persons in their everyday Sushupti (dreamless sleeping state). Then Mûlaprakriti, through the ripening of the Karmic affinities of Egos assumes the names of Mâyâ, Avidyâ and Tâmasî. Among these, the first (Mâyâ) is distinguished by an excess of pure Sattva Guna. The Absolute consciousness of Brahman which is before evolution, having reflected itself in Mâyâ, assumes the name of Îshvara (the Lord). He (Îshvara) goes also by the name of Avyâkrita (the actionless) and Antaryâmin (that which is latent in all). He alone is the cause of the evolution of this universe. Then having commingled himself with Tâmasî through the all-full Absolute Consciousness, he becomes the material cause of this universe as the spider<sup>1</sup> is of the web it weaves. Thus through the influence of his Upâdhi (vehicle), (viz., Tâmasî) he becomes the material cause of the universe; and through the influence of his own Self he becomes its instrumental cause. Then Îshvara created the universe thus. The above-mentioned Avidyâ (the second) is various and multiform; therefore are beyond number the Jîvas (Egos) possessing consciousness that are reflected in Avidyâ (like one appearing as many in many glasses). Therefore Avidyâ which is segregate and Mûlaprakriti (or Mâyâ) which is collective, form the Kârana (Causal) Bodies of Jîvas (the immortal Egos or Higher Minds) and Îshvara (the Lord) respectively. It is in these Kârana Bodies that Jîvas and Îshvara experience the Sushupti (or dreamless sleeping) state. It is this body that forms the Ânandamaya Sheath (of the five sheaths). Thus is the Kârana (Causal) Evolution.

Then we proceed to describe the evolution of the Subtle Universe. Through the influence of Îshvara, Tamoguna (or Tâmasî) became divided into two, viz., Âvarana Shakti (centripetal force) and Vikshepa Shakti (centrifugal force). Vikshepa Shakti evolved into the subtle Âkâsha. Then Âkâsha produced Vâyû (Air); Vâyû, Fire; Fire, Water, and Water, Earth (Prithivî). These five (subtle and not gross as on earth) Elements go by the names of the Subtle, the Indivisibles and Tanmâtras (Rudimentary Substances). From Âjñâna (or Mûlaprakriti) which is the cause of the aforesaid five Subtle Elements, have sprung the three attributes Sattva, Rajas and Tamas (which three divisions are also found in the five Subtle Elements). From the Sattva essence of each of the five Subtle Elements have sprung respectively the five Jñânendriyas (the organs of sense) which are (the subtle) ear, skin, eye, nose and tongue. From the collective<sup>2</sup> totality of the Sattva essence of the five Subtle Elements have sprung the Antahkaranas (internal organs or the lower mind). The Antahkaranas

<sup>1</sup> Though a spider produces the web from itself, and afterwards manifests itself in it, yet it is distinct from it. So also "by commingling with Tâmasî," it is meant that though Îshvara, like a spider produces Tâmasî (from which the universe springs) from out of itself and commingles with it, nevertheless the former is distinct from the latter.

<sup>2</sup> There is a different manner of division of this Sattva and Rajas, according to the *Upanishads*, as remarked in the table appended.

are four in number. They are Manas, Buddhi (not the Buddhi of the Seven Principles, as this refers to the *lower* mind), Ahankâra and Chitta. Among them it should be known that Ahankâra should be classed under Buddhi and Chitta under Manas. Similarly out of the Rajas essence of each, of Âkâsha and other Elements, have arisen respectively Karmendriyas (organs of action), viz., Vâk (organ of speech), hands, legs, and the organs of excretion and generation. Then from the collective totality of the Rajas essence of Âkâsha, etc., have arisen Prânas (vital airs). They are five in number, through the differences of Prâna, Apâna, Vyâna, Udâna and Samâna. Thus has arisen a Subtle Body called otherwise Linga Deha, which is composed of the seventeen, viz., the five organs of action, the five organs of sense, the five Prânas and Manas and Buddhi. It is this body which is the medium of enjoyment. In this body there arises the dreaming state for Jivas (Egos) and Îshvara. Vijnânamaya Kosha (sheath), Manomaya sheath and Prânamaya sheath<sup>1</sup> pertain to this body only. Thus is the order of evolution of the Subtle Body.

Now will be described the evolution of the Gross Body.

The indivisible five Subtle Elements, Akâsha and others, which have the preponderance of Tamas (Sattva and Rajas having been given out in the subtle composition) are each divided into two equal parts. With a moiety of one element is combined one-quarter of a moiety of each of the other elements (viz.,  $\frac{1}{4}$  of the other elements) and thus a fivefold combination takes place in five different ways (constituting the five gross Âkâsha, etc.). Through this process, the quintuplication of the five elements takes place. Out of these five elements have come into existence the Mundane Egg, the fourteen Worlds in it, the four kinds of Gross Bodies and food and other objects of enjoyment. In this Body there arises the waking state for Jivas and Îshvara. This body is called Annamaya Kosha (food-sheath). This is the order of Gross Evolution. The above-mentioned Kârana (Causal), Subtle and Gross Bodies are each macrocosmic (or collective) and microcosmic (segregate). Forest, village, etc., are collective, whilst a tree (in it), a house, etc., (respectively,) are segregate. Similarly all bodies (combined) are macrocosmic whilst each body is microcosmic. He who has the vehicle of the macrocosmic Causal Body (or identifies himself with it) is Îshvara; while he who has the vehicle of the microcosmic Causal Body is Jiva. Through the former he is termed Îshvara, while he is termed Prajña through the latter. Through the macrocosmic Subtle Body he is Hiranyagarbha, while he is Taijasa through the microcosmic Subtle Body. Through the macrocosmic Gross Body he is Vishvânara, while through the microcosmic Gross Body he is termed Vishva. Thus, then, there are manifold differences existing between Jivas and Îshvara. Then this Îshvara, having assumed the forms of

<sup>1</sup> The five sheaths are explained fully later on in the Xth Chapter of this book.

Brahmâ, Vishnu and Rudra, through the medium of Sattva, Rajas and Tamas Gunas, becomes respectively the creator, preserver and destroyer (of the universe). Brahmâ is included in Virât (or Vishvânara), Vishnu in Hiranyagarbha and Rudra in Īshvara. Thus is the origin of the universe. This is the illusory attribution alluded to before. Such are the effects of Vikshepa Shakti.

Now as to the effects of Âvarana Shakti. It is this force which prevents all except Īshvara and Âtmajñânîs (those having wisdom of Âtmâ<sup>1</sup> or "Self") from realizing the differences between Âtmâ and the five sheaths, by enveloping such personages with intense mist. This force is divided into two, Asattva (disbelief in the reality) and Abhâna (agnosticism). The former is the cause of the conception that (Brahman) the reality is not, while the latter is the cause of the conception that the reality is not known. Of the tree of mundane existence it is the effects of Âvarana Shakti that form the root and not those of Vikshepa. And it is this Âvarana Shakti (or individuality) alone that is also the cause of final emancipation. These two kinds of Âvarana Shakti are annihilated by Tattvajñâna (spiritual wisdom derived from the discrimination of Tattvas). Tattvajñâna is of two kinds, the indirect and the direct. Of these, the former is that spiritual wisdom which is obtained through a Guru (spiritual instructor) and Vedântic books. This is what is called Shravana (hearing, or the first stage). Through it Asat-Âvarana, which makes one disbelieve in Brahman the reality, vanishes. Then dawns the belief in the existence of the Real. After the removal of Sanshya (doubt) through Shravana (hearing), of Asambhâvanâ<sup>2</sup> (impossibility of thought) through Manana (meditation), and Viparitabhâvanâ (false thought) through Nididhyâsana (reflection from all standpoints or Samâdhi), when the firm conception that Brahman is Âtmâ (the Ego) and *vice versa* is as well founded in the hearts of men as the (false) conception that the Body is Âtmâ, then it is called the direct wisdom. This destroys Abhâna-Âvarana, through which the One Reality is not known. Thus through indirect and direct spiritual wisdom, the two Âvarana Powers which make us think that Brahman is not and shines not, perish. Then arises the cessation of the pains of the cycle of births and the acquisition of bliss. Thus there are seven stages (viz., Ajñâna, Âvarana, Vikshepa, indirect wisdom, direct wisdom, cessation of pains and unfettered contentment). Therefore Adhyâropa is said to be the illusory attribution of the unreal universe, in that (one) intelligence which is as stainless as Âkâsha.

<sup>1</sup> It may be well to state here once for all that the words Brahman, Âtmâ, Paramâtmâ, Kûtastha, Self, etc., are used in this work as synonyms and mean Spirit. But Īshvara is the reflection of Spirit in Mâyâ, and is the Evolver or Cause of the Universe or Macrocosm, etc. It is Sûtrâtmâ according to T. Subba Row's classification, and not Paramâtmâ.

<sup>2</sup> These three are explained at length further on in the Vth Chapter of this book. They are the three stages of doubt, 1st, about the non-duality of Brahman; 2nd, about the possibility of the identity of the Egos and the Universe with Brahman; 3rd, about the self-cognition of such an identity though convinced of its possibility.



Now what is Abhavâda? It is the giving up of the conception that the universe is not (really) in Brahman, like the misconception of silver in mother of pearl or of a snake in a rope, and the being firmly convinced of the reality of the cause and not of the effects. From the meaning of the Vedic passages, "That which is not is Mâyâ," and "That which makes (us) know it itself (but is not) is Avidyâ," it is certain that Mâyâ is merely illusory. It is the dictum of Vedânta that whoever after due enquiry becomes conscious of the fact that there is no other reality in the universe than Brahman and that "I" (the Ego) is only that Brahman, he is freed from the trammels of birth.

*(To be continued.)*

## Re-incarnation.

*(Continued from page 483, Vol. IX.)*

WHAT IT IS THAT REÏNCARNATES. *(Concluded.)*

LET the beginner, then, get firm grip of the idea that the Thinker is the Man, the Individual, the Reïncarnating Ego, and that this Ego seeks to become united to the Divine Monad, while training and purifying the Animal Self to which it is joined during earth-life. United to that Divine Monad, a spark of the Universal Life and inseparable from it, the Thinker becomes the Spiritual Ego, the Divine Man.<sup>1</sup> The Thinker is spoken of sometimes as the vehicle of the Monad, the ethereal encasement, as it were, through which the Monad may act on all planes; hence, we often find Theosophical writers saying that the Triad, or Trinity, in Man, is that which reïncarnates, and the expression, though loose, may pass, if the student remembers that the Monad is Universal, not particular, and that it is only our ignorance which deludes us into separating ourselves from our brothers, and seeing any difference between the Light in one and the Light in another.<sup>2</sup> The Monad being Universal, and not differing in different persons or individuals, it is really only the Thinker that can in strictness be said to reïncarnate, and it is with this Thinker, as the Individual, that we are concerned.

Now in this Thinker reside all the powers that we class as Mind. In it are Memory, Intuition, Will. It gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its own

<sup>1</sup> *The Seven Principles of Man*, by Annie Besant, p. 60.

<sup>2</sup> *Ibid.*, p. 68. The relation between the three Higher Principles is clearly explained in this little book, which appeared originally in *Lucifer* as a series of articles, and is supposed to have been studied by the readers of the present series.

divine Alchemy, into that essence of experience and knowledge which is Wisdom. Even in our brief span of earth-life we distinguish between the knowledge we acquire and the wisdom we gradually—alas! too rarely—distil from that knowledge. Wisdom is the fruitage of a life's experience, the crowning possession of the aged. And in much fuller and richer sense, Wisdom is the fruitage of many incarnations, in which knowledge has been gained, experience garnered, patience has had her perfect work, so that at length the Divine Man is the glorious product of the centuried evolution. In the Thinker, then, is our store of experiences, reaped in all past lives, harvested through many rebirths, a heritage into which each one shall surely come when he learns to rise above the thrall of the senses, out of the storm and stress of earthly life, to that purer region, to that higher plane, where our True Self resides.

#### WHAT IT IS THAT DOES NOT REÏNCARNATE.

We have seen, in the preceding Section, that man's outer form, his physical nature, was built up slowly, through two and a half Races, until it was ready to receive the Son of Mind.<sup>1</sup> This is the nature we have called animal, and it consists of four distinguishable parts or "principles": I, the body; II, the ethereal double; III, the vitality; IV, the passional nature—passions, appetites and desires. This is, in very truth, the Animal-Man, differing from its relatives which are purely animal by the influence exerted over it by the Thinker, who has come to train and ennoble it. Take away the Thinker, as in the case of the congenital idiot, and you have an animal merely, albeit its form be human.

Now the Thinker, connected with and informing the Animal-Man, imparts to this lower nature such of its own capacities as that Animal-Man is able to manifest, and these capacities, working in and through the human brain, are recognized by us as the brain-mind, or the lower mind. In the West the development of this brain-mind is regarded as marking the distinction, in ordinary parlance, between the brute and the human being. That which the Theosophist looks on as merely the lower or brain-mind, is considered by the average Western to be the mind itself, and hence arises much confusion when the Theosophist and the non-Theosophist foregather. We say that the Thinker, striving to reach and influence the Animal-Man, sends out a Ray that plays on and in the brain, and that through the brain are manifested so much of the mental powers as that brain, by its configuration and other physical qualities, is able to translate. This Ray sets the molecules of the brain nerve-cells vibrating, as a ray of light sets quivering the molecules of the retinal nerve-cells, and so gives rise to consciousness on the physical plane. Reason, judgment, memory, will, ideation—as these facul-

<sup>1</sup> See February *Lucifer*, p. 481.

ties are known to us, manifested when the brain is in full activity—all these are the outcome of the Ray sent forth by the Thinker, modified by the material conditions through which it must work. These conditions include healthy nerve-cells, properly balanced development of the respective groups of nerve-cells, a full supply of blood containing nutritive matter that can be assimilated by the cells so as to supply waste, and carrying oxygen easily set free from its vehicles. If these conditions, or any of them, are absent, the brain cannot function, and thought-processes can no more be carried out through such a brain than a melody can be produced from an organ the bellows of which are broken. The brain no more produces the thought than the organ produces the melody; in both cases there is a player working through the instrument. But the power of the player to manifest himself, in thought or in melody, is limited by the capacities of the instrument.

It is absolutely necessary that the student should clearly appreciate this difference between the Thinker and the Animal-Man whose brain is played on by the Thinker, for any confusion between the two will render unintelligible the doctrine of Reincarnation. For while the Thinker reincarnates, *the Animal-Man does not.*

Here is really the difficulty which leads to so many other difficulties. The Animal-Man is born, and the true Man is linked to him; through the brain of the Animal-Man, the true Man works, incarnation after incarnation, and remains one. It informs in turn the Animal-Men Sashital Dev, Caius Glabrio, Johanna Wirthner, William Johnson—let us say—and in each reaps experience, through each gathers knowledge, from each takes the material it supplies, and weaves it into its own eternal Being. The Animal-Man wins his immortality by union with his true Self; Sashital Dev does not reincarnate as Caius Glabrio, and then as Johanna Wirthner, blossoming out as William Johnson in nineteenth century England, but it is the one eternal Son of Mind that dwells in each of these in turn, gathering up from each such indwelling new experience, fresh knowledge. It is this Reincarnating Ego alone that can look back along the line of its rebirths, remembering each earthly life, the story of each pilgrimage from cradle to grave, the whole drama unrolled act by act, century after century. Taking my imaginary actors, William Johnson in the nineteenth century cannot look back on, nor remember, *his* rebirths, for *he* has never been born before, nor have *his* eyes seen the light of an earlier day. But the innate character of William Johnson, the character with which he came into the world, is the character wrought and hammered out by Johanna Wirthner in Germany, Caius Glabrio in Rome, Sashital Dev in Hindūstan, and by many another of his earthly predecessors in many lands and under many civilizations; he is adding new touches to this work of the ages by his daily life, so that it will pass from his hands different from what it was, baser or

nobler, into the hands of his heir and successor on the life-stage, who is thus, in a very real but not external sense, himself.

Thus the question which arises so naturally in the mind, and which is so often asked: "Why do I not remember my past lives?" is really based on a misconception of the theory of Reincarnation. "I," the true "I," does remember; but the Animal-Man, not yet in full responsive union with his true Self, cannot remember a past in which he, personally, had no share. Brain-memory can contain only a record of the events in which the brain has been concerned, and the brain of the present William Johnson is not the brain of Johanna Wirthner, nor that of Caius Glabrio, nor that of Sashital Dev. William Johnson can only obtain memory of the past lives linked with his, by his brain becoming able to vibrate in answer to the subtle delicate vibrations, sent down to it through that Ray which is the bridge between his transient personal self and his eternal SELF. To do this he must be closely united to that real Self, and must be living in the consciousness that *he* is not William Johnson but that Son of Mind, and that William Johnson is only the temporary house in which he is living for his own purposes. Instead of living in the brain-consciousness, he must live in the Higher Consciousness; instead of thinking of his true Self as without, as something outside, and of the transitory William Johnson as "I," he must identify himself with the Thinker, and look on William Johnson as the external organ, useful for work on the material plane, and to be educated and trained up to the highest point of efficiency, that efficiency including the quick responsiveness of the William Johnson brain to its real owner.

As this difficult opening of the man of flesh to influences from the higher planes is gradually carried on, and as the true Self is increasingly able to affect its bodily habitation, glimpses of past incarnations will flash on the lower consciousness, and these will become less like flashes and more like permanent visions, until finally the past is recognized as "mine" by the continuous thread of memory that gives the feeling of individuality. Then the present incarnation is recognized as being merely the last garment in which the Self has clothed itself, and it is in no wise identified with that Self, any more than a coat which a man puts on is regarded by him as being part of himself. A man does not regard his coat as part of himself, because he is consciously able to put it off and look at it separated from himself. When the True Man does that with his body, consciously on this plane, certainty becomes complete.

The coat then—the "coat of skin," the ethereal double, the vitality, the passional nature—does not reincarnate, but its elements disintegrate, and return to those to which they belong in the lower worlds. All that was best in William Johnson passes on with the Ego into a period of blissful rest, until the impulse that carried it out of earth-life is exhausted, and it falls back to earth.

## CAN THE HUMAN BECOME THE ANIMAL?

The question so often heard, Can a Monad once incarnated in man pass, after death, into one of the lower animals? finds its answer implicitly in the last Section but one. According to the Esoteric Philosophy there is this essential difference between the human and the brute. That in the human being dwells a Son of Mind, whereas the brute has no such tenant. During millenniums the tabernacles were builded, till they became fitted to be the habitations of the Sons of Mind, or, to use another simile, became fitted to serve as their instruments of manifestation in the physical world. The brutes are not yet ready to serve as such instruments: they are evolving towards the human type; in a future cycle of evolution, the Monads (to use a loose expression) that are now encased in them, and that are guiding their evolution, will pass on into human forms; but, at present, the animal is not ready for the reception of the Mind-born Thinker, that we have viewed as the essentially *Human* Principle. This Thinker, being the Reïncarnating Ego, cannot then, when his human dwelling is falling into ruins, leave it to take up his abode in the as yet unready body of the brute; in that he could find no harbourage, it is not yet furnished for his habitation. As he waited till the Races had evolved into the perfected human form ere he at first incarnated, because lower forms "were not ready," so in the later history of men he can only enter human forms, they alone presenting the conditions through which he can work. It is this fact which renders impossible the backward evolution taught in some exoteric religions; a man may become degraded, may be morally worse than any brute, but he cannot turn backwards the wheel of time, nor make it revolve in contrary direction. He can no more rebecome an animal, than his body can reënter his mother's womb; Nature opens doors in front of us, but those behind us swing to, and close with a spring lock for which we may find no key.

In the East, the mistaken idea that the human Ego can dwell within a brute shell, is very widely spread. The *Ordinances of Manu* set out with great particularity the fate of various evil-doers. Thus:

By detraction [of his Guru] he becomes an ass; a blamer becomes indeed a dog; one who appropriates his goods becomes a worm; envious, he becomes an insect.<sup>1</sup>

The slayer of a Bráhman enters the womb of dogs, boars, asses, camels, cows, goats, sheep [and so on].<sup>2</sup>

Stealing grain, copper, water, honey, milk, essences, or ghee, [one] becomes a mouse, a flamingo, a water-bird, a gadfly, a crow, a dog, or an ichneumon.<sup>3</sup>

A large number of precepts thus set forth the animal-incarnations attached to various sins, the general principle being that

<sup>1</sup> *Ordinances of Manu*. Burnell and Hopkins. Lect. ii. 201.

<sup>2</sup> *Ibid.*, Lect. xii. 55.

<sup>3</sup> *Ibid.*, Lect. xii. 12.

Always [those creatures] possessed by essentiality attain divinity; those possessed by passion, man's estate; those possessed by darkness, the estate of animals.<sup>1</sup>

That is to say, as all readers of Eastern literature will at once see, each of the "three qualities" has its own proper incarnation: Sattva in Gods; Rajas in men; Tamas in animals.

There is no doubt that Hindus in general take all these statements literally, but it has been contended that this literal sense is modern, and that originally they were accepted only as allegories, as we speak of a man as a fox or a tiger. E. D. Walker quotes from Dacier's *Life of Pythagoras* a comment by Hierocles on the *Golden Verses* of Pythagoras, which bears out this view:

If, through a shameful ignorance of the immortality annexed to our soul, a man should persuade himself that his soul dies with his body, he expects what can never happen; in like manner he who expects that after his death he shall put on the body of a beast, and become an animal without reason, because of his vices, or a plant because of his dulness and stupidity—such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is infinitely deceived, and absolutely ignorant of the essential form of the soul, which can never change: for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other.<sup>2</sup>

As Walker points out, the belief that the "soul" of man passes into the lower animals led to the display towards them of far more general kindness than has been found among Christian nations. In Southern India and in Ceylon the Buddhists had hospitals for sick animals, as well as for sick men and women, long before the Christian era, whereas such hospitals are very recent institutions in Christian countries, and are still very rare.

Whatever may be the ethical effect of the belief in this form of transmigration, it is not true, and it has no place in the Esoteric Philosophy. The Thinker cannot enter the brute form; individual Reincarnation is the passage of the Thinker from body to body; Reincarnation must, therefore, according to the Esoteric Teachings, be confined to man.

#### THE METHOD OF REINCARNATION.

Having now gained a clear idea of the Reincarnating Ego, or Thinker, and of the distinction between it and the transitory Animal-Man, the student must address himself to the understanding of the Method of Reincarnation.

This method will be best appreciated by considering the plane to which the Thinker belongs, and the Force wherewith it works. The Thinker is what is called the Fifth Principle in man; and this Fifth Principle in the Microcosm, man, answers to the Fifth Plane of the Macrocosm, the universe outside man. These planes are differentia-

<sup>1</sup> *Ibid.*, Lect. xii. 49.

<sup>2</sup> *Reincarnation*, pp. 281, 282.

tions of primary Substance, according to the Esoteric Philosophy, and consciousness works on each plane through the conditions, whatever they may be, of each plane. *Substance* is a word used to express Existence in its earliest objective form, the primary manifestation of the periodical aspect of the ONE, the first film of the future Kosmos, in the dim beginnings of all manifested things. This Substance has in it the potentiality of all, of most ethereal Spirit, of densest Matter. As Prof. Crookes in Chemistry posits a Protyle, or a first Substance, out of which Atoms are built up, and out of Atoms Molecules, and out of Molecules compound Substances, and so on in ever-increasing complexity—so the Esoteric Philosophy posits a primary Substance, out of which Kosmos is evolved, which at its rarest is Spirit, Energy, Force, and at its densest the most solid Matter, every varying form in all worlds being of this Substance, aggregated into more or less dense masses, instinct with more or less Force. A plane only means a stage of existence in which this Spirit-Matter varies within certain limits, and acts under certain “laws.” Thus the physical plane means our visible, audible, tangible, odorous, gustable world, in which we come into contact with Spirit-Matter—Science calls it Force and Matter, as though separable—by way of the senses, whether it be as solid, liquid, gas, etc. And so on with other planes, each being distinguishable by the characteristics of its Spirit-Matter. On each of these planes consciousness shews itself, working through the Spirit-Matter of the plane. One further fact must be added to this rough and very condensed statement, that these planes are not, as has been said, like skins of an onion, one over the other, but, like the air and the ether in our bodies, they interpenetrate each other.

These planes are seven in number, according to the Esoteric Philosophy. Counting from the plane of Matter upwards, the plane of the Thinker is the Fifth. A diagram may make this clear:

7	Pure Spirit. <i>Âtmâ.</i>	1
6	Spiritual Soul. <i>Buddhi.</i>	2
5	Thinker. <i>Manas.</i>	3
4	Emotional Nature. <i>Kâma.</i>	4
3	Vitality. <i>Prâna.</i>	5
2	Ethereal Double. <i>Linga Sharîra.</i>	6
1	Physical Body. <i>Sthûla Sharîra.</i>	7

Now this fifth plane in man corresponds to the fifth plane in Kosmos, that of Mahat, the Universal Mind, Divine Ideation, from which proceeds directly the moulding, guiding, directing Force, which

is the essence of all the differentiations that we call forces on the physical plane. [This plane is often called the third, because starting from Âtmâ as the first, it is the third. It does not matter by what number it is called, if the student understands what it is, in relation to the rest.] All the world of form, be the form subtle or dense, is evolved by and through this Force of the Universal Mind, aggregating and separating the Atoms, integrating them into forms, disintegrating them again, building up and pulling down, constructing and destroying, attracting and repelling, One Force to the eye of the Philosopher, many forces to the observation of the Scientist, verily one in its essence and manifold in its manifestations. Thus from the fifth plane come all the creations of forms, using creation in the sense of moulding pre-existent material, fashioning it into new forms. This Thought Force is, in the Esoteric Philosophy, the one source of form; it is spoken of by H. P. Blavatsky, as

The mysterious power of Thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.<sup>1</sup>

As in the fifth plane of Kosmos, so in the fifth plane of man; in the Thinker lies the Force by which all things are made, and it is in this creative power of Thought that we shall find the secret of the Method of Reincarnation.

ANNIE BESANT, F.T.S.

(To be continued.)

---

## The Song of the Stars.

WE are the stars which sing,  
 We sing with our light;  
 We are the birds of fire,  
 We fly over the sky.  
 Our light is a voice;  
 We make a road for spirits,  
 For the spirits to pass over.  
 Among us are three hunters  
 Who chase a bear;  
 There never was a time,  
 When they were not hunting.  
 We look down on the mountains.  
 This is the song of the stars.

From *The Algonquin Legends of New England*.

By CHARLES LELAND.

---

<sup>1</sup> *Secret Doctrine*, Vol. I. p. 293.



## An Outline of the "Secret Doctrine."

### VI.

#### SUMMARY.

#### The Four Lower Planes. The Planetary Chain.

---

AT the dawn of a new Universal Day, the sevenfold powers of objectivity begin gradually to unfold. These powers are the offspring of Will, the twin-power, with Consciousness, of each and all units of Life, of each and all facets of the eternal luminous diamond, by which we have represented the One Infinite Life. Will is, as it were, the luminous ray of each facet; as Consciousness is the facet's power of perceiving the ray; and as the facets are bound together in septenary groups, of units, humanities, hierarchies, and higher divine septenaries, so the luminous rays of formative Will are bound together into sevenfold streams, pouring forth from each group of units, humanities, and hierarchies. Each ray, we have seen, each formative potentiality, contains within it seven forms or modes by which its objectivity can be manifested. By the operation of the first of these modes, that of incipient differentiation, Consciousness and Will, still almost blended together, tend to stand apart into subjectivity and objectivity, but do not yet actually stand apart. Subjectivity, Consciousness, still includes within itself all possible modes of cognition, and is, therefore, just one step removed from the Divine, infinite Consciousness of Eternity. Objectivity, likewise, still contains within itself all possible modes of manifestation, and is, therefore, just one step short of divine, absolute Unity.

This highest range of being contains all the potencies of Consciousness and all the potencies of manifestation that we can conceive; and contains, besides this, something more, for this highest range is overshadowed by the near presence of the One Divine Infinite Life, not yet veiled by the illusion of differentiation, not yet hidden by the bright phantoms and images of universal day.

In the second range of life, the separation is complete. Consciousness is limited to one mode, that of direct cognition. Objectivity is also limited to one mode, that of direct presentation to consciousness; and, as all objectivity is thus directly present to perfect cognition, this is the range of omniscience. The higher range is something more than omniscience, because the omniscient knower not only confronts, but is blended with, the infinite known. These two highest ranges of

life, which reflect the near presence and radiance of the Infinite One, may properly be called divine.

The third range is the link between these two and the fully manifested, fully differentiated objectivity. This third range contains, as we have seen, the germ of varying intensity, when the luminous beam from each facet of the infinite diamond ceases to be homogeneous and thrills into separate rays. Though infinitely varied, like the rays of the spectrum, these luminous rays are gathered together into closely related groups, the types of which are sound, colour, taste and the other elements of perception, each in its turn infinitely various.

These innumerable rays, that thrill forth from each facet of the infinite luminous diamond, react, as it were, on each facet, and establish groups of centres of perception; these nascent centres of specialized perception coalescing together to form the first ethereal vesture or body of each unit of life.

This third range of life contains within it the first germs and undeveloped elements of all forms of perception and objectivity, the types and potencies which are afterwards to be unfolded; these still are limited to one form of manifestation, that of increasing and decreasing intensity.

The bundles of luminous beams and rays which issue from each facet of the One Life are bound together, as we have seen, in septenary streams; and, as the formative rays become more defined and developed, they are focussed into united groups, related to each facet and each group of facets—to each unit of life, that is, and each group of units, humanities, hierarchies and higher groups.

The rays, thus focussed, form specialized objectivities for each facet, and for each group of facets—special objectivities, that is, for each unit of life, each humanity, and each hierarchy. These separate activities exist in germ in the third range of life, to be gradually unfolded and developed into fully formed bodies, and worlds, and systems of suns and stars, in the lower, more external, ranges of life.

From this point—the formation of specialized objectivities for each unit, humanity, and hierarchy—it is no longer possible to describe the gradual process of manifestation in general terms, applicable to all life. We must henceforth, therefore, confine ourselves to the consideration of one group of units, one humanity or hierarchy; and restrict ourselves to the development of the specialized objectivities, whether bodies or worlds, related to it. The process, for all other humanities in the universe is, presumably, the same; and the specialized objectivities related to them, are, by analogy, subject to similar developments.

After this third stage—the common field of objective worlds—the specialized objectivities of each hierarchy and humanity gain colour and form, capacity and solidity, expanding through the fourth, fifth, sixth and seventh ranges of life. It is only to the last four that the

name of "planes" can, with propriety, be applied, and it is to development in these four lower planes that our attention will henceforth be directed. The highest of these four, in which perceptions are spread out into spaces and masses, as we see colour spread out, is the first to reach full development, at the beginning of Universal Day. This colour or Fire plane at first is nothing but a glowing sea of intermingling forms and objectivities; through these throbs the rhythmic ebb and flow which is the detailed repetition of the universal ebb and flow of manifestation and dissolution. Under this ebb and flow, this continual circulation and gyration, the glowing sea of forms is gradually moulded into circular vortexes; the specialized objectivity of each hierarchy forming one vortex; and the lesser objectivities related to each humanity are swept into lesser vortices. As the united consciousness and will of each humanity becomes more definite and individual, these vortexes contract, and harden; and from the larger vortexes are formed solar systems; while the lesser become separate planets or worlds; each planet and solar system being, it must be clearly understood, still wholly within the highest external plane, the plane of Fire.

On the planet thus generated by the formative wills of one humanity, the units of that humanity go through a long series of formative, educatory, processes; each uniting of Conscious Will forming for itself an ethereal vesture or body, by the reaction of perceptions which we have already described. If a name be thought necessary for this first world, it may be called the incipient Fire Planet, the first ethereal mould of future more material worlds.

When the possibilities of development which it contains are temporarily exhausted, the formative will of humanity enters another stage, by the addition of the element of capacity, and the unfolding of the potencies it contains, a new plane is formed—the fifth, which we have agreed to call the plane of air. Again, the same process of "circumgyratory motion" is generated by the formative Wills of humanity, acting in harmony with the eternal ebb and flow; and the fluid sea of forms and objectivities is swept into contracting vortices, which gradually harden into a second planetary world. To it we may give the name of the incipient Air Planet, the second of the gradually forming chain.

Yet another plane is entered on, when the educatory possibilities of this second world are for the time exhausted; this new plane adding the element of internal change or growth. Again the flowing sea of images is moulded into vortexes; and of these, coalescing, the third world of the chain, the incipient Water Planet, is formed.

Again, the same exhaustion of its potentialities takes place; and the tide of formative wills advances to another stage; again, the whirling images are wrought together, as the potter moulds the clay on his swiftly-moving wheel, and the most external world of the chain, the planet of solidity, or Earth, is formed.

From this point, the tide of formative wills flows back again through the same four planes. The Earth Planet—the first rough pattern of our Earth—is left for the time exhausted, and denuded of its powers, and the life-tide flows back to the plane above.

Here, by the same formative, circular force of collective wills, a second Water Planet is formed, different from the first, because more akin to the Earth-world, and enriched with the fruit of earth-life which humanity has gained on the world just left. To this planet, the fifth in the chain, we may give, for convenience, the name of final Water Planet, to distinguish it from the first formed image-world, on the same plane.

Once more the wave of humanity flows back, to the plane above, and by the same vortical forces the final Air-world is formed, the sixth in the chain, differentiated from the former Air Planet by the riches added to it from the lower worlds of the chain.

The seventh, the final Fire-world is formed in the same way, and the planetary chain is complete. Nothing now remains but to trace the detailed development of humanity on each planet, and the story of man's birth and growth will be complete. C. J.

*(To be continued.)*



## Theosophy and Psychological Research.

*(Concluded.)*

THE conception of a fundamental unit of consciousness, of which the universe is an externalized expression, in innumerable forms, which appear relatively to each other, or in their individual aspect, to be isolated and independent, and the further conception of "planes of consciousness," merging more and more in the universal as they ascend in the scale—or rather as they become more *internal*, or sink back into that *innermost* of all things which we call *spirit*—must now be considered in its relation to the phenomena of clairvoyance, to that dormant faculty which can be raised into activity under certain conditions.

The key to the situation is supplied to us here by mesmeric or hypnotic experiments. We find that in the state of trance induced by the will of the mesmerizer, or the artificial methods of hypnotism, we have a state of consciousness so totally different from that of the normal waking consciousness, that we are justified at once in classifying it as belonging to another plane. The characteristics of this state

of consciousness are well known to experimenters and students of the subject, and include the faculties of clairvoyance and clairaudience. What has to be noted principally is, that there is a much wider and deeper range; that the faculties seem to have expanded to an extraordinary degree; that the limitations of time and space, and the material barriers which surround our physical nature have been broken down; and the individual, no longer restricted and limited by the conditions of the physical plane, is able to exercise those faculties which belong to his inner nature, and which are in natural relation to the deeper plane to which they belong, just as his physical faculties are in natural relation to the external physical world, or plane.

Following out this idea, therefore, that the fundamental unit of consciousness is the *innermost* of all things, and that in this innermost there is complete universality and unity, while on the other hand as we proceed from within outwards, we have at every remove a greater and still greater degree of differentiation or separation into individual units, until we reach the physical plane, which is the lowest or outermost, and consequently the plane of greatest differentiation or separation—or in other words as we proceed from spirit to matter—we find a natural explanation of all occult phenomena as proceeding from the plane immediately above the physical; a plane which, though only one remove nearer to the universal, has its own peculiar conditions and relations, which are essentially different from the physical plane in just this respect, that they are more universal, that many of the barriers which limit the functioning of consciousness on the physical plane have disappeared, and a new set of conditions come into operation. This expansion will take place to a greater and still greater degree, as we ascend towards the universal, until at last all individual relations disappear, and subject and object become merged in one. “And now thy *Self* is lost in SELF, *Thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever present Ray become the all and the eternal radiance.” This will be seen to be exactly the same idea as that expressed by M. Fouillée in the words already quoted, that “the conception of individual consciousness must be an *idea* rather than a substance. Though separate *in* the universe, we are not separate *from* the universe.” Thus in the state of consciousness induced by mesmerism we are simply falling back on our inner or deeper consciousness, we are acting on a plane which being nearer to the universal is free from many of the limitations, from many of the “ideas” of separateness which belong to the physical plane. It may be observed here that the same transfer of consciousness takes place in sleep. The reason why in most cases there is no distinct and clear memory of our actual experiences in the sleep state or mesmeric trance, is simply

because on the return of consciousness to the physical plane, when it has to function through the physical organs of sense and the physical brain, it immediately takes up the impressions or "ideas" which belong to the physical personality; that personality being so illusionized by the limitations of the physical senses that the higher consciousness can make little or no impression on the physical organ of memory. It is well known that the mesmerized subject will not remember anything of his experiences while in the trance state, unless he is expressly commanded to remember by the mesmerizer, who thus, by the exercise of his will, helps to make the requisite impression on the physical organ. In the case of sleep, we usually retain a confused idea of our actual experiences during that state, mixed up with the sense impressions of the brain, and thus produce the fantastic mixture which we call a dream. In some cases, however, the actual experiences of individuals are clearly remembered, and we then have clairvoyant dreams, of which there are so many well authenticated instances. It may be further observed here, that if there is so much difficulty in obtaining a clear and continuous memory in the passage of consciousness from the physical plane to the one immediately above it, as in sleep, it is little to be wondered at that no memory is retained of a previous incarnation; for in the intermediate state between two incarnations, the consciousness sinks back to still deeper planes; and when it returns once more to the physical plane it has to begin with new physical organs, which as they grow and develop, become impressed with their own "ideas," derived from their own peculiar environment.

Could we but disillusionize ourselves, could we but part the clouds of our senses, and disabuse our minds of the idea of separateness, we should stand face to face with our real nature, we should see ourselves in our true relation to each other and to the universe; we should know and partake of the universal consciousness; we should find our will to be part of the universal will; nay, we should find indeed that man is the creator of the universe, for man in his highest nature is God, and the universe is but the externalized expression of his will and consciousness, the garment in which he clothes himself.

We touch here upon the deep underlying principle of all religion. The "great heresy" is the sense of separateness. Until we have conquered this, until we have realized our oneness with our fellow-men—universal brotherhood, the first great law of love—until we have realized the unity of individual man with humanity, and the unity of humanity with the universe, we are indeed but poor lost pilgrims—wretched in our isolation, sinning, suffering, striving, failing. Caught in the snare of the "great illusion," we can only find deliverance in proportion as we seek not our own individual gain, for that does but intensify the idea of separateness, but merge our individual will in the universal; seek not our own individual salvation, but sacrifice ourselves that others

may reach the higher life, and thus in proportion as we lose our life shall we find it.

To return to our more immediate subject, we must now see what explanation can be offered of the phenomena of clairvoyance and the projection of the double in the light of the considerations already put forward. We are not proposing now an exhaustive and scientific analysis of the phenomena, with a view to convincing the sceptical of their reality. We may leave that kind of work in the hands of the Psychical Researchers. Our work begins where theirs leaves off. Psychical Research is still too much wedded to materialistic science to form the basis of any deep and abiding spiritual philosophy. Such a philosophy already exists in the world, has existed for ages; independent of the fluctuations of religious beliefs; far above all scholastic methods; and needing no confirmation at the hands of a faithless science, which concerns itself only with a minute analysis of that portion of an infinite universe which comes within the range of our physical faculties, and which can even deny the existence of consciousness apart from a physical form.

But for those who know that the outer world of sense and form does but rest upon the inner, that there are states of consciousness and modes of life, and depths within depths of our inner nature, which are as infinite in their possibilities as the universe itself, because they are one with the universe at every point—for those who have learnt this there are some points of interest, some considerations which may be of help and service in the phenomena we are now dealing with.

Taking first of all the phenomena of clairvoyance, we have already seen that with regard to the mere method this may be studied most advantageously in connection with what has been given out as to the nature of the Astral Light. The faculty of seeing in the Astral Light exists already as a natural faculty of the astral body, just as physical sight exists as a natural faculty of the physical body. The whole question of clairvoyance is therefore simply a question as to whether the astral can convey to the physical any mental or intellectual impression of that which it cognizes. But though we may state the question in this way as a simple explanation free from any metaphysical considerations, and though it will hold good so far as it goes, we must not stop here. Mesmeric experiments show us that the astral faculties may be brought into play when the subject is thrown into a trance; and that therefore the astral faculties exist already behind or beneath the physical. But they show us something more than this. They show us that "seeing we may see not, and hearing we may hear not." There is an experiment which is now very well known, in which the mesmerized subject is told, while in the mesmeric state, that some person has left the room and will not return for a given time. The subject is then brought back to his normal waking consciousness, but though the

person mentioned has never left the room, he or she will be quite invisible to the subject who was mesmerized. In this case the physical organ of sight receives the impression from the physical body of the person, but that impression is not interpreted by the brain consciousness into a mental idea.

Now the clue to this and other similar experiences, which seem so inexplicable when viewed merely from the physical side, is to be found only in a deep consideration as to the nature of consciousness, and its modes of manifestation. Occult science can give very definite information as to the various states of consciousness and their relation to the phenomenal universe, but that is somewhat beyond our province now. It is sufficient to consider the fundamental axiom, that "the universe is embodied consciousness." What we see, what we hear, what we taste, smell and feel, comes from *within*, not from without. Our life is the externalized expression of our *ideas*. Thus also the mesmerized subject either sees or does not see according to the idea which the will of the mesmerizer has impressed upon him. We see nothing *as it is*. We are in touch with the universe at all points; our deeper consciousness is one with that deeper consciousness of the universe which reflects itself outwards as an externalized plane of perception; but in that state of consciousness which we call our waking life we fall under the sway of our sense perceptions, and while we view external objects in the light of our own ideas—determined for the most part in form and substance by our sympathy and oneness with the rest of humanity, with the common consciousness, so to speak, of our fellow-men, so that where one sees a book another also sees a book, where one sees a mountain another also sees a mountain—by this very process of externalizing our ideas we lose sight and touch of the inner world, and become wedded to this physical world of sense and fall into the snare of "the great illusion."

The more the matter is considered the more will it be found that the clue to so-called occult phenomena, the clue to our own life, the clue to our birth, and death, and rebirth, lies only in the realization of the absolute illusiveness of the world of sense and form. This is just the reason that all religions lay stress on the necessity of ignoring the world, and dissociating our ideas from all that pertains to the world; though the deep philosophy of these precepts have been lost sight of in exoteric systems of rewards and punishments, of heavens and hells. We may be in the world, yet not of it. The external condition is nothing, the internal thought or idea is everything in determining our present and future states of consciousness.

For if the universe be embodied consciousness, if that which appears to be external when viewed as we view it now, in an individual and partial aspect, be in reality but the resultant of divine ideation working within itself; and if we, being ourselves in touch with the whole universe at every point, and being now but a part or partial ex-



pression of the universal thought form, are but repeating in our own individual way the universal law and process, then we can only obtain emancipation, we can only look upon the reality of things, in proportion as we free ourselves from the illusion of separateness, in proportion as we learn to know the universal law, in proportion as our ideas expand, and we are able to throw aside all that is temporal, mutable, limited, conditioned.

Let us consider this matter from another point of view. One of the greatest puzzles in connection with the occult phenomena we are now considering, is the way in which the distinctions of time and space are broken down. A clairvoyant may see and describe an event which in our ordinary language we classify as belonging to the future. How can this be? If one future event can thus be foreseen, why not all? And if it can be foreseen at all, is it not there already, does it not become a present reality in a certain state of consciousness, the state of consciousness in which the seer exists for the time being? Let us take this reversal of our ordinary ideas of past, present, and future, in connection with another phenomenon of consciousness. We may dream a long dream, one in which we appear to pass a lifetime, one in which scenes and events stretch themselves out just as they do in our waking consciousness, and appear to cover successive periods of time. Yet it is well known that such a dream may occupy but a fraction of a second, as computed by the standard of time by which we measure events of our waking consciousness. Now we have before us in these phenomena, if well considered, absolute evidence that time and space are merely creations of our modes of consciousness. And if time may be, so to speak, *condensed*, as in the case of the dream consciousness, why may it not also be *expanded*? That life which we appear to live in our waking state, in successive moments and events, may be but the long drawn out repetition of a *thought* or *idea*—these terms are necessarily inadequate—already existing in the universal mind or consciousness, of which we are a part. Being but a part, in our individualized aspect, though one in our absolute essential nature, we see but a part, we think and feel but a part. In the ever present eternal reality there can be neither past, present, nor future; neither here nor there; neither time nor space. However difficult it may be to grasp this conception, however difficult to realize what that state of consciousness must be in which all those distinctions which characterize our present life have vanished into an illusion, we are forced to the conclusion, even in view of the evidence brought before us by Psychical Research, without going into the deeper science of Occultism, that the solution of the problem of our existence lies only in this direction.

All earth-born systems of religion, all anthropomorphic ideas of deity, fail utterly the moment we get a grasp of these principles. Any conception of the ultimate principle of the universe which involves the

conception of time or space, of beginning or ending, of personality, or desire, or individual will, comes under the category of the illusions born of our sense life. Beware then how you cling to that life, how you wrap yourselves round in the illusive ideas which are born of that fleeting state or consciousness which we call earth-life. Rise by meditation to the higher plane where all artificial and illusive distinctions vanish. "Learn to live in eternity." For until you can do this there is no fate for you save rebirth. For what is rebirth but an illusion, a living over again in consciousness those ideas to which you are wedded.

Here is another deep and profound reason for the doctrine of Devachan and reïncarnation. The man who creates a heaven, by dwelling upon some religious ideal, shall surely enter that heaven at the death of his physical body. And as surely as he has mixed his ideas of that heaven with the ideas which belong to his sense perceptions, as surely as he has associated it with the ideas of time and space, so surely shall that heaven exist for him *in time and space*, and not eternally.

That which begins in time ends in time; and though Devachan, or "Heaven" may last for thousands of years, or for a single moment, as we compute time, it is, all the same, illusive and finite. And so also with our reïncarnations. Is not this also a profound truth, could it but be realized, that every reïncarnation that every man can possibly have in store for him *is there already?* But when the illusion is seen and known then ensues escape.

And now let the phenomena which Psychological Research is bringing to light be well considered in view of what has been put forward. Strange, weird, inexplicable, as many of the phenomena may appear to be in the light of our ordinary conceptions, they are full of interest, of hope, of confirmation, when once we have grasped the deeper principles which Theosophy discloses.

The key lies in the absolute illusiveness of our present state of consciousness. Time is illusive: the clairvoyant can see the past, the present, or the future without distinction. Space is illusive: the astral consciousness makes no distinction of feet or miles, and needs no roads or railways. Sense perception is illusive: the astral body of a dying man is carried by the strength of an idea to a photographer's shop; the idea is strong enough to impress also the mind of the photographer; the astral of the one comes into rapport with the astral of the other. The photographer thinks he has seen and held converse with a real physical man, simply because his brain, responding to the stimulus of the astral, has interpreted that which is really seen and heard by the astral into terms of the physical.

And it is just because we are thus bound and fettered and illusionized by the physical senses that we fail to grasp the reality, the

great eternal verities of the universe, the divine possibilities of our own nature. Those possibilities are as infinite as the universe itself, because in our inner spiritual nature we are one with the universe. But though our spiritual consciousness may exist eternally above illusion, that part of us which we now call ourselves, that *surface* consciousness, which is but the externalized expression of a portion merely, is governed and conditioned by its own individualized ideas; and viewing the universe through the windows of the senses it falls under their sway.

The subject is wide and deep. The whole of Theosophy can but disclose a portion, can but raise a corner of the veil. Yet now men's minds are opening to the possibilities of the unseen universe. Psychical research will do its share, and where it fails, falters, and even reviles, Theosophy will take up the work and hold up to mankind a larger hope, a deeper faith.

W. KINGSLAND, F.T.S.

---

EDISON'S THEORY OF EXISTENCE. —It is my belief that every atom of matter is intelligent. The intelligence of man is the sum of the intelligence of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed a man dies, and the atoms seek other relations. I cannot regard the odour of decay but as the result of the efforts of the atoms to dissociate themselves, they want to get away to make new combinations. Man, therefore, may be regarded as a microcosm of atoms agreeing to constitute his life as long as order and discipline can be maintained. But of course there is a disaffection, rebellion, and anarchy, leading eventually to death, and through death to new forms of life. For life I regard as indestructible; that is, if matter is indestructible. All matter lives, and everything that lives possesses intelligence.

From *Science Siftings*.

THE Spiritual, it is still often said, but is not now sufficiently considered, is the parent and first cause of the Practical. The Spiritual everywhere originates the Practical, models it, makes it: so that the saddest external condition of affairs, among men, is but evidence of a still sadder internal one. For as thought is the life-fountain and motive-soul of action, so, in all regions of this human world, whatever outward thing offers itself to the eye, is merely the garment or body of a thing which already existed invisibly within; which, striving to give itself expression, has found in the given circumstances that it could and would express itself so. This is everywhere true; and in these times, when men's attention is directed outward rather, this deserves far more attention than it will receive.

THOMAS CARLYLE.

## Reviews.

### FROM DEATH TO THE JUDGMENT DAY.<sup>1</sup>

MR. GERALD D'ARCY has chosen a curious title for his book, in view of its contents, for certainly no one would judge from the title that the contents are a defence of the doctrine of Reincarnation. Yet so it is. Mr. D'Arcy claims to remove "the difficulties connected with the doctrines of original sin, the resurrection of the body, prayer for the dead, and the punishment of sins not unto death." The author is apparently a devout Christian, accepting the Bible as the one Divine Revelation, and Jesus of Nazareth as the one Christ. He considers that there is "some one simple yet all-important doctrine" which underlies all Scripture, "and by means of which all the other doctrines of the faith can be easily understood and the mystery of our existence solved" (p. 9). So far from the Bible being silent on the fate of man between death and the judgment, the author thinks "that Scripture very clearly indicates what the state of the soul is after death; also that it is absolutely essential for the spiritual advancement of the human race that this mystery should be clearly understood" (p. 11).

After a brief review of the theories held by the orthodox with regard to post-mortem existence, the author lays down his own position: "If there be any existence for the soul after death, it must be in a human body on this earth. The conclusion arrived at is that after death the soul goes again through the process of birth, and appears on earth in the body of an infant; that the time between Death and the Judgment Day will be passed in successive lives on earth, in that day we shall be finally accepted or rejected" (pp. 13, 14).

The author puts his arguments forcibly for those who agree with him in his theological position, as when he asks, "What can be more fitting than that the souls of the virtuous should return to earth to complete the work which Christ began? As long as ignorance, misery and infidelity exist on earth, no soul imbued with the truly Christ-like spirit can wish to enter into its rest" (p. 17). Conscience he regards as the voice of the soul prompting us to avoid sins which have been fraught with terrible results in former lives; original sin is the sin of which each has been guilty, a man's evil nature being the outcome of his own acts; baptism can only be justified by past existence, since it is for the remission of sins, and the infant has done no wrong; resurrection means the rising of the soul in a body, a fresh body, that of an infant, and so all will be found in the body at Christ's second coming; the judgment passed on every evil thought and act is a judgment which brings with it the penalty to be suffered, and as many great saints will at the Last Day receive their crown of glory, and must yet be punished for the evil they have done, as "David the murderer and seducer, Paul the persecutor, Peter the denier, Magdalen the harlot," the only way to reconcile the difficulties is "that in each new life we suffer for the sins of the past life" (p. 29). Finally, the author concludes that the acceptance of the doctrine of Regeneration, as he prefers to call it, so as to avoid Eastern connotations, "will abolish for ever that bane of Christianity, the belief that the sins of a misspent life will be condoned,

<sup>1</sup> The English World Press Agency, 28, Southampton Street, Strand, W.C. 2s. 6d.

and all punishment evaded, by a late repentance, which encourages the unjust and the vicious to continue in their evil courses" (p. 46).

If Mr. D'Arcy can persuade his fellow Christians to adopt this view he may do much towards the purifying of his church.

### DREAMS OF THE DEAD.<sup>1</sup>

THIS book is introduced to the reading public by Mr. Edward S. Huntingdon, who asserts that his friend is justified in issuing his book by the awakened condition of the public mind on mystic, philosophical and religious subjects. He thinks the moral effect of the work should be good, whatever its readers may think of its story; so he helps to launch it on the sea of public opinion.

The general idea of the book is that after death comes an astral state, in which the man remains in astral form until his higher spiritual principles are set free from the attraction of earth, and are thus able to rise into purer regions. The dead preserve the opinions with which they died, until they grow out of them by effort and service, and they pass a peculiarly unpleasant time in the shadowy land during this process of purification.

The author accompanies the astral form of a deceased friend—clad himself in his astral body, which leaves the physical during sleep—on various pilgrimages through scenes of earthly life, and also to the retreat of a mighty sage, who dwells in a great temple built in the days of the Atlanteans, and who is associated with others in a Brotherhood, devoted to the service of Humanity. On this slender thread of story the author strings his views on ethic, mysticism, and allied subjects, among which views he includes a criticism of the Theosophical Society. There is nothing very fresh or original about the book, but it is written fluently and runs on lines of thought familiar to all who have studied Theosophical writings. It may be that some will read in this form ideas that may turn their minds in a direction which they would have not sought in more didactic works.

### A THEOSOPHICAL BOOK FOR CHILDREN.<sup>2</sup>

SUCH is admittedly one of our greatest wants, and one of the rarest things among the whole range of our literature. True, we have Mrs. Ver-Planck's dainty and delightful *Wonder-Light*, but all who have much to do with children know well that, in this country at all events, these tales are for children of a larger growth; it may be, and probably is, different in America; but the average English child demands plenty of incident and very little else; analysis of feelings, even of a child's feelings, will not go down, and abstract reasoning fares even worse.

The difficulty of conveying thoughts which may remain and tinge the whole after-life with the glow of a beautiful truth that has become part of the very being, in such a form that it may be palatable to the youthful mind, and the rarity of books that come within measurable distance of success in this attempt, must be my excuse for calling the attention of Theosophists to a work now nigh on fifteen years old, but which as far as I know has never been recognized among us.

It is a story of a mortal boy (a very real, healthy, and un-morbid boy, too), who by dint of drawing the portrait of a stone goblin, and treating the little figure as if it had life, brings it down from its perch and eventually gets admitted to the great goblin meeting. Full of ad-

<sup>1</sup> By Edward Stanton. London, and Shepard, 10, Milk Street, Boston.

<sup>2</sup> *Johnykin and the Goblin*, by Charles Leland. Macmillan: London, 1877.

venture and incident as any healthy boy could desire, the book is absolutely full also of profound Occult teaching cunningly introduced among the laws and customs of goblin-land.

Thus at one point Johnnykin meets with all the figures that he had drawn on his slate in idle hours of school-time, and which threaten to haunt him; but on his enquiring what becomes of them all, a very badly drawn robber replies, "The first time anybody draws a brigand with a lead-pencil I shall pass away from this slaty existence, and become myself a pencil-picture and a better man, I mean a better-drawn one, and the lead-pencil drawings go into the water-colour world, and so on to oil-paintings and statues. We all keep going on for ever."

This rule of going on seems universal in goblin-land; one of the characters, Chesmé (a most delightful creature by the way, the making of whose acquaintance alone is worth all the trouble of reading the book), explains: "We poor things begin by being stones, and then vegetables, and then fish, and then animals. Then they give us riddles to find the answers to, and oh! they're a hundred times harder than any you real boys and girls ever heard of. Well, after we've found them all out we become what I am now, human part of the time and animal the rest. Then they give an answer and tell us to find the riddle to it."

How the goblins can become real, and the rules and methods whereby they pass into life, belong to the course of the story, the delicate beauty of which would be spoiled by scrappy quotations.

Then when "Bogey" appears Chesmé explains him—"We don't see him often now-a-days. He can't *really* do anything, you know—only frighten people. If you don't *believe* in him, he isn't anywhere, though they say he lives in the coal-cellar."

And in another place, *à propos* of a most ingenious description of a goblin hunt on a clothes horse, with fire-dogs, after a Welsh rabbit, that jumped out of a cheese to the great bewilderment of the hero, she says—"Words are things in goblin-land."

A word of praise must also be given to the lyrics, which are plentifully scattered through the pages, and which have a wonderfully catching swing of rhythm, as well as great tenderness of feeling. It is difficult to select one for quotation out of such an abundant wealth, but the following has rarely been excelled in its dainty beauty:

O Brook! why are you running  
So fast to yonder plain?  
O Mist! why are you rising  
Up to the clouds again?  
O Boy! why are you going  
Still up to seek a dream?  
O Maid! why are you flowing  
Still downward like the stream?  
She's weary of her cloud-life,  
He's weary of the plain;  
Then let them meet and mingle  
And fall to earth in rain.  
In many a flower blowing,  
In many a rainbow sweet,  
In leaves and grasses growing,  
We see why they should meet.

In fact, every page so teems with gems that it is hard to resist the temptation to perpetual quotation. It is certain, however, that any Theosophist who takes this book either for his own reading or to read to a child, has a rich treat in store, and that a child who thoroughly knows *Johnnykin and the Goblins* will find the teachings of Theosophy come very easy in his later life.

J. W. B-I.

THE RISE OF CHRISTENDOM.<sup>1</sup>

THIS is a strange volume, by a writer who has evidently got forgery on the brain in things theological and ecclesiastical. It will not prove of interest for the general reader, for the writer is duller even than the dull periods of Church history he especially deals with; and moreover no one but the scholar, the theological student, or the historian will appreciate his points, which though reiterated sufficiently are insufficiently substantiated. Mr. Johnson sees the birth of Christendom, in its present dogmatic form, at no earlier an age than the eleventh and twelfth centuries, and from no more honourable a cradle than the cloisters and *scriptoria* of mediæval monkdom, especially among the Basilians and Benedictines. He flatly denies the antiquity of all the important MSS., and introduces Eusebius Pamphyli, Justin Martyr, Augustine, Josephus, etc., etc., to us, as mediæval scribes, the champion plagiarists, interpolators and forgers of the ages.

Of course we know that we have received almost every written record of things ecclesiastical and theological through the hands of the monks, and we also know only too well what that means. But to make the very chroniclers of the early days of Church "history" nineteenth century myths is somewhat too impetuous. Nevertheless, after completing his labours, Mr. Johnson found that he had been already anticipated by Father Hardouin, who in 1690-92 contended with very great learning and research that "the ecclesiastical history of the first twelve centuries is absolutely fabulous."

An interesting phase of the subject is the enormous influence on Europe of the Mohammedan conquests and the prevalence of the creed of Islam in the ninth century; and at the same period the infancy and rise of Hebrew literature at Cordova. This was followed by the wild religious fury of monasticism, which led to the persecution of the Jews and the Crusades, with the subsequent rise of the temporal power of the Church and the concoction of Church history, tradition, and scripture.

Further, the author denies, and with much to show for his denial, that Rome and the Roman people were ever Christianized before the eighth or ninth century, and appeals to the evidence of the sepulchral monuments, which he shows to be orthodoxly pagan; at the same time exposing the tricks and deception of interpretation used by the monks, in their endeavours to invent a glorious ancestry, according to the monkish ideal, for their own order.

In one respect, however, the author has our entire sympathy and approbation; *viz.*, his effort to rehabilitate the grand old Greek and Roman philosophers and their pure, sweet systems of manly morals—their *sola bona quæ honesta* and the rest—in the thought of the times. Mr. Johnson loves Seneca and Plato, Julian, and the writers of the Hermetica, and admires their great tolerant spirit, and honest, manly teaching, that set forward that *libertas* which the honourable man holds dearest of all his possessions.

The author concludes as follows:

I have shown that the Church was founded in a time of darkness, wrath, and dismay, and that the sole apology for the misdeeds of her founders lies in the fact that it was a time when violence alone prevailed on earth. In these gentler days it surely is not too much to hope that she may resolve to turn down her falsified and iniquitous pages, and begin the chronicle of a new era, inscribed with the records of her endeavours in the cause of knowledge, of truth, of human love—records at the same time of the admiration and gratitude of the world.

<sup>1</sup> By Edwin Johnson, M.A. London: Kegan Paul, Trench, Trübner & Co., Ltd.

## Theosophical Activities.

### INDIAN SECTION.

#### INDIAN LETTER.

ADYAR, MADRAS, INDIA.

11th February, 1892.

Indian Theosophical News is usually rather widely scattered and requires more collecting together than is necessary, say, in England. This must be my apology if my letters to *Lucifer* are rather disjointed.

Bertram Keightley at the time I write is at Nagpur, having just left Bombay. After visiting Nagpur he will probably make his way to the North-West. At Poona his visit was very successful, and we hear of a *conversazione* and other festivities in his honour.

Miss Müller, who has returned here after a tour round the Southern Branches, speaks in kindly terms of the good feeling shown towards her by our Southern Brethren, though her report of the activity of some of the Branches is not so encouraging. It is a pity that more Branches do not follow the lead of the Bombay Branch. Miss Müller's tour included a visit to the beautiful Nilgiri Hills, where she inspected the Colonel's little bungalow, which he has named "Gulistan." The Colonel himself has been spending some days up there, getting things ready for that time when he will retire to *coemptis saltibus et domo*, as Horace says.

Pathetic letters are arriving for the Colonel from Akyab in Burmah, beseeching him to "come over to Macedonia and help us." Whether he will at present be able to respond is doubtful. Dhammapâla has been spending a few weeks in Rangoon, and I hear that his work there has been very successful. He goes to Calcutta shortly on Buddha Gya work.

Bro. Nilakanta Shâstri, of Mannargudy, is engaged in a translation of the *Harivamsha*, which he will publish at his own expense. The *Harivamsha* is, as the readers of *Lucifer* may know, a supplement to the *Mahâbhârata*, giving a history of the Princes engaged in the warfare and more especially of the different incarnations of Hari (Vishnu). Drs. Stockham and Ryder, who were here, appear to have spent a very pleasant time in Colombo, where they have delivered speeches on Female Education and in aid of the Sanghmitta School.

The President and myself attended a Fishermen's Pûjâ the other day. As we are patrons of theirs, we received an invitation. The spot chosen was only attainable from the river, and we had therefore to imperil our valuable lives on *cutumarans*, which I will for courtesy's sake describe as small boats. In reality they are logs of wood, and two of these lashed together, with two chairs contributed by ourselves, formed our craft. Sneezing, or any movement of the eyelid, was strictly forbidden, but gentle, moderate breathing was allowed. These rules being carefully complied with, we arrived safely.

A very weird scene lay before us. The night was rather dark and overcast, and the spot chosen for the ceremony was lit up by the fire from a large pot and a few rough lanterns. After we had received the customary gifts of fruits and flowers, the ceremony commenced. The sacrifice, I understand, was in honour of, or at all events connected with Parama-Shiva, though two angry Goddesses were the beings



sought to be appeased. It appeared that in times past two Goddesses troubled a village near by, and the surrounding country also, and Parama-Shiva interfered at the request of the people and banished the Goddesses. The latter took the matter very quietly, and only stipulated that they should have a sheep given to them yearly.

A religious enthusiast, apparently in an ecstatic or hypnotized condition, rushed round in a circle, bearing in his hands a large bowl of blazing fire. The flames blew in his face and over his chest, but he did not appear to suffer, and his whole bearing seemed to show that he was unconscious of what he was doing. After some further Agnish-toma ceremonies two sheep were brought forward and decapitated with extraordinary dexterity, and an offering made of their blood. Space does not allow me to give a further description of these curious ceremonies. To the occult side of one's nature it was not very attractive, but it appealed strongly to the artistic. The glowing fire shining ruddily on the wild enthusiastic faces formed a striking picture, and one not likely to be forgotten.

Bro. Peacocke's article in the January *Theosophist*, "A Visit to an Indian Cunning Man," has been copied in every paper of note in India, thus showing the public interest in these matters.

S. V. E.

---

Bertram Keightley's tour, so far as our news goes, includes Bellary, Hyderabad, Secunderabad, Warangal, Poona, Bombay, Nagpur, Surat, Baroda, Ahmedabad, Nadiad, Jeypur, Lahore, Kappurthalla, Lûdhiâna, Meerut, Delhi, Agra, Lucknow, Cawnpore.

Miss Müller is visiting the Branches at Coimbatore, Phalghat, Trichur, Ooty, Erode, Trinchinopoly, Madura, Tanjore and Kumbakonam.

E. T. Sturdy and Count Axel Wachtmeister are also visiting a number of Branches in the north, so that the Indian Section cannot complain of Western comets not coming into their system.

A monthly Urdu magazine to be called *Solakul*, devoted to the cause of Theosophy, Eastern Sciences and Literature, has been issued by the Umballa (Cantonment) Theosophical Society.

President Babu Nibaran Chandra Gupta of the Chotanagpur T. S. has undertaken to prepare a work in Bengâli on Theosophy, and the late Secretary, Babu Manmotha Nath Chatterjee, has finished a translation of *Austabokrasunghita* into English.

Our friend and colleague Rai B. K. Laheri of Lûdhiâna (Punjab) writes that the Meerut T. S. has started a vernacular journal, called the *Theosophist*. The President of the Lahore T. S., Pandit Gopi Nâth, is contemplating adding a Theosophical supplement to his *People's Journal*. The new Branch at Ambulla has undertaken the publishing of the *Key to Theosophy* in the vernacular. A new Branch is being formed at Tallandhar, and a persistent attempt is being made to interest the native princes in the movement.

#### CEYLON.

Dr. Bowles Daly sends the report of the Galle Convention, held in November last, for the organization of Buddhist schools in Ceylon, a work in which the Theosophical Society has taken great interest. Dr. Daly delivered an interesting but somewhat militant speech. He deplores the apathy shewn by Buddhists and Buddhist Theosophists in Ceylon to the education of their children and the maintenance of their views.

## EUROPEAN SECTION.

## ENGLAND.

*The Blaratsky Lodge* has issued the following syllabus of discussions:—Feb. 25th, Annie Besant, "Nature, as seen by the Occultist"; March 3rd, G. R. S. Mead, "Theosophy and the Theosophical Society"; March 10th, Annie Besant, Psychism: I.—"Mesmerism"; March 17th, Annie Besant, II.—"Hypnotism"; March 24th, Emily Kislingbury, III.—"Spiritualism"; March 31st, J. M. Pryse, IV.—"In the New World"; April 7th, G. R. S. Mead, V.—"Yoga"; April 14th, Annie Besant, VI.—"Synpneumata"; April 21st, W. R. Old, "Zodiacal Symbols"; April 28th, Herbert Burrows, "Sir Edwin Arnold's 'Light of Asia'," I.; May 5th, Herbert Burrows, "Sir Edwin Arnold's 'Light of Asia'," II.; May 12th, R. Machell, "Mythology."

Annie Besant has lectured during the last month at Bournemouth, Poole, Camden Town, Woolwich, Kensington, Walsall, and Wolverhampton. Many enquiries have reached Headquarters from these places, and many requests for lists of books.

*Bow Club*.—On the 29th January, the children belonging to the Club, and some of the older members also, much enjoyed a large lime-light magic lantern, kindly shown by Mr. Collings, F.T.S., and his brother. Some of the slides, photographs of sea-coasts and breaking waves, were very beautiful. On the same evening a tea was given by Mrs. McDouall to the past and present class (twenty-four altogether) receiving instruction at her expense, from Miss Price Browne, a member of the Scientific Dress Cutting Association. This course of lessons is much appreciated, and will prove of lasting benefit to many of the pupils. The number of Club members has risen this winter to close upon 300.—A. C. LLOYD, *Matron*.

*Theosophy at Toynbee Hall*.—On the 9th February Bro. J. T. Campbell lectured on Theosophy to the members of the Toynbee Library Readers' Union, and was listened to with close attention. Mr. Hales, the Librarian of Toynbee, in opening the discussion, said that he had never seen as much interest taken in a Readers' Lecture before.

*Bradford Lodge*.—At the Annual Meeting of this Lodge, held on Wednesday evening, February 10th, the following officers were appointed:—President, O. Firth; Vice-President, T. H. Pattinson; Treasurer and Secretary, J. Midgley; Council, Bros. Harrison, Gibson, Hill, Dunckley, and Wilson, and Mrs. Pattinson and Firth; Corresponding Secretary, Mrs. Cooper Oakley.

During the year the Lodge has been successful in doubling its numbers, the increase being chiefly due to Mrs. Besant's lecture in October. It has a library of over sixty books, well patronized by members, and has sold nearly £60 worth of literature during the year. It has studied the "Introduction" to the *Secret Doctrine*; "The Seven Principles," as elucidated in *Secret Doctrine* and *Esoteric Buddhism*; and is now engaged with the *Kery*. Having reduced its weekly subscription from 6d. to 3d. per member, it hopes to remove what many members considered a barrier to its progress.

J. MIDGLEY, *Secretary*.

## IRELAND.

*The Dublin Lodge* has issued the following syllabus of lectures: March 2nd, J. Quigly, "Mâyâ"; March 16th, E. Douglas, "Theosophy and Socialism"; March 30th, G. A. Kelly, "The Nature of the Double"; April 13th, E. A. Seale, "Theosophy and Evolution"; April 27th, P. Jordan, "The Gnostics"; May 11th, G. A. H. Johnston, "A Divine Basis of Ethics"; May 25th, F. J. Dick, "Mysticism and Science."

F. J. DICK, *Secretary*.

## FRANCE.

*Le Siège Français* with every month gives fresh signs of its business-like development. The Ananta Branch has held ten private and four public meetings. A large number of additional copies of *Le Lotus Bleu* containing Emile Burnouf's translation of three hymns from the *Rig Veda*, have been struck off and sent to all the papers and reviews. The subscription for the upkeep of the centre already amounts to some 2,580 frs.

## SPAIN.

We learn that our Spanish brethren have set up a Theosophical press for the printing of their magazine and translations. At this rate a Theosophical centre will mean a headquarters and a printing office. D. Snr. Francisco Montoliu, whose name is so familiar to our readers for his unflagging energy, has been appointed President of the School of Agricultural Engineers at Barcelona.

## HOLLAND AND BELGIUM.

The President of the Dutch-Belgian Lodge reports a growing interest in Theosophy among the people of Amsterdam. A Socialist paper has undertaken a series of articles on Theosophy, to be translated from the English. The public meetings held by the Lodge are well attended, and the discussions are animated and friendly. Mr. Fricke is translating *What is Theosophy?* for the use of these meetings. The private meetings of the Lodge are occupied with the study of the *Seven Principles*. The Sunday classes are now attended by nineteen children, which is one of the most encouraging facts as yet reported.

## AUSTRIA.

An application for a charter has been received to form a Branch at Prague (Bohemia). The applicants are Herren Gustave Meyer, A. Rimay de Gidofalva, Gustave Miksch, Oskar Kriesche, Count Vladimir de Lazansky, Baron and Baroness Leonhardi.

## AMERICAN SECTION.

The Annual Convention of the American Section T. S. is to take place at the Palmer House, Chicago, Ills., on the 24th and 25th of April.

It is proposed that G. R. S. Mead should attend the Convention as delegate of the European Section.

N.B.—All communications and greetings from European Branches should be sent to the General Secretary of the American Section, Box 2659, New York City, and should reach him, if possible, by the first of the month. The Delegate of the European Section will also take any communications by hand, forwarded to him not later than April 5.

Lectures have been delivered by W. Q. Judge before the Manhattan Liberal Club, N.Y., on Theosophy; by Alexander Fullerton at Philadelphia on the "Common Sense of Theosophy"; and at Boston by Dr. Keightley on "Karma and Reincarnation."

Considerable stir seems to have been made in America by the claim put forward on behalf of, or by, Mr. Foulke, as the "successor of Madame Blavatsky." As Mr. Foulke is not known in Europe or in America as a prominent Theosophist, the claim was treated by Theosophists with absolute indifference, no one having been found to take it seriously. As non-Theosophists, however, were to some extent misled by the preposterous fiction, W. Q. Judge sent the following letters to the paper in which the statement first appeared.

## EDITOR TIMES:

Will you permit me to correct the statement of Mr. J. R. Perry in your issue of the 3rd that Madame Blavatsky appointed as her "successor" Mr. Henry B. Foulke, and "guaranteed" to him the "allegiance" of the "higher spiritual intelligences and forces"? As one of Madame Blavatsky's oldest and most intimate friends, connected with her most closely in the foundation and work of the Theosophical Society, and familiar with her teachings, purposes, ideas, forecasts, I am in a position to assure both Mr. Perry and the public that there is not an atom of foundation for the statement quoted.

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one. Her work and her status were unique. Whether or not her genuineness as a spiritual teacher be admitted matters not: she *believed* it to be so, and all who enjoyed her confidence will unite with me in the assertion that she never even hinted at "succession," "allegiance," or "guarantee." Even if a successor was possible, Mr. Foulke could not be he. He is not a member of the Theosophical Society, does not accept its and her teachings, had a very slight and brief acquaintance with her, and pretends to no interest in her views, life, or mission. Of her actual estimate of him I have ample knowledge.

But auyhow, no "guaranteeing of allegiance of spiritual forces" is practicable by anyone. Knowledge of and control over the higher potencies in Nature comes only by individual attainment through long discipline and conquest. It can no more be transferred than can a knowledge of Greek, of chemistry, psychology, or of medicine. If a person moves on a lofty level, it is because he worked his way there. This is as true in spiritual things as in mental. When Mr. Foulke produces a work like *Isis Unveiled* or *The Secret Doctrine*, he may be cited as H. P. B.'s intellectual peer; when he imparts such impulsion as does *The Voice of the Silence*, he may be recognized as her spiritual equal; when he adds to these an utter consecration to the work of the T. S. as his life-long mission, he may participate in such "succession" as the case admits. But it will not be through alleged precipitated pictures and imagined astral shapes. The effect of these on Theosophy, whereof Mr. Perry inquires, may be stated in one word—nothing.

Yours truly,

WILLIAM Q. JUDGE,  
Gen. Sec'y. American Sec.

## EDITOR TIMES:

Will you allow a word—my last—respecting the Foulke claim to succeed Mme. Blavatsky, as I see Mr. Perry is perhaps labouring under a misapprehension as to the position assumed by me about this ludicrous affair.

*First.* If Mr. Foulke or Mr. Perry, or either, has precipitated pictures of Mme. Blavatsky produced since her demise, they are welcome to them, and, it being no concern of ours, Theosophists will hardly deny the assertions of these gentlemen in that regard. Precipitations are not uncommon, but are no evidence of anything whatever save the power to precipitate and the fact of precipitation. Spiritualists have always asserted that their mediums could procure these things. Chemists also can precipitate substances out of the air. So this point is wide of the Society and its work.

*Second.* As I said in my previous letter, when Mr. Foulke, or any one, indeed, proves by his work and attainments that he is as great as Mme. Blavatsky, every one will at once recognize that fact. But irresponsible mediumship, or what we call astral intoxication, will not prove those attainments nor constitute that work.

*Third.* Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that that office, out of compliment to her, should become extinct upon her death. She has passed away from this sphere, and hence the office of Corresponding Secretary is extinct. The Society will hardly hurry to revive it for the sake of one who is not a member of the body and who has never thrown any particular glory upon it. Scarcely either because he is a medium—and not even a good one—who prates of receiving messages from beyond the grave assumed to be from Mme. Blavatsky. He may assert that he has baskets full of letters from Mme. Blavatsky written before her death, and we are not interested either to deny the assertion or to desire to see the documents.

*Fourth.* The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes, and not by the production of precipitated letters or pictures of any sort. It generally elects those who do its work, and not outsiders who masquerade as recipients of directions from the abode of departed souls. It is not likely to request proposed officers to produce documents, whether in ink, in oils, or in pastel, brought forth at mediumistic seances before the wondering eyes of untrained witnesses. And as it now has Branches in every country on this earth, Mr. Foulke, an ex-member wholly untrained in its

executive work and out of sympathy with its true mission, will evince more effrontery than he ever has before if he shall present himself for the suffrages of the members of a Society in which he is not even enrolled.

*Fifth.* Mr. Foulke's possession of any number of letters written to him by Mme. Blavatsky prior to her demise, offering him "leadership" or "succession," might please and interest himself, but can have no other effect on the corporate body of the Society. Let him preserve them or otherwise as he may see fit; they are utterly without bearing or even authority, and if in existence would only serve to show that she in her lifetime may have given him a chance to do earnest sincere work for a Society she had at heart, and that he neglected the opportunity, passing his time in idle, fantastic day-dreams.

Yours truly,  
WILLIAM Q. JUDGE,  
*Gen. Sec'y. American Sec.*

---

#### AUSTRALIA.

Brother Ivey writes from Hobart, Tasmania, that the branch has published a simple pamphlet on the general ideas of Theosophy and the Theosophical movement, and that it has brought them a large influx of visitors and enquirers.

---

THE SEPTENARY. A MATHEMATICAL DEMONSTRATION. Mathematicians tell us that even before the formula for the Binomial Theorem was known, the early writers on Algebra had declared that the total number of ways of taking  $n$  things was  $2^n - 1$ , or, in other words, the combinations of  $n$  things taken 1 at a time, 2 at a time, 3 at a time, and so on. The proof is a simple example of mathematical induction, and it is easy to show empirically that if unity be added to the total number of ways of taking  $n$  things, the result is invariably  $2^n$ . Thus if we take the three letters  $a, b, c$ , and form all the possible selections and prefix unity, we have: 1;  $a, b, c; ab, ac, bc; abc$ . Here the total number of symbols is 8, that is  $2^3$ .

But  $2^3 - 1 = 7$ .

Thus we see that the "sum total" of the possible combinations of the three Hypostases, or Arasthâs, that are found in every religion, the Christian Trinity, the Hindu Trimûrti, and the Triads of the other great religions, taken singly, in pairs, and all together or synthetically, must in the nature of things be neither more nor less than SEVEN.

At the recent meeting of the ninth International Congress of Orientalists there was produced a series of leaves of a book from the country of the Batak-Karos of Sumatra, on which was depicted, by pictures and by words, the story of a microbe. Incredible as it seems, this book, which is said to be at least 700 years old, proves that centuries before the alleged discoveries by Dr. Koch, a race, a section of which is anthropophagous, had discovered the *bacillus* and its development into an animal which caused contagious and infectious diseases. The Rev. J. Edkins, well known as a Chinese scholar, is preparing a paper on the subject. What microscopes could have existed among the Batak-Karos, will no doubt be explained. Ancient people seem not to have been so ignorant as Modern Science makes them, and the principles of the *Secret Doctrine* appear likely to be vindicated by the anthropology of the future.

## Theosophical AND Mystic Publications.

THE THEOSOPHIST, for February, opens with a strong article by Colonel H. S. Olcott on "Asceticism." He lays great stress on the inutility of physical asceticism when the excesses of the mind remain unchecked, and speaks with much warmth of the hypocritical prudery of those who are not found out, though secretly guilty. The next paper, entitled "The Vârâha Avatâra of Vishnu," hardly touches the subject, but is apparently an introduction to a series of translations from Paurânîc writings which treat of the matter. The author, A. Nilakantha Shâstri, writes interestingly on the Purânas in general and their interpretation, and finishes with a short study on the Pranava, AUM, giving the correspondences of its component letters to four worlds and seven planes, and illustrating his idea with a useful diagram. C. J.'s third contribution to his "Outline of the 'Secret Doctrine'" next follows in the same shape as it has appeared in our own pages. "Exeter" provides some interesting notes on "The 'Ka' of the Ancient Egyptians," gleaned from a book entitled *Pharaohs, Fellahs and Explorers*, by that enthusiastic student of Egyptology, Miss Amelia B. Edwards. The authoress supposes that the Ka corresponds with the vital principle in the list of component parts of the human being, as believed in by the ancient Egyptians. The list—which does not profess to be a perfect one, for the composite being of man is only said to consist "at least" of six parts—is as follows: Khat, body; Ba, soul; Khou, intelligence; Khaibit, shadow; Ren, name; and Ka. In *The Secret Doctrine* (ii. 632, 633),

H. P. B. gives Gerald Massey's list, in which the Ka does not occur, and also the list of Franz Lambert from *The Sphinx*, who identifies the Ka with the Kabalistic Nephesh. The latter writer brackets with this Ka the terms Astral Body, Evestrum (of Paracelsus) and Sidereal Man, and makes the Vital Force correspond to quite a different "principle." H. P. B. herself abstains from endorsing either category or giving the esoteric correspondences, and simply cites these authors to show that the division was septenary. S. E. Gopâlacharlu in his second contribution on that most important subject for the student of Occultism, "Mantras: their Nature and Uses," promises in the appendix which is to follow a chart giving the significations of the Bija or seed forces latent in the fifty letters of the Sanskrit alphabet. The list has been laboriously compiled by our brother from eight or nine large Samhitâs (collections) of Occult works. The paper shows signs of an immense amount of research; and the collection of the curious information which it contains must be considered as an important contribution to a most obscure and difficult line of study, which will require to be dressed out in a more familiar terminology and a more scientific presentation before any but the very few in the West will have the faintest glimmering of its importance. H. Dhammapâla follows with an article on the "Vishuddhi Mârگا," or Path of Purity, described as a "superb compendium of Buddhist philosophy and metaphysics." This valuable fifth century Pâli MS. of Buddha Ghosha is entirely

unknown except to one or two European Orientalists who are aware of the synopsis of its contents. Funds are required for its translation; and when translated it will make several volumes as large as *The Secret Doctrine*. It is suggested that the "H. P. B. Memorial Fund" might come to the rescue, especially as its contents go far to corroborate and amplify her philosophical and ethical teaching. It is described in the preface as "the foremost encyclopædia of the philosophy of Buddha," and is especially valuable as containing his views on psychology. It consists of twenty-three chapters; and treats of ethics, philosophical asceticism, practical instruction for the development of psychic and spiritual powers, instructions regarding the various planes, on renunciation, on conscious concentration and the exercise of intellect, Samâdhi, and the various paths of knowledge. Two pages of translation are given as examples of its contents, and they breathe that same spirit of universal sympathy with all that lives and breathes which so many of us have learned to love in the pages of the *Voice of the Silence*. Dr. Pratt continues his study on "Elohistic Mysteries." Miad Hoyora Korahon writes a long article on his favourite subject called "African Magic," and criticizes the paper which appeared some time ago in our pages by a certain "Tau Tridelta." The number is concluded by an article by K. Nârâyana Svâmy Iyer on "Hindû Theories of the Pulse." He informs us that in the state of Travancore a "medical class has been opened on the old methods"; and there is no doubt that we have much to learn from the ancients about herbs and simples. The Hindû theory takes into consideration the Occult physiology of the subtle body as well as the gross frame, and there are many suggestive hints in the paper of our well-informed brother.

THE PATH, for February, is commenced by a contribution from

Harij on "Mediumship and Abnormal Psychism," one more necessary note of warning in days when people build "Colleges" for the development of mediumship. Bryan Kinnavan writes on "Ireland" and its antiquity from the Occult point of view. Presumably Bryan is a "bhoy" himself. Next comes the first part of a story, entitled, "Professor Dean's Consultations." The Professor's young daughter sees things, which he does not. Mental derangement, thinks the Professor; persistent mendacity, says the parson; strabismus, says a famous oculist, requiring a delicate operation. The mother's heart of Mrs. Dean feels that the child is misunderstood, and the family Doctor will apparently set things right in Part II. In "Hidden Hints," W. Q. J. unearths a mysterious principle mentioned in *The Secret Doctrine* (i. 259). Ursula N. Gesterfeld, a well-known exponent of what its adherents call "Divine Science," combats the opinion of William Q. Judge in the *January Path*, on "Metaphysical Healing"; the Editor in a note shows that the writer does not touch his position or objections, a fact patent to every reader of the *Path*. People now-a-days "discover" what they call "Divine Science" and do not like to be told that they have ignorantly stolen the name and caricatured the practice of something to which centuries of the best minds of antiquity have raised imperishable monuments of learning and research and reverence. A word of warning on "The Brotherhood of the New Life" disposes of the pretensions of the Harris Community. "A Catechism of Brâhmanism," we fear, will not do much to throw light on the subject: we are told of certain ceremonies and of certain classifications, but not a word is breathed of why the former are observed, or how the latter are arrived at. Papers entitled, "The Synthesis of Occult Science" and "Lessons on the 'Secret Doctrine'," both of average merit, complete the articles. "Tea Table

Talk" brings to light another infant phenomenon; this time a male Sthūla Sharīra of three.

LE LOTUS BLEU has obtained a most distinguished contributor in the person of the veteran Orientalist, Emile Burnouf, who translates three Hymns of the *Rig Veda* (Nos. 162-164 of the first Mandala or Section), with notes. The translation of these Hymns is most valuable for the sake of comparison. For instance, the translation of M. Burnouf differs in many details from that of the late Dr. Wilson, and shows how difficult an undertaking such translation must be. That M. Burnouf had accomplished his task in a most sympathetic spirit is evidenced by his introduction, and we can do no better than re-translate a few verses of the Hymn to the Vishvadevas or Collective Deities, both to exemplify M. Burnouf's translation and to give an instance of the profound imagery and esotericism of the sacred *Rig*.

1.—Here is the little old priest who has a middle brother who devours; the third brother has his back moistened with *ghœe*; here I have seen the Lord with seven sons;

2.—Seven horses are harnessed to a chariot with one wheel; a single horse with seven names drags it; it is a wheel with three naves, which never grows old, which never slackens, and on which all these worlds are carried.

3.—The seven who are mounted on this chariot with seven wheels, are drawn by seven horses; seven sisters together praise this chariot on which are placed seven cows.

4.—Who has seen his birth, the vertebrate which carries the invertebrates? The life of the earth, its blood, its soul; where, then (to take them)? Who can go to the sage to ask him this question?

5.—Pitiful, distinguishing nothing by the mind, I question the footprints of the God here planted; for the new-born calf the wise ones have stretched seven woofs to be filled up.

6.—Ignorant, I ask here even the wise sages, in order to know, not knowing: he who has condensed these six firmaments how under the form of the increate is he unique?

7.—Let here speak him who knows well the trace left by this winged dwarf; his cows give their milk from the head; clothing themselves with an envelope, they have drunk water with their feet.

8.—The Mother has helped the Father in the work of truth; for first of all his thought was united with him in his heart; in spite of herself, she receives the impregnating stream, she is infused with it; and the worshippers are full in its praise.

9.—The Mother has been harnessed to the yoke of the second cow; the new-born has been placed in its crib; the calf has lowed for the cow; he has recognized him who clothes all forms in the three stations.

10.—Bearing three mothers and three fathers by himself alone, he rose up; they did not forbid him; they utter above in the heaven a word which contains all knowledge, (but) which extends not everywhere.

11.—The wheel of truth, which has twelve spokes turns ever round the sky and does not wear itself out; O Agni, here are placed seven hundred and twenty twin sons.

And so on; a record of wisdom for him who has no matter which of the keys. The excellent study of *The Secret Doctrine* deals with Rounds, and Dr. Bonnejoy du Vexin continues his dietical studies. Translations of "A United Buddhist World," the conclusion of "Divine Heartache," and the section in the *Key* on Reincarnation, together with some capital questions and answers, bring *Le Lotus Bleu* well abreast with the best of our Theosophical magazines.

THE BUDDHIST contains some interesting remarks on Nirvāna, by T. B. Yatawara, who refers to the famous verse of the *Rāṭana Sutta*:

Are there any whose old (karma) has been destroyed, in whom no new (karma) has been produced, and whose hearts no longer cleave to future existence; they (are such as) have destroyed the seed of existence, and have no desire of birth. (Such) sensible persons are extinguished (blown out) like this lamp.

On which the writer comments as follows:

The fire is compared to the whole circle of suffering; the wick to existence as an individual in the world of suffering, which encompasses life; the oil which feeds the wick to the oil of lust; the desire for re-birth to that which effects a union between the wick of existence and the flame of suffering. Now when the supply of oil fails this contact must cease, but the wick of existence is not on that account destroyed. Nirvāna,



then, is not necessarily the extinction of all existence. It is the extinction of birth into the world of suffering; that is, the extinction or annihilation of suffering. Hence it naturally follows that it is a happy existence unalloyed by suffering.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 18, contains a most excellent paper by "Sapere Aude," entitled, "A Glance at the First Three Races of Mankind." Not only as a *résumé* of H.P.B.'s teaching is it capitably done, but also here and again the writer is carried away by the greatness of his subject to pen really powerful paragraphs, which depict most graphically the state of primeval mankind, according to the teachings of Esoteric Science. This is followed by an allegory by Ralph Lanesdale about "The Gardener and his Pupils." And a very beautiful allegory it is; and, what is more important, a true depiction of the present state of affairs and the Theosophical movement. The writer has felicitously avoided that *banalité*, which the modern allegory mostly rejoices in.

THE FORUM, No. 31, deals with the question as to what is permissible in the cure of disease by occult means. The answers of the Editor, W. Q. J. and C. F. W., make a very useful number. No. 32 gives some hints as to why H. P. B. apparently had trust in those who subsequently betrayed her confidence, and also deals with several other points of interest. L. A. L., however, does not tell us "what is going to hold the T. S. together, if it has no creed, no bond of obligation, and no supreme authority." This is probably because the protasis of the conditional sentence has been too readily accepted. The T. S. has a creed and a bond. Its creed is Brotherhood, and its bond is the obligation not to offend against the spirit of Brotherhood, no matter by what religion, philosophy, or science its members may have individually arrived at a conviction in their common creed.

THE VĀHAN of this month is remarkable for a long answer on the historical evidences of the existence of Jesus of Nazareth. The difficulty of the enquiry is shown by a number of quotations from those who have given much time to the study of the subject, and the editor issues a cordial invitation to those who have any knowledge on the matter to contribute their mite of information.

PAUSES, No. 5, in addition to the usual reprints, contains a paper by Jehangir Sorabji, which is interesting for many apposite quotations, of which the following is a specimen:

He who is tossed up and down by the waves of adversity will seldom be able to realize that, however unpalatable this training is, there certainly lies hidden therein the seed of the tree of knowledge. Lao-tze, the great occultist of China, said of himself that he saw the light at the village of Keihjii, or "Oppressed Benevolence," in the parish of Le or "Cruelty," in the district of K'oo or "Bitterness," in the state of T'soo or "Suffering." When Lord Krishna, after accomplishing his mission, was preparing to return to his Abode of Bliss, and was on the point of mounting his charger, Kuntī, the mother of Arjuna, rushed up to him, and stretching forth both her hands, besought him to grant her a parting gift. Being questioned what she wanted, the high-souled daughter of Bharatavarsha said: "O Krishna, never keep me and misery apart, for how else can I keep thee in my heart?"

ESTUDIOS TEOSÓFICOS, No. 7, of Series 2, contains a sensible article on "Theosophy and the Pain of Death," and also translations of Dr. Jerome A. Anderson's excellent paper on "Materialism, Agnosticism and Theosophy," of Mohini M. Chatterji's paper entitled "Theories in Comparative Mythology" from the old *Lotus*; and the continuation of "Through the Gates of Gold."

The first thirty-two pages of the translation of *Isis Unveiled* are in our hands and testify to the unflagging energy of our brother F. Montoliu. The translation contains the following loyal dedication:

Á Helena Petrovna Blavatsky

Á Su Memoria

Dedica la versión española de su *ISIS UNVEILED*, con el cariño y agradecimiento profundos del discípulo al Maestro.

El Traductor.

THE PACIFIC THEOSOPHIST reaches us just late enough to make us a month behind-hand in our notices. No. 3 is mostly devoted to Mr. Snowden Ward's pamphlet "The A.B.C. of Theosophy," an excellent little booklet that is doing much useful work.

BRANCH WORK PAPERS. No. 13 of the Indian Section contains a capable paper by Bertram Keightley on "Modern Science and Occultism," and one of interest to students of Indian Philosophy on "Sound" by A.N.S. No. 24 of the American Section provides us with a short study by Alexander Fullerton in which Earth-life is compared to a school in a paper entitled "Earth an Academy."

PAMPHLETS. The Bombay T. S. publishes a useful pamphlet entitled "Madame Blavatsky and her Detractors; and the Verdict of those who knew her best." It consists of selections of passages from the articles in the Memorial Pamphlet.

W. Q. Judge's *Epitome of Theosophy* has been printed in Telugu translation. Both these pamphlets

have an "Information for Enquirers" appended to them.

The Hobart T. S. has published a very useful summary, entitled "The Theosophical Society and Theosophy."

THE SANMARGA BODHINI, our Anglo-Telugu organ, enters on its second year of existence, and we wish it every success. The editor opposes with reason the opinion of Dr. G. Oppert delivered in a recent lecture, in which he contended that India was indebted to Greece for her arts and sciences. The learned doctor is somewhat *arriéré* in his views, but then he is a philologist. In an article on Freemasonry we learn that "the illiterate portion of Dravidians of Southern India characterize it as the 'Christian Church which beheads,' as it is traditionally current that those who reveal the secret of the Order will meet with ignominious death." *It fama per urbes et vires acquirit cundo* indeed!

NOTES AND QUERIES is an interesting little monthly conducted and published by S. C. and L. M. Gould, Manchester, N.H., U.S.A. It treats of folk-lore, mysticism, etc., and is full of strange information; the two numbers of this year contain articles on Theosophy.

## Our Budget.

BOW CLUB.

R. T. C.	-	-	-	-	-	£	s.	d.
C. M.	-	-	-	-	-	10	0	0
						5	0	0
						£15	0	0