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On the Watch-Tower.

ANNIE BESANT'S American tour has meant for her exceedingly hard work, but the results seem to have been commensurate with the exertion. On the west coast especially the interest excited was very keen, and our T. S. lodges and members are delighted with the manner in which Theosophy has been presented to and appreciated by the people generally. In the San Francisco district the calibre as well as the numbers of the audiences is said to have been exceptionally good, and all the papers have devoted a large amount of space to reports and interviews. In our "Activities" will be found a more detailed account of the tour.

As yet, however, the cause of Theosophy can hardly be expected to run quite smoothly. If it did, some of us would probably think that it was beginning to lose its vitality. And so in America we find that prejudice yet retains its old power. At Oakland, California, the local Theosophists had hired a hall belonging to the Young Men's Christian Association for Mrs. Besant's lecture. Theosophy has not yet conquered the earth, for the official who let the hall had never heard of it or of Mrs. Besant in connection with it. He thought she was a London singer! Later on he enquired what Theosophy was, and was told by someone who did not know that it was a "sort of spiritualism." Thereupon the hall was promptly refused and the contract broken. Result—a greatly increased audience for Mrs. Besant. Commenting on the occurrence the editor of the *Oakland Morning Times* says, in an article entitled, "Is Ignorance Bliss?"

By this refusal, on the grounds that Mrs. Besant is a Theosophist, the cause which she advocates has gained hundreds of friends in this community who might otherwise have remained indifferent to the philosophy of Karma and the delightful Nirvana. Orthodoxy by its persecutions has advanced the cause of free thought and liberal religion at a pace so lively that the great majority of mankind to-day is thoroughly sceptical and absolutely suspicious of anything that savours of religion as preached from the orthodox pulpit. In refusing to allow Annie Besant to address an audience in the Mills Tabernacle, the Young Men's Christian Association of Oakland sets upon itself the seal of bigotry and ignorance. It has paved the way for the advancement of doctrines in this community that must eventually sap the foundations of the institution whose intolerance is a ghastly reminder of Cotton Mather and the Puritans who pilloried Quakers and banished Baptists. Dietz opera house will not contain all the people who will flock to hear this famous woman who is the leader of a sect that numbers millions and whose ideas are permeating in a greater or less degree the religious and sociological thought of the age.

The editor's "millions" is a forecast of the future, but he sees light.

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From Christianity in California to Christianity in England is not a far cry, and one's thoughts turn naturally to the controversy which has lately been raging in the *Daily Chronicle* on "Is Christianity played out?" Nearly 2,000 letters were received by the editor, and, in spite of some foolishness, they were generally marked by an earnest desire to get at the roots of Christianity and to find out what it really is. There was a strong tendency on the part of many of the writers to put dogmas on one side and to look for Christianity in the life and moral teachings of Christ. As was but natural in the West there was the disposition to exalt him above every other religious teacher, but this was by no means universal. In a thoughtful letter, our brother R. B. Holt emphasized the Theosophical idea of the Christ within. Mr. Robert Buchanan, the poet, who started the controversy, stated in his concluding epistle that the real point at issue between Christianity and the World was the question of man's conscious existence in a future state, and on every hand there are numerous signs that in the next few years the battle between the materialist and the spiritual movements will be nearly, if not quite, narrowed down to this.

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John Stuart Mill once said that religion and politics were the two things which interested human beings, and this is once again borne out by the continued attention which is now being paid to everything which has to do with those parts of man's nature that seem to point us to the region which lies beyond the physical senses. Not only Theosophy but Mesmerism, Hypnotism, Spiritualism, Clairvoyance, the astral body, and kindred subjects, are being dis-

cussed on every hand, and in spite of the passionate assertions of materialism that it is all fraud and folly (*vide* Dr. Ernest Hart in this month's *Nineteenth Century*), the discussion proves that the human heart is not yet satisfied with the darkness which has so long been misnamed light. An exceedingly good gauge of public interest is the daily press. When newspapers devote a large portion of their space to any particular subject we may be sure that their readers want to know.

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Thus, when the *Christian Commonwealth* gives over five columns to an interview with Mr. Stead and a description of his spiritualistic experiences, as it has done this month, we may be sure that the religious world is beginning to ask serious questions. But as to these same experiences, I must again ask *cui bono?* Mr. Stead very properly says that the question to be considered is truth, and not utility, but unless truth be used for some ennobling end it is mischievous instead of elevating. Again the old criticism—if occult and spiritual forces are to be devoted to answering business questions about printing presses and Kodak plates, then the material commercialism of this age will become a most hideous Frankenstein monster, for its powers will be so enormously increased that its grip will throttle the best faculties of humanity. The physico-psychic phenomena of spiritualism have done it an incalculable harm, and so it will be with all these new developments unless they are morally safeguarded and morally used.

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Light is angry with me for what I said in last month's LUCIFER as to the paucity of real spiritual knowledge in spiritualism, but it does not give in reply to me any instances of this higher knowledge. It is a great pity that spiritualists could not see their way to accepting the proposition for a symposium on the subject which Mrs. Besant made to them some time ago. The Theosophical position still stands. Occult forces there are, spiritual knowledge there is, but to control the forces and obtain the knowledge there is no need to go to the spirits of the dead with all the accompanying puerility which, in spiritualism, has degraded a high and noble idea. Man, developed and evolutionized as he might be if he chose, is the force, and can come face to face with the knowledge, not by degrading himself to the level of a mediumistic conduit pipe, but by the conscious use of those God-like moral and spiritual powers which alone can make him the true master of himself.

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And here a word of warning. We are nearing the end of a minor cycle, and to me it seems almost certain that the next few years will see the devil unchained, to speak metaphorically, in the shape of an enormous development of what is ordinarily known as psychism, not for the first nor twentieth time in human history. The border land between the old and the new is always to some extent a No-man's land, and the tramps of the coming spiritual order will be almost certain to do their best to turn the fair garden into a howling wilderness. In America there is most danger of this, but here and in France the danger is also great. In Hypnotism, Mesmerism, Spiritualism, we shall get what in Theosophical language is known generally as Black Magic, and even in the T. S. we may get a recrudescence of "phenomena-hunting" which will be fatal to all real spiritual progress. And so to our younger members especially I would say that it is life and not powers which make the true man and true woman, and that the only way to reach the spiritual is to conquer the material. Remember H. P. B.'s words, "Master your mysticism—do not let your mysticism master you." Cool heads, clear brains, and strong self-control will be more than ever necessary in the stormy days which to all appearance are near at hand.

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In the leading American Magazine, the *North American Review*, for January, there is a very interesting article on "High Caste Indian Magic," by H. Kellar. One of the commonest methods of "convincing" ordinary sceptics of the folly of so-called magical performances is to point them to the fact that conjurers, such as Messrs. Maskelyne and Cook, are perfectly capable of producing by sleight of hand everything that in India is claimed to be produced by occult means. The basket feat, for instance, is explained by a double basket, the quickly-growing mango tree by twigs, etc., concealed in a handkerchief, and the like. There are sceptics and sceptics, and if there is one thing more than another which the prejudiced sceptic will not do, it is to really investigate. This is the sort of person who is confirmed in his scepticism by the *ipse dixit* of the English conjurer. But any one who really takes trouble will soon discover that while in India there is a large amount of ordinary conjuring, there is another class of performances which are not so often seen by Europeans and which no conjurer has ever imitated. It is the latter class with which Mr. Kellar deals.

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He says that the "the high caste fakirs are only seen at great

public fêtes, such as the coronation of a Prince, the festival of a Maharajah, the coming of age of a Nizam, the grand feast of the Mohorrum, and such special occasions as the visit of the Prince of Wales to India. I have had the good fortune to be present on all these occasions, and confess that after thirty years' professional experience as a magician, in the course of which I have circumnavigated the globe a baker's dozen of times, and penetrated the remotest corners of the East and West alike, I am still unable to arrive at a satisfactory explanation of the performances I witnessed." Mr. Kellar has performed before Queen Victoria, the King of Burmah, the late Dom Pedro of Brazil, and the Sultan of Zanzibar, so that he is no idle boaster.

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I cannot detail the various feats that he witnessed, but there are two, one of them Western, which are very curious. In speaking of levitation he relates that at a séance with Mr. Eglinton he himself was levitated with the latter while holding his hand, being compelled to jump on a chair and then on a table in order to retain his hold of him. "That his body did ascend into the air on that occasion with an apparently utter disregard of the law of gravity, there can be no doubt." Mr. Kellar also witnessed levitation among the Zulus in South Africa. The other feat was performed by fakirs in Calcutta, and consisted of the actual disappearance from a part of a room which was, as far as he could find out, absolutely without means of communication with the adjoining buildings or with the open air. Due to hypnotism, probably, although Mr. Kellar says that he never felt his senses more completely at his command; but then comes the question which always lies at the back of all these things when explained on that ground—whence and what the hypnotic power? And here, not only our Western conjurers but our Western scientists stop short.

It is another remarkable sign of the times that the *London Daily News* has an article on Mr. Kellar, and not a wholly unfavourable one. Not so many years ago that respectable paper would have been horrified at the bare mention of "magic."

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The newspapers will soon help to tell the Western man in the street that there may be something after all in the things which have been known to other races for thousands of years, and, as has so often been pointed out in *LUCIFER* and other Theosophical publications, and in our lectures and speeches, ere long the scientists will have to acknowledge it also. There were a few very feeble attempts

at witticism on Mrs. Besant's article on Occultism and Science, which was published in the *Daily Chronicle* last autumn, but no serious attempt to answer or controvert it has yet been made from the scientific materialist side, or to deny the position taken by her that the best recent science is tending more and more in the occult direction, that is, that it is beginning to touch the fringe of occult forces. Science will probably dally with this fringe for some years, and shrink from touching the garment without which the fringe could not be. If it would only be courageous enough to apply its own law of the unity of the universe, it would not hesitate to acknowledge that in all races and at all times the human mind has been working more or less on the same lines, and that knowledge of that universe has never been the peculiar property of any one age.

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Impartial, however, as science professes, and I believe in most instances tries to be, its arrogance with regard to Eastern scientific knowledge is akin to the social arrogance of the typical Englishman with regard to his conquered races. Its own mistakes should teach it more humility. There is hardly one of its departments which is not in a state of flux. In reading the *Records of Science* for 1892, it is more than ever noticeable that increased knowledge continually brings increased doubt. One journal says that "as one looks through the scientific records of the year, one feels as if one were in the midst of an endless crowd of keen-eyed imps peering into every corner of the Kosmos and taking everything to pieces to see what it is made of," and to the occultist the beauty of it is that nearly every fresh discovery by one of these imps upsets the cherished theory of some other imp. Take astronomy for instance. Last year Mars was in opposition, and thousands of telescopes were directed towards that planet, in order to find, if possible, some traces of its inhabitants, if any. Schiaparelli, the Italian astronomer, was supposed to have discovered artificial canals on its surface—if a canal, then inhabitants, as a matter of course. But Schiaparelli never meant "canals" by his word *canali*, but simply "channels," which were natural, and so now the canalists are hiding their heads and both sides agree to say that they know but little about it.

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Then take physiology. Professor Anderson Stewart's investigations into the mechanism of the larynx "upsets the accepted theory as to the function of the epiglottis." Any agreement, too, on a general explanation of what is known as gravitation has long been hopeless, for Le Sage's ultramundane corpuscles were argued

out of court by Professor Clerk Maxwell, and Newton's "immaterial force" would make Büchner's hair stand upright. And speaking generally, it seems more and more evident that the more science deals with the physical universe on what the occultist would term mechanical lines, the more it comes into direct conflict with the mechanical theory, and the more it is obliged to continually change its inferences and ideas. The scientist who will make for himself a name which will endure (although that matters nothing) will be he who will take as his guide in the debateable land which science is fast approaching, the fundamental occult principle that, beyond and above what is ordinarily known as physics, there is a region which is as yet unknown to modern investigators, and that in it are to be found the clues which will alone lead him through the maze of the present scientific contradictions and disputes.

* * *

Recently, finger-posts for the scientist who is not afraid to know, have not been wanting. Spectrum analysis affords an almost infinite field of research, and lately Deslandre discovered by it fourteen lines in hydrogen which have a striking analogy to certain harmonies of sound. Add to this Dr. Blackman's researches into musical therapeutics, the physiological foundations of which he believes to be the power exercised by harmony over the vaso-motor function, and physical science if it is wise, can place its feet on the first rung of the occult ladder which will lead to the mysteries of sound as a builder-up and destroyer of forms, and also to a knowledge of the part which harmony plays in the physical universe at large. Astral bells have been ignorantly laughed at (except by those who have heard their exquisite music), but once let a scientist who is "on the track" apply his own theories of the correlation and the vortex theory of force to the functions of harmony on occult lines in accordance with Deslandre's experiments, and a field of research will open out to him to which his present knowledge is as but the densest ignorance of the Terra del Fuegian.

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Perhaps the most interesting of all the scientific researches of 1892 have been those of Professor Dewar, of Cambridge, into "Liquid Air." He seems to have proved conclusively that there are no such things as "permanent" gases, for by treating nitrous oxide (laughing gas) and ethylene with extreme cold he has shown to his audiences oxygen and nitrogen in a liquid state. Says one report: "For the first time in their lives—and nearly the first possible in the history of this planet—the favoured audience saw the air they

breathe as a fluid boiling vehemently at a degree of cold almost inconceivable," and it goes on to speculate as to a time in the abysmal past when if matter existed there may have been no life and no motion. As it says, that would be "in the beginning without form and void."

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The Theosophical student will at once link this rather crude notion of the nineteenth century newspaper man to the deeper ideas of the *Secret Doctrine* and the first outbreathing of this Manvantara, and find in the newest Western science a striking confirmation of occult teaching. Hydrogen gas has not yet been liquefied, but again the reporter speculates on the theory that when it has been we may after all really know whether there is a "primitive single material"—the protyle of Crookes. Quite so. One other point in connection with this liquid air. Reach absolute zero, -274° C., and an electrical current would run for ever and ever through a coil of metal meeting with no resistance in the circuit. Argue, as one can, from non-frictional electricity to thought currents, and the West will yet again have to sit at the feet of the East.

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A good deal of ridicule has been poured on Madame Blavatsky at various times for her hints as to the existence of gigantic races in pre-historic times. But here again the idea of giant races is slowly making its way, and a late number of *Science Siftings*, in an article entitled "Giants may have been," has some pregnant remarks. It says:

Of a truth science has not as yet given assent to any theory that there once existed a race of giants on this earth. Yet it is quite possible that science is wrong and that tradition is right. In the main, tradition is proving to be much more reliable than it once seemed. Even on the giant question some modern scientists may be said to be a little more credulous as a consequence of the discoveries of late years. To the unscientific, however, there appears to be good reason for believing in a race of giants as a matter of common sense.

It is generally believed that the early man was much longer-lived than his descendants, and in the steady progress of growth it seems strange indeed if he did not attain greater size in his many years. More than this, however, the pre-historic creatures are known to have been of wondrous proportions.

Is it unreasonable to conjecture that amid that world of monster creatures, monster men also stalked? As from time immemorial mankind has kept its dead in inaccessible places, it is more than unwise to conclude that in this matter tradition is wholly at fault.

Readers of the *Occult World* will remember what is said there as to a cave in the Himalayas which contains some skeletons of these giants of old.

HERBERT BURROWS.

Notes on the Gospel According to John.

[The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. They were prepared by myself before the meetings, mostly from notes taken down from H. P. B. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students, and especially as a useful example of H. P. B.'s method of interpretation.—G. R. S. M.]

THE preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty.

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.

I.

1. In the beginning was the Logos, and the Logos was *πρὸς τὸν θεόν*, and the Logos was *θεὸς*.

In the very first verse a grave difficulty presents itself; viz., the right interpretation of the curious complement *πρὸς τὸν θεόν*. In the Vulgate it is translated *apud Deum*, "with God"—not "together with God," which would be *cum Deo*, but in the sense of "at," "by." But does *apud* render the Greek *πρὸς*? *Apud* is a preposition denoting rest; *πρὸς*, with the accusative, denotes fundamentally motion—*versus*, *ad-versus*, presenting in fact an idea of hostility, and metaphorically of comparison. To translate *πρὸς τὸν θεόν*, therefore, by "with God" is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that some-

thing is predicated of the Logos with respect to God, and that this predication differs considerably from the following; viz., that "The Logos was God." It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with *θεός* and omitted in the other. The Logos was God or Divinity; that is to say, that the First or Unmanifested Logos is essentially the same as Parabrahman. But once the first potential Point appears, there is then this Point and the rest, viz., *ὁ λόγος* and *ὁ θεός*—and their relation one to the other, stated in the sentence, "The Logos was *πρὸς τὸν θεόν*."

The phrase occurs again in *Romans* (i. 5), "We have peace with God" (*εἰρήνην πρὸς τὸν θεόν*).

2. The latter (the Logos) was, in the beginning, *πρὸς τὸν θεόν*.

Why is this repeated? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mûlaprakriti?

But here a doubt arises: does *ἀρχή* mean "beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of *Genesis*, and though the Orthodox translate by "in the beginning," the Targum of Jerusalem renders *beraschit* as "in wisdom."

Now *ἀρχή* has been shown by Godfrey Higgins in his *Anacalypsis*, by Inman and a host of other writers of the same school, to be the same as *argha*, *ark*, *argo*, the ship of Jason in which he sailed to find the "golden fleece" (Apollonius Rhodius), and, therefore, is the same as the Jagadyoni, the "womb of the universe," or rather the material cause or *kârana* thereof, according to the Paurânîk commentators,¹ but according to the Esoteric Philosophy the *ideal spirit of that cause*. It is the Svabhâvat of the Buddhists and the Mûlaprakriti of the Vedântin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mûlaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere."

So far, so good. But what is the distinction between *θεός* and *ὁ θεός*? Which is the superior term; can either be said to be identical with Parabrahman?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

If, however, this is the meaning, it is difficult to understand why the article is omitted before *ἀρχή*.

¹ *Secret Doctrine*, I. 46.

3. All things are wont to be (or exist) through it (viz., the Logos), and without it not one single thing which is (or is wont to come) comes into being.

πάντα, "all things," is to be distinguished from κόσμος (*cosmos*) in the 10th verse.

Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate πάντα as "all manifestation," that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him." The verb γίγνομαι does not mean "to make" but "to become." It is rare to find διὰ—used in the sense of an agent or instrument—in the sense of "by." The fundamental idea is "through," whether of place or time. Metaphorically, it is used in a causal sense, and in late prose, of the material out of which a thing is made. So that, even if the creative idea were adapted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of *Genesis*, we notice an entire omission of the Void or Chaos, this is an additional reason why the word ἀρχή should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

ζοή (life) differs from πάντα (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In the *Secret Doctrine* this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn," or the "builders"—a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is φῶς (Light) Buddhi or Manas?

That which I say to you in Darkness (ἐν τῇ σκοτίᾳ), speak in Light (ἐν τῷ φωτί), and what ye hear "mouth to ear," preach on the house tops.—*Matth.*, x. 27.

Wherefore, whatsoever ye said in Darkness (ἐν τῇ σκοτίᾳ) shall be heard in Light (ἐν τῷ φωτί), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the house tops.—*Luke*, xii. 3.

In these passages σκοτία (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness. σκοτία (darkness), therefore, refers to esoteric, and φῶς (light) to exoteric teaching: the relation between the two ideas is the same *by analogy* as between the σκοτία and φῶς in *John*.

ταμίον (closet), a strange word, used in *Pistis Sophia* for the different divisions of Kâma Loka, in the Great Serpent or Astral Light.

"That which ye have sounded (λαλεῖν) into the ear." Now λαλεῖν (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: λαλεῖν is always distinguished from λέγειν, and is very often used of music, and nature sounds, and singing. Those who have read about gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word σκοπὸς (used in *Eph.*, v. 8; *Luke*, xxii. 53; *Matth.*, xiii. 12; *2 Pet.*, ii. 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New Testament* is not a unity: it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sâmkhya, Yoga, Buddhist, or other schools of Hindû philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In the *Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Mâyâ.¹

Are "Light" and "Darkness," in this verse, used in the same sense? Or does it mean that this "Life" which is a potency of the Logos, is regarded by men as "Light," whereas that which is higher than the "Light," viz., the Logos (or to them "Darkness"), is the real "Light"? "Darkness comprehended it not," then, means that absolute spirit did not comprehend or understand this illusive "Light."

6. There was a man sent divinely (παρὰ θεοῦ, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this "Light" is to be taken as identical with the Christ-spirit, it will be *Buddhi*; but if φῶς is *Manas*, the difficulty may be avoided by taking φῶς to mean *Buddhi-Manas*.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.

II.

1. In the beginning (Mûlaprakriti) was the Word (Third Logos), and the Word was with God (*πρὸς τὸν θεόν*; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

2. This Logos (the essence of the Logoi) was in the beginning (in Mûlaprakriti) identical with Parabrahman.

There is evidently a great difference between the phrase *πρὸς τὸν θεόν* when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, viz., the third aspect of the Logos, and the source of their existence, or the things themselves, was the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of "men" (viz., the initiates; for the profane are called "shades (chhayâs) and images").

This Light (*φῶς*) is Atmâ-Buddhi, of which Kundalini, or the sacred fire, is a Siddhi or power; it is the serpentine or spiral force, which if misused can kill.

5. And the Light or Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John, Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, "Ioannes."

7. He came to bear witness concerning the Light that all might be strengthened through it.

In the same way Krishna the Avatâra of Vishnu in the *Bhagavad Gîtâ* says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world.

That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (viz., the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind—*τὰ ἴδια*, a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Atmâ-Buddhi) to them he gave power to become Children of God (initiates), viz., to those who have confidence in his name.

This is the septenary name, or *sound*, the Oeaoohoo of the *Secret Doctrine* and the *αἰγιονω* of the *Pistis Sophia*. It is strange that the Latin words *nomen* (name) and *numen* (deity or divinity) so resemble one another.

13. Who are born (iterative aorist) not from "bloods" nor of the will of the flesh nor from the will of the male, but of God.

The term "bloods," a strange use of the plural, is the same as "lives" in the *Secret Doctrine*; they are elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas; the "Sweat-born" who were not "Will-born," but rather, born unconsciously.

Those "born of the will of the flesh" are the androgynous "Egg-orn" of the *Secret Doctrine*, born through Kriyâ-shakti, by "Will-power."

Those "born of the will of the male"—not man, are men born in the usual manner after the separation of the sexes.

Whereas the term "those born of God," the Sons of God, refers to the "Second Birth."

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of *shekinah* or veil), the appearance as of the only-begotten son of the Father full of grace and truth.

The word *δόξα* which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses *δόξα* in the sense of opinion, as distinguished from *ἐπιστήμη*, knowledge, and Aeschylus (*Cho.* 1053) employs it to denote a vision.

The "Father" in this verse means the Svabhâvat, Father-Mother. The Svabhâvat of the Buddhists, the Father-Mother (a compound word) of the *Secret Doctrine* and the Mûlaprakriti of the Vedântins. Mûlaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable aspect of it.¹ This first-born is the Sanskrit *aja*, the Greek *ἀγνος* or lamb. Lambs, sheep and goats were sacrificed to Kâli, the lower aspect of Âkâsha or the Astral Light. The "only begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (*χάρις*) is a difficult word to translate. It corresponds to the higher aspect of Âkâsha. The two aspects are as follows:

Spiritual Plane: Âlaya (Soul of Universe); Akâsha.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me: for he was before me (*πρῶτος*, curious).

That is to say, that from the point of view of a disciple the divine principle Âtmâ-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

¹ Cf. *Secret Doctrine*, i. 10, note.

We, therefore, have Oannes as the representative of Vishnu; the man who becomes an adept through his own exertions, a Jivanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first."

16. And of the Fulness (*πλήρωμα*) thereof we all received, and favour for favour.

The *πλήρωμα* (Plerôma or Plenum) must be distinguished from Mûlaprakriti.

The Plerôma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mûlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmâ.

The Plerôma is, therefore, Chaos. "Favour for favour" means that what we receive we give back, atom for atom, service for service.

17. The meaning of verse 16, depends on verse 17.

For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or "Eye Doctrine" through Moses; the reality or "Heart Doctrine" through the divine Spirit Atmâ-Buddhi.

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the Lectures on the *Bhagavad Gîtâ*, by T. Subba Rao, can only behold its veil, Mûlaprakriti.

The only begotten Son, the Logos, who is in the bosom of the Father, in Parabrahm, he has declared him (shown him in manifestation, but not seen him).

(To be concluded.)

WITH the ease of its delights, the world hath bound a thousand heart-possessors, and shattered their wings and made them distraught for itself.

The door-keeper alloweth none of these shattered ones to pass by him.

Alas! a thousand times alas! A thousand men of wisdom, of work, of reason, and of excellence have, with this mean world, become distraught; and not advanced from the illusory to the real.—*Divân-i-Hâfiz*: WILBERFORCE CLARKE.

Friedrich Froebel the Mystic, and his Educational Theories.

The child is father to the man,
And I could wish my days to be
Bound each to each by natural piety.

—WORDSWORTH.

IN the *Key to Theosophy* (p. 267), H. P. B. says:

Selfishness is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hotbeds of such selfishness.

The present writer came to the same conclusion long ago, and having studied educational theory and practice for many years, was first attracted to Theosophy because it seemed likely to throw light on the subject of education, and to explain on what lines educational reforms should be attempted. It seemed likely especially to throw light on the mystery of the development of character which is the central problem in education.

Now it may be that the subject of the education of children may appear somewhat of a "fad" to some Theosophists. I have found it rather a bitter pill to swallow that our teacher herself should speak of "idiots, children, savages and persons who know no better," for I am conscious of having learned much from children, and not conscious of having learned from idiots and savages.

But after all this is not the question. For whether we can learn from them or not, it is certain that the children as well as the idiots and savages are a part of ourselves, and it is also certain that a rapid development of the race in the right direction would take place if right methods of education were generally pursued, or even generally recognized.

We are all agreed that the present educational methods are far from satisfactory. Theosophists, when they condescend to occupy themselves with the subject at all, unsparingly condemn modern systems, from the board school to the university, but it does not seem to occur to them that it is not much use to rail at abuses unless one tries to do something towards considering how reforms should be made.

Is it not time that we began to consider whether something cannot be done to remedy present conditions? It is easier to destroy than to reconstruct, but destruction is not of much use unless it is followed by

reconstruction. Theosophists are not alone in perceiving that school education, as it is at present, often cramps the mind instead of developing it. It is a significant fact that the best novelists and the poets are almost universally of the same opinion. But upon this aspect of the question I have not time to enter. I must leave those who are interested to work it out for themselves, and proceed to contribute what little I can towards the more important matter of reconstruction, hoping that others who have more insight into the world of causes may be induced to take up the subject, and throw more light upon it than it is possible for me to do.

The remarkable correspondence between the education theories of Friedrich Froebel and certain principles in Theosophy, has, so far as I am aware, not been publicly pointed out. In his well-known saying that, "Each child is a thought of God," and that, "All things have their being in and through the Divine Unity," we have the keynote of his educational system. In the *Education of Man* (p. 2, Hailmann's translation), he says:

Education consists in leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free, representation of the inner law of Divine Unity, and in teaching him ways and means thereto.

Froebel knew nothing of Eastern philosophy, his religious ideas were, in one sense, narrow, since Christianity was for him religion, but, like true mystics of all religions, he felt the universal truths of which his own religion was but an imperfect expression.

In early youth the idea came to him that the object of life is to harmonize the opposing elements in the nature of man. Speaking of this time he says, in his letter to Krause:

Here there budded and opened to my soul, one lovely bright spring morning, when I was surrounded by Nature at her loveliest and freshest, this thought, as it were by inspiration, that there must exist somewhere some beautifully simple and certain way of freeing human life from contradiction, or, as I then spake out my thought in words, some means of restoring to man *himself* at peace internally, and that to seek out this way should be the vocation of my life.

Froebel, in his own childhood, had suffered much from this contradiction in life. He had a severe father and an unsympathetic step-mother, and had himself felt the ill effects of a stern and rigid rule, which merely required conformity to the given rule, without enquiring if conformity were possible. He had found this kind of rule a hindrance to true development, inasmuch as organic growth cannot take place according to rules prescribed from without, but only according to natural law. Gradually the idea took shape in his mind that this contradiction was not a necessary condition of life, that the soul and the outer world are not meant to be for ever at war, that when we have learned to live aright this conflict will cease, and they will be at one.

Pondering over the means by which the discord of life could be

restored to harmony, he came to believe that the solution lay in a radical change in educational methods, in the substitution of natural development for forcible repression and mechanical superficial teaching. In the same letter to Krause he says:

My experience, especially that gained by repeated residences at the university, had taught me beyond a doubt that the method of education hitherto in use—especially where it involved learning by rote, and where it looked at subjects simply from the outside or historically, and considered them capable of apprehension by mere exercise work—dulled the edge of all high true attainment, of all real mental insight, of all genuine progress in scientific culture, of self-contemplation, and thus of all real knowledge, and of the acquirement of truth through knowledge. I might almost go further and say that its tendency was towards rendering all these worthy objects impossible. Therefore I was firmly convinced, as of course I still am, that the whole former educational system, even that which had received improvement, ought to be radically reversed, and regarded from a diametrically opposite point of view, namely, that of a system of development.

Later on, taking for his main principle the idea that right education should follow the law of the child's nature, he proceeded to work out in detail a method by which this could be done.

In the *Education of Man* (p. 10), he says:

Education should be far more passive and following than categorical and prescriptive; for, by the full application of the latter mode of education, we should wholly lose the pure, the sure and steady progressive development of mankind, *i.e.*, the free and spontaneous representation of the divine in man and through the life of man, which, as we have seen, is the ultimate object of all education as well as the ultimate destiny of man.

A good teacher watches the children, and makes use of their own natural tendencies to further the objects which he has in view. This is the natural method, and is exactly analogous to the method of self-training taught in *Light on the Path*.

The whole nature of man must be used wisely by the one who desires to enter the way. Every man is to himself absolutely the way, the truth, and the life.

The teacher should work with the children, constantly helping and encouraging, and never taking up the position of a cold and rigid martinet. He should be careful not to make demands upon them which are not likely to be satisfied. It is hurtful to the moral nature to be asked to perform a good action of which that nature is not yet capable, but it is by the performance of that which is within its powers that the moral nature is strengthened and developed. Thus the child learns by doing, and moral progress becomes a steady and healthy growth instead of a constant straining towards impossibilities. This is the only way of reaching that unconsciousness and absence of effort which is as necessary to a harmonious life as it is to a work of art. It also tends to produce in every individual a certain true simplicity of nature, which, in a sense, makes every one a genius by freeing him from the bondage of a dull conventionalism.

The same principles apply on the intellectual side of development. One must not set up an arbitrary standard before the child, and crudely expect him to attain to that. In short, one must find things which he can do, and not peremptorily order him to perform things which are impossible to him. When children are dull, it is the business of the persons who are educating them to find out why they are dull, and apply the right remedy. Growth must be gradual, and will then be pleasurable; if a feeling of despair is allowed to arise, progress becomes impossible until the happiness of the child is restored by encouragement.

An attempt to further the development of a human being by harsh rule and stern command, with threats of punishment, is like pulling the branches of a tree to make them grow. If the tree is firm and strong no result is produced beyond some slight damage to the branches, but if it is young and tender its delicate roots are bruised and broken. Growth does not come by force. The right conditions must be supplied, the right food offered, and then growth will take place naturally and freely. The object is not to impose one fixed standard for all, but to bring out in every child something of that fresh originality of mind which makes even "ignorant" persons agreeable companions and useful members of society, and which is also the first condition of success in any department of useful work.

Here we have again the analogy between self-training and the development of a child guided by a teacher. For:

The Path is one for all, the means to reach the goal must vary with the Pilgrims.

And as with the Adept and his pupil, so it is in very truth with us and the children committed to our care. "The teacher can but point the way." For force applied either physically or mentally only restrains temporarily outward action, it does not modify character or uproot evil tendencies.

As Froebel says on p. 96 of the *Education of Man*:

To give firmness to the will, to quicken it, and to make it pure, strong, and enduring, in a life of pure humanity, is the chief concern, the main object in the guidance of the boy, in instruction and the school.

Therefore, we must allow as much freedom of action as possible to a child, not—as many persons misunderstanding Froebel have supposed—in order to give him pleasure, but in order to develop his natural powers. Again on p. 120:

Whoever is to do with self-determination and freedom that which is divine and eternal, must be at liberty to do that which is earthly and finite.

Froebel constantly insists on the importance of the *development from within*. On p. 133 we have:

We now trust too little to the energetic and uniting power in the child and boy—we respect it too little as a spiritually quickening power. Therefore, too, it

has too little influence in the later years of boyhood. For the neglect of this inner power causes the inner power itself to vanish. Or, we play with this power when it manifests itself in children. Hence we fare with them as with a magnet, which we leave hanging or even lying inactive, or with whose magnetic power we play irregularly and regardless of magnetic laws. In both cases the power is diminished or lost; when later on the magnet is to show his power, it is found weak and inefficient. So it is with those children. When later on they are expected to bear some physical or moral burden they are found wanting.

The teaching of Froebel then is that the secret of right education is to study the nature of the child and follow that. It is obvious and simple enough, yet it is almost universally disregarded. If you would train yourself, study yourself; if you would train a child, study the child. "Do you think," says Hamlet, "that I am easier to be played on than a pipe?"—a question which the average child may well ask of the average teacher.

To most persons who are not educational specialists (and by this expression I do not mean teachers of any class, examiners, school inspectors, or members of school boards, but those who have studied educational principles), Froebel is probably chiefly known as the originator of the Kindergarten system.

But that is only an attempt—a very successful attempt considering the difficulty of the undertaking—to give a practical form to his principles and theories. It is, as it were, the exoteric teaching, and is always misunderstood by those who have not studied the esoteric. Like all systems, it has its imperfections, but in spite of these, and in spite of the fact that it has to be carried out chiefly by young teachers who are seldom able to grasp its meaning—it holds the field as the only practical method yet devised for developing the whole nature of a child, physically, intellectually and morally.

If it could be universally applied throughout the land in elementary schools, the good results on the life and character of the people would be enormous. But this cannot be done at present, owing to the examinations required by the Educational Code, and the reluctance of the British public to spend money on education.

Details of the system would not be interesting to the readers of LUCIFER, but it may be pointed out that the Kindergarten games, which appear to most persons as simply pleasant ways of amusing children, are really a carefully devised method of developing all the faculties, and are as different from the proceedings at an ordinary children's party as Milton's "heart-easing mirth" from his "vain, deluding joys." They are the healthy light-heartedness idealized in *L'Allegro*, not the senseless over-indulgence and frivolity condemned by *Il Penseroso*.

Friedrich Froebel then belonged to a most useful class of mystics. His mysticism took a practical turn. It appears to me that the work of Theosophists with regard to education is to enlarge and complete the work which he has begun. For the whole tendency of his teach-

ing is against the spirit of competition, the overburdening of the physical memory, and all the other methods of striving after appearances instead of realities. The principles which he taught can be applied to children of all ages and at all stages of development, because they are founded upon universal law.

Never forget, he says, that the essential business of the school is not so much to teach and to communicate a variety and multiplicity of things, as it is to give prominence to the ever living unity that is in all things.

SARAH CORBETT.

The Vestures of the Soul.

(Concluded from p. 367.)

IN the collection of heterogeneous books, commonly known as the *Bible*, the persistent mistranslation of purely technical terms has resulted in an elementary trichotomy of man into Body, Soul and Spirit, which is entirely insufficient to represent the thought of the writers of the several books. For instance, Paul in his *First Letter to the Corinthians* (ch. xv) says that every seed has its appropriate body, that there are many kinds of "Fleashes," and also Heavenly and Earthly Bodies (*σώματα ἐπουράνια, καὶ σώματα ἐπίγεια*). In this connection he speaks of the Bodies of the Sun, Moon and Stars which he calls "Glories" (*δόξαι*), and which we may compare with the "Fiery Vesture" mentioned by Hermes—Sidereal Bodies, to use the words of Paracelsus. Later on he speaks of a Psychic and Pneumatic, or Spiritual, Body (*εἰ ἔστι σῶμα ψυχικόν, ἔστι καὶ πνευματικόν*), in connection with which he says that the "first birth" is into a Living Soul (*ψυχὴν ζῶσαν*), whereas the "second birth" will be into a Vivified Spirit (*πνεῦμα ζωποιοῦν*). The "first man" is said to be of the earth, or rather of liquid earth, and hence called "choïc"—reminding us of the Gnostic fourfold division into Choïc, Hylic, Psychic and Pneumatic Bodies, but difficult to sort out from the Paulinian text as it stands. Further on we read of the Image of the Choïc Man and of the Image of the Heavenly Man, purely technical terms again. It was in one of these Bodies that this Initiate was wrapt to the Third Heaven,¹ which Heavens—no matter how many so ever they be—have each an appropriate Vesture of Purity. And there he heard those "ineffable words" (*ἄρρητα ῥήματα*) which can-

¹ *II Corinthians*, xli. 2.

not be spoken; they can no more be expressed in human speech than can the ocean be contained in a water pot.

What the learned Gnostics and Kabalists taught concerning the "coats of skins" of our allegorical First Parents in the mystical Garden of Eden I have already told you, but in order that the idea may not rest merely on my assertion, here is one out of many passages from their books. It is taken from the *Zohar*, the Kabalistic *Book of Splendour*:

When Adam dwelled in the Garden of Eden, he was dressed in the celestial garment which is a garment of heavenly light. But when he was expelled from the Garden of Eden, and became subject to the wants of this world, what is written? "The Lord God [Elohim] made coats of skins unto Adam and to his wife, and clothed them" (*Gen.*, iii. 21), for prior to this they had garments of light—light of that light which was used in the Garden of Eden.¹

For as the *Zohar* says elsewhere:

The mystery of the earthly man is after the mystery of the Heavenly Man. And just as we see in the firmament above, covering all things, different signs which are formed of the stars and planets, and which contain secret things and profound mysteries, studied by those who are wise and expert in those signs; so these are in the skin [Astral Body rather] which is the cover of the body of the son of man, and which is like the sky which covers all things, signs, and features, which are the stars and planets of the skin, indicating secret things and profound mysteries.²

There is a curious Rabbinical tradition with regard to these "coats of skins" which may not be without interest, if quoted in this connection. It is found in the *Yaschar* or *Sepher Haiyaschar*, "The Book of the Just," more commonly known as "The Book of the Generations of Adam" or "The Book of the History of Man" which has been translated into French by the Chevalier P. L. B. Drach. The legend runs as follows:

After the death of Adam and Eve, these coats were given to Enoch, son of Jared. Enoch, at the time of his being taken to God, gave them to his son Mathusalah. After the death of Mathusalah, Noah took them and kept them with him in the Ark. Ham stole them and hid them so successfully that his brethren were unable to find them. Ham gave them secretly to his eldest son Chus, who made a mystery of it to his brothers and sons. When Nimrod reached the age of twenty years, he (Chus) clothed him with this vesture, which gave him extraordinary strength.

It was only when Nimrod was stripped of this garment that he could be killed.³

We have all heard of Joseph's "coat of many colours"⁴—*χιτῶνα ποικίλον*, as the Septuagint translation has it—but few have any idea that this is a symbolical Garment of the Soul, woven of a warp and woof of

¹ II. 229b; quoted in Mackenzie's *Royal Masonic Cyclopadia*, p. 411.

² II. 76a; *ibid.*, p. 412.

³ See Migne, *Dictionnaire des Apocryphes*, Tom. II. coll. 1102, 1150.

⁴ *Genesis*, xxxvii. 3.

beams from the Spiritual Sun, just as the prismatic rays originate from a physical beam of sunlight.

Such again is the Garment that all must be clothed in when the King Initiate comes in to inspect the guests, as we are told in the *Gospel according to Matthew*.¹ This "wedding garment" (*ἔνδυμα γάμου*) is no mortal dress, but a Garment of the Soul, a very real Vesture that we have to weave for ourselves. It must be "a coat (*χιτῶν*) . . . without seam, woven from the top throughout,"² the same which Joseph's Brethren brought back to his Father (*Âtmâ*) when they had sold the Beloved Son (*Manas*) into the slavery of incarnation in the Egypt of the body, and for which the soldiers cast lots when the Christ is crucified.

This is a very old story, but its interpretation is as old as the story itself, for I am simply repeating what the Sages of old taught their disciples. And this brings me towards the completion of my task where I would try to convey to you some slight idea of the three Great Vestures of Initiation which correspond to the three higher Principles of Man according to the classification of the Esoteric Philosophy. In that marvellous relic of Gnostic Philosophy called the *Pistis-Sophia*,³ the three vestures of the Glorified Christos or perfected man—what we may all be in some future birth—are thus described:

And the Disciples saw not Jesus because of the great Light with which he was surrounded, or which proceeded from him. For their eyes were darkened because of it. But they gazed upon the Light only, shooting forth great rays of light. Nor were the rays equal to one another, and the Light was of divers modes and various aspect, from the lower to the higher part thereof, each ray more admirable than its fellow in infinite manner, in the great radiance of the immeasurable Light. It stretched from the earth to the heaven. . . . It was of three degrees, one surpassing the other in infinite manner. The second, which was in the midst, excelled the first which was below it, and the third, the most admirable of all, surpassed the other twain.

The Initiate explains this mystery to his Disciples as follows:

Rejoice, therefore, in that the time is come that I should put on my Vesture.

Lo! I have put on my Vesture and all power has been given me by the First Mystery. Yet a little while and I will tell you every Mystery and every Completion; henceforth from this hour I will conceal naught from you, but in Perfectness will I perfect you in all Completion, and all Perfectioning and every Mystery, which indeed are the End of all Ends, and the Completion of all Completions, and the Wisdom (*Gnôsis*) of all Wisdoms. Harken! I will tell you all things which have befallen me.

It came to pass, when the sun had risen in the places of the East, a great Stream of Light descended, in which was my Vesture, which I placed in the Four-and-twentieth Mystery. And I found the Mystery on my Vesture written in Five

¹ xxii. 11.

² *John*, xix. 23.

³ See *LUCIFER*, April, 1890, p. 111, and June, 1890, pp. 321, 322.

Words, which pertain to the Height. ZAMA ZAMA ÔZZA RACHAMA ÔZAI.¹ And this is the interpretation thereof: The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions [Lokas] thereof. Come to us, for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery, which was from the beginning in the Ineffable, before it came forth therefrom; and its Name is all of us.

Now, therefore, we all live together for thee at the last Limit; which also is the last Mystery from the Interiora. That also is a part of us. Now, therefore, we have sent thee thy Vesture, which indeed is thine from the beginning, which thou didst place in the last Limit, which also is the last Mystery from the Interiora, until its time should be fulfilled according to the command of the First Mystery. Lo! its time being now completed, I will give it thee. Come to us! For we all stand by thee to clothe thee with the First Mystery, and all its Glory by command of the same, because that the First Mystery, coming into manifestation, gave us two Vestures to clothe thee besides the one, which we have sent thee, since thou art worthy of them and art prior to us and came into being before us. For this cause therefore, the First Mystery sent for thee through us the Mystery of all its Glory, two Vestures.

The text then goes on to detail the Hierarchies and Æons, Powers and Gods which compose these Heavenly Garments—corresponding detail for detail with the whole emanative potencies of the Universe whereby the Garment of Deity is woven, and then continues its magnificent exposition; the living powers which form the Vesture speaking as follows on the Great Day "Be with us"—the moment of the Supreme Initiation:

Behold, therefore, we have sent thee this Vesture, which no one has known from the First Precept downwards, because the radiance of its Light had been hidden therein, nor did the Spheres and all the Regions downward from the First Precept (know it). Make haste, therefore, clothe thyself with this Vesture. Come to us; for ever, until the time appointed by the Ineffable was fulfilled, we have been in need of thee, to clothe thee with the two Vestures by the Command of the First Mystery. Lo, then, that time is fulfilled. Come, therefore, to us quickly that we may put them on thee, until thou fulfilllest every Ministry of the Perfections of the First Mystery, appointed by the Ineffable. Come to us quickly, we will put them upon thee according to the command of the First Mystery; for the time that yet remains is very short. Thou art coming to us and wilt leave the World. Come, therefore; quickly shalt thou receive all thy Glory, the Glory of the First Mystery.

These three Vestures are the three Buddhic Robes described in the

¹ Compare the Pancha-Kosha or Five Sheaths of the Vedântins previously referred to. For an explanation of the number *five*, and the pentagon, see *Secret Doctrine*, II, pp. 575-580. In one of the books of the Peratæ Gnostics mention is made of a dodecagonal pyramid (δωδεκαγώνιον πυραμίδα) in a sphere of the colour of night (νυκτόχρουν). This pyramid—every side of which was a regular pentagon—had a door leading into it which was painted with variegated colours (ποικίλας χροαίς). (See *Philosophumena*, v. 14.) It is through this fivefold door that the Soul passes from the Spiritual World, which is now darkness to us because of our ignorance, into the Solar Universe, which was symbolized by the Platonic Solid called the Dodecahedron. This door is of many colours like Joseph's coat, for what we call colours here below are the witnesses to very real powers or forces in spiritual nature. In the passage from the *Pistis-Sophia* these are referred to as the five "Words" written on the Vesture of the Christos. They are the five attributes of the Spiritual Body of the Yogacharya School of Buddhism, which will be referred to later on.

*Voice of the Silence.*¹ They may be described as the Body of Transformation (Nirmāna-kāya), the Body of Bliss (Sam-bhoga-kāya), and the Body of the Law (Dharma-kāya). Very little is publicly known of these Transcendent Vestures, even by the Buddhists themselves, so that the accounts we have in the books of various Oriental scholars are contradictory and misleading. The highest is the Vesture of the Law which H. P. B. tells us is void of all attributes, and describes it as an "ideal breath." If this Vesture is assumed every possible connection with the earth is at an end, and therefore the Buddhas of Compassion lay it aside that they may still remain and work on for Humanity. Nevertheless, Eitel in his *Sanskrit-Chinese Dictionary*² speaks of the five attributes of this Vesture—which he calls "the Spiritual Body in five portions" (1)—and describes them as follows:

1. Precept exemption from all materiality (Rūpa).
2. Tranquillity exemption from all sensations (Vedanā).
3. Wisdom exemption from all consciousness (Sanjñā).
4. Emancipation (Moksha) exemption from all moral activity (Karma).
5. Intelligent views exemption from all knowledge (Vijñāna).

In other words, exemption from the five Skandhas or groups of attributes.

These "attributes," it will be seen, are all negations, and the first is, strangely enough, called "Precept," the identical idea preserved in the term "First Precept" used by the Gnostic writer. More, there are five of them, the precise number of "Words" written on the lowest Vesture of the Gnostic narrative.

These three Bodies are the Trinity in every religion. In Buddhism the ineffable Ocean of Light and Compassion is called Bodhi. By bathing or being "baptized" in this man becomes a Buddha or Enlightened. These three Vestures are thus said to consist of "Essential Bodhi" (Dharmakāya), "Reflected Bodhi" (Sambhogakāya), and "Practical Bodhi" (Nirmānakāya).³ And it is the last, the Vesture of Practical Bodhi, which is assumed by the Christs and Buddhas of Compassion who help on man's salvation.

Perhaps it may not be without interest, when remembering the important part played by "sheep" in Christian symbology, to learn that the three symbolical vehicles of the saints across the river of life, or conditioned existence, are said by the Buddhists to be:

1. Sheep, *i.e.*, Shrāvakas—Hearers or Disciples.
2. Deer, *i.e.*, Praty-eka Buddhas—Solitaries, they who obtain salvation for themselves alone.
3. Oxen, *i.e.*, Bodhi-sattvas—they of the essence (Sattva) of Bodhi, or Compassion and Wisdom.⁴

¹ Pp. 96, 97.

² *Sub voc.*, "Pancha Dharma-kāya."

³ See Eitel, *op. cit.*, *sub voc.* "Trikāya."

⁴ See Eitel, *sub voc.* "Triyāna." Further exoteric information may be obtained from Schlagintweit's *Buddhism in Tibet*, p. 38.

But the present theme is too lofty a one for a pen like my own, and the Doctrine of the Great Renunciation of the two higher Vestures—to don the comparatively lowly one of the Nirmānakāya—has been treated of, in some measure, in other Theosophical writings. What has been said, however, as to these Robes woven of Nature Powers—which are really Human Powers, if we would only “help Nature and work on with her”—what little has been said may perhaps enable us to better understand the grand passages from the *Book of the Golden Precepts*, which tell us of the birth of a Master, as follows:

The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: “A Master has arisen, a MASTER OF THE DAY.”

Behold, the mellow light that floods the Eastern sky. In songs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE’S wordless voice in thousand tones ariseth to proclaim:

Joy unto ye, O men of Earth.

A Pilgrim hath returned back “from the other shore.”

A new Arhan is born.¹ . . .

PEACE TO ALL BEINGS.

G. R. S. MEAD.

The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

PREFACE.

IN compiling the following pages I have, to a great extent, followed the plan adopted by A. Lasson in his work on “Meister Eckhart”; but this book is not a translation of the latter, nor is it intended to deal exclusively with Eckhart’s views. Its purpose is to be a guiding light for the comprehension of the mysteries of the Christian religion, and

¹ *Voice of the Silence* (1st Ed.), pp. 65, 72.

if, in the representation of occult truth, I draw upon Eckhart's writings more liberally than upon those of any other mystic, it is because he seems to exceed all others in profundity of knowledge and in that clearness of expression which gained for him the title of a Master in the knowledge of Christ.

INTRODUCTION.

I am the way, the truth, and the life. No man cometh unto the Father but by me (*St. John*, xiv. 6).

This noble truth concerning the destruction of sorrow, was not, O Bikkhus! among the doctrines handed down; but there arose the eye; there arose the knowledge; there arose wisdom; there arose the light (*Gautama Buddha*).

THERE appears to be at present a great confusion of ideas in regard to the true meaning of the terms "Mystic," "Mysticism," and "Theosophy," and this is by no means surprising, because no man can be a real Mystic unless the spirit of eternal truth has become a living power within his own consciousness; no man in his aspect as a merely intellectual being can be a real Theosophist, because Divine Wisdom is above all terrestrial comprehension, and belongs only to the divine part of man; nor does real Mysticism consist in an intellectual speculation about certain secrets of nature, serving at best for the purpose of gratifying a morbid curiosity. Divine Wisdom is not a set of new doctrines; the new doctrines serve at best to aid the student in overcoming the obstacles which hinder him from perceiving the truth. Real Theosophy means divine Self-knowledge, such as one can attain only by finding the truth within his own self. Theosophy is not a theory, invented for the purpose of "converting" a man from his belief in one set of religious opinions to another set; but it is a power, a light from God, which reveals to every one whatever is true in his or her own scientific or religious system.

This light is not attainable by anybody by his or her own personal exertions; it cannot be manufactured, no more than the light of the sun can be created by man. Man's wisdom, based upon the illusion of self, has no foundation in truth and is an illusion; his science deals only with appearances and not with that which is eternal and real. But Divine Wisdom is everywhere, the light of eternal truth is within ourselves and outside of us, and there is nothing to hinder it becoming manifest in ourselves except our own prejudices and errors, our loves and desires for that which is not permanent, but illusive and evanescent. We cling to the shadows and illusions of life, because we do not realize their real nature. We adore the form and lose sight of the spirit. Thus we remain ignorant of our own real nature and do not experience the presence of a divine power in us, because we are entombed in a chrysalis of flesh and blood, and listen to the voices of material nature, and revel in the imagery which the sensual world produces within the

mirror of our mind. Spiritual knowledge belongs not to the material man, but to the spirit dwelling within his material nature. He must rise above his own lower nature and free himself from the servitude imposed upon him by his incarnation in matter, before he can realize the divine state to which his true nature belongs. Only then will a new realm of consciousness, new perceptions and memories arise before him; he will find himself another being, not bound to earth, and that which heretofore appeared occult and mysterious to him will appear clear.

From this realm issue the occult teachings, which are necessarily true, because they originate from the self-perception of truth, and not from any philosophical speculation. But however great a reality the truth may be to him who lives in the truth and possesses the truth, its representation can be nothing more than a theory to those who do not perceive it. The *Theosophical teachings* ought therefore not to be confounded with *Theosophy* itself. The former are a series of doctrines intended to supply us with correct information as to the constitution of Nature and Man, and thus aid us in overcoming the misconceptions which are in our way for the attainment of the self-perception of truth; but *Theosophy* itself is as much above all theories as reason is above reasoning. It requires no arguments for proving its existence, it is itself its own proof, if it is once attained; it is divine self-knowledge, the self-knowledge of the true Self in Man.

The modern Theosophical movement has unearthed vast treasures of mystic lore from the Eastern scriptures, aiding us in forming a true conception of man's relation to the power from which he and all Nature originated. The light emanating from the writings of the East has aided us in comprehending the mysteries hidden in the religious teachings of the West, and in looking deeper into the meaning of the doctrines of the *Bible*, which heretofore have been studied only in an external, superficial, or historical sense. Many have begun to think that the *Bible* is nothing more than a collection of parables and allegories intended to convey spiritual truths; but few have experienced these truths.

Truly, no one can really know the things of the spirit, unless he has attained that spiritual state in which alone the self-perception of truth is possible—a state at which only a few will arrive in this present age; but there is a way in which we may arrive at least at a correct theory about the constitution of Nature, and this is by comparing the various forms and systems in which the truth has been represented by those who have attained the spiritual perception of it.

What is this self-perception of truth, and how is it possible to attain it?

If we study ourselves, we find that we are constituted of a living organism in which various activities, physical, astral, psychical and

spiritual, produce ever-changing states of consciousness. Looking within our own soul we behold a world full of various ever-changing sensations, perceptions, thoughts and pictures of the imagination; the whole comparable to a soap bubble in which the rays of sunlight produce a variety of different colours, appearing and disappearing in rapid succession. Every moment of time produces a new sensation, a new colour, a new state of consciousness, with which we by force of habit identify ourselves, producing thereby that idea of self which constitutes our illusive *Ego*, our imaginary and impermanent consciousness.

But the colours of our soap bubble are only upon the surface; they do not affect the spirit that inhabits our organism. Within that illusive appearance of self, beyond the sphere of this ever-changing state of consciousness, there is a power which does not change; there is something which knows that we know and which knows that of which we know nothing and recognizes our ignorance. This is the sphere of Divine Wisdom, and its Lord is our true real Self, which, for the purpose of distinguishing it from the illusive self, is called "God." God knows Himself, and as all things are the manifestations of His divine nature, He also knows all things according to their innermost essence. *We* do not know God, nor His divine nature; but if the Wisdom of God reaches the human soul, then will man's mind become illumined with that spiritual knowledge which is the attribute of the divine, but not of the terrestrial man.

There have been many such illumined saints and adepts, in whom the light of divine wisdom has become a living power; from the ancient Rishis down to some of the lights of the Church, down to the learned Paracelsus, the illiterate Jacob Boehme and the much reviled and misunderstood H. P. Blavatsky. They all tell the same truth; they all repeat the same old doctrine, that has been taught untold ages ago, namely, that for the purpose of finding God, one must give up his beloved delusion of self.

For the purpose of studying Mysticism, we might therefore select any prominent writer on mystic subjects from the ancient Chinese sages down to Martin Luther or Thomas à Kempis; but of all the German mystics who have taught this divine science, there is no one whose profundity of thought and clearness of expression have been greater than Johannes Eckhart, who has therefore been called "*The Master*." There is no better authority than he in all things regarding Christian mysticism. Many of those that came after him were taught by his writings and repeated the ideas originating from him, and it appears certain that many of the sermons that have been attributed to the celebrated Tauler were originally delivered by Eckhart.

Of Eckhart's life, and of the time of his birth, little is known, Strassburg claims to have been his birthplace. We meet him first as a

celebrated teacher in Paris, at the college of St. Jacob, which belonged to the religious order of which he was a member. This was in the year 1302. He was probably a disciple of Albertus Magnus, and he enjoyed so great a reputation for holiness and learning, that when a quarrel broke out between the Pope Boniface VIII and King Philippe IV of France, he was called to Rome for the purpose of advising St. Peter's successor. He then became a Vicar-General, or inspector of the religious orders in Bohemia, and as such, he preached in many places in Germany and Austria, drawing great crowds, especially at Cologne, where multitudes assembled for the purpose of listening to him, and where he became the head of an extensive community of followers.

At that time there was a great religious movement taking place in Germany. The religious aspirations of the people had outgrown the narrow limits of dogmatism and orthodoxy. There were many who desired to obtain the grace of God directly and without any intercession of priestcraft. Pious communities were formed, requiring no salaried clergy, and living after the principle that all external forms and ceremonies are useless if not enlivened by the spirit of truth, that the best of all religious worship is to allow the will of God to be done upon this earth as it is in heaven.

The old history then repeated itself. The number of paying churchgoers grew less, and as the Church found its financial interests threatened, it turned against what it called "the new sect." Imprisonment and execution by fire and sword followed, and very soon the possession of any extraordinary degree of virtue or piety becoming known was sufficient to cause a person to be suspected of heresy and to deliver him to the torture-chamber of the Inquisition. The reading of the *Bible* was prohibited, and the thumbscrew and rack extracted the most absurd confessions from their victims; no insult or cruelty was too abominable to be practised against those who preferred a living Christ to the idols of the Church. The Christian clergy was then almost omnipotent, and the battle continued until the light of the great Reformation broke through the darkness of ignorance and bigotry.

Eckhart was himself accused of heresy. Up to the year 1307 no fault had been found with his teachings; but now, as they began to bear fruit, he was accused of spreading doctrines detrimental to the interests of the Church, and an opposition began to manifest itself against him among the clergy, which culminated in 1326 in his being expelled from his office and prosecuted for heresy. Eckhart was found guilty by the "Holy Inquisition," and ordered to revoke his doctrines. This he did in so far, as he said, that if any error could be discovered, which he had written or preached publicly or privately, he would abjure and revoke it.

Eckhart's influence among the people was so great as to make it

advisable for the clergy to be satisfied with this conditional revocation. Still in the year 1328, there appeared a papal bull, condemning a number of the doctrines extracted from Eckhart's writings, without, however, mentioning Eckhart's name. In the beginning of 1329 Eckhart died, and on the 27th of March of the same year another bull was issued by the Pope, condemning as heretical twenty-eight of his doctrines. In that bull Eckhart was treated as if he had been some obscure or insignificant person, heretofore unknown to his Holiness, and it was claimed that before his death he had abjured all that he ever taught, in so far as it might have been contrary to the acknowledged doctrines of the Church.

It will be readily seen that Eckhart was not an enemy of the Church and its doctrines; he was only an enemy of the greatest enemy of the true spiritual Church, namely of priestcraft and selfishness, and of the misuse of the cloak of religion for the gratification of selfish desires. He recognized the value of the sacraments and ceremonies, but he taught that the mere performance of such ceremonies was not the highest attainable object, and that their true value was to be found in the realization of the living power which these symbols were intended to represent.

The death of Johannes Eckhart did not affect the life of the ideas which he had called into existence and which were now disseminated all over the country by his admiring disciples. Although rejected by the authorities of the external Church, Eckhart became the *Master* of a whole generation of theologians of a superior kind. He was now regarded as an almost divine being, exalted above the standard of humanity, and the well-known Suso claims that his Master, Eckhart, appeared to him in visions in a clarified body and continued to guide and instruct him. Eckhart's writings, after having been publicly condemned, were secretly collected and regarded as inestimable treasures. They were passed from hand to hand, published under other names, and are to this day looked upon as the greatest treasures of mystic literature.

Thus Master Eckhart's teachings became the foundation of modern mystic and spiritual philosophy. The greater part of his writings may have been lost. What we possess, has been collected during eighteen years of patient research by Mr. Pfeiffer.

The following pages are intended to give in an abbreviated form the sum and substance of certain religious teachings—not because they happened to be Eckhart's views and opinions, but because we find in them, clearer and better expressed than in any other mystic book of the West, the same old truths which were taught by all the sages in the world, ever since the descent of humanity into matter, the same wisdom-religion which constitutes the foundation of ancient and modern Theosophy.

I.

THE SOUL AND ITS POWERS.

Let thy soul be as pure as crystal and firm as a rock, so that it will be a suitable receptacle for the reception of the holy spirit of truth and bring forth a self-conscious immortal being.

THE knowledge of one's own soul is the key to the understanding of the mysteries. For the purpose of obtaining this knowledge all external research and such scientific methods as are used for the investigation of external and objective things are useless and misleading, in so far as no real knowledge can be obtained thereby. For this purpose the power of the soul to know its own self is required. It is that power by which the soul according to its own life and experience gains self-knowledge of its own divine nature, as it awakens to the realization of its own immortal existence as an integral part of the soul of the world. To know all that Augustinus and Thomas, Plato and Aristoteles, or any ancient or modern philosopher may have said in regard to the nature of the soul, will be of little service to us, if we do not know our own soul, or—to speak more correctly—if the soul in us does not know its own self. Such a knowledge does not amount to more than that of a theory, it can at best gratify our curiosity and stimulate us to search for soul-knowledge. A theoretical belief in the possible immortality of the soul cannot make us self-conscious of our own immortal nature; but a soul, recognizing that nature, requires no other proof.

Eckhart says: If anyone knew his own self, he would have the most profound knowledge of all created beings, because he would know the Creator from whom all things originate. No one can know God unless he knows his own self; for his true self is of the nature of God. In the essence of our own soul we can see and know God, and the nearer a man in this life comes to the self-knowledge of the soul, the nearer does he come to the knowledge of God. Within thyself dwells and lives the truth. No one can find it by seeking it in external things. The surest way to find God is to seek Him within one's own self.

The soul is a celestial power and essence, undivided and immaterial, which penetrates all the parts of the body.¹ The body (including the mind) is of a material nature, made of the spirits of the four terrestrial elements; but the soul is of celestial nature and origin. Both are united and destined to be eternally one. The soul is created and has a beginning in time (in regard to its individual existence), but its essence is above all time and corporeity. During terrestrial life the soul is bound to the body for the purpose of gaining self-knowledge by experience (in this and in other existences upon a planet) and can act only in connection with a body. The soul, if separated from a body (material

¹ "This body, O son of Kuntī is called *kshetra* (matter). That which knows it is called by the wise *kshetraja* (soul)."—*Bhagavad Gītā*, xiii. 1.

or ethereal), has neither a separate intelligence nor a separate will. It contains the principles and elements of these activities, but does not bring them into action.

This is the difference between "Soul" and "Spirit." The spirit is the power of the soul; but a power is nothing, unless it manifests an activity; the soul is the vehicle and field of manifestation of the spirit; a soul without spirit is dead. (Spirit is knowledge, the soul in which knowledge becomes manifest is that which knows.)

Thus, in regard to its higher spiritual region, the soul is of a spiritual nature, a spiritual soul, while in regard to its lower, animal powers, the soul touches the animal kingdom. The soul, in possession of spiritual knowledge, is exalted above all created things, elevated beyond all conception of space and time. It is nobler than all material things and, so to say, the intermediate link between time and eternity; reaching eternity with its higher faculties, while its lower ones are resting in time. The soul is that which in man is intelligent and produces physical action; nevertheless no man can justly say, "my soul is doing this or that," for neither the soul nor the body alone but both together constitute man. Being intimately connected with the body, the soul is contained in every part of the body as a whole. The active part is not the body, which without the soul is without life and power to act, but the soul—and that which constitutes man a human being is above all his soul—in its aspect as a spiritual being, endowed with an external human organism.

In its essence the soul is free of all corporeal things, for the body is within the soul, and not the soul confined and limited in the body. A disease of the body is not a disease of the soul. If the bodily eye is lost, this does not injure the inner sight of the soul, for the soul is not merely in the eye, but also in its fulness and completeness outside of it. The loss of an organ of the body does not cause the loss of an organ of the soul, it merely deprives the soul of the means to manifest the corresponding activity on the external plane—in the same sense as a carpenter losing his saw does not lose the faculty of using a saw, but merely loses the opportunity of exhibiting his power.

For the purpose of manifesting its activity on the external plane, the soul requires instruments, and these instruments are the organs of the physical body. The powers of the soul rest in the soul, but are not its essence. In so far as they come from only one fountain, they are all only one, but in regard to their manifestation they differ from each other. Thus the power of the soul to perceive, manifests itself in the body as the faculty of hearing, seeing, feeling, tasting, smelling. The senses are the avenues for the communication of the soul with the external world, and by means of these avenues the external world makes its impressions upon the surface of the soul. This communication of the soul with the sensual world is also enjoyed by the animal

kingdom. Man differs from the animals especially in so far as in him the light of intelligence is active, and this light is far more essential to his human existence than the unimpaired possession of his physical senses.

The higher powers of the soul are memory, the capacity for knowing the truth (self-knowledge, conscience), and the will, by means of which he may restrain or overcome his desires. The lower powers of the soul are the speculative intellect (reasoning), desire for personal possessions and enjoyments, and anger. These are the functions of the soul, but not its essence. They originate in the soul, but the soul does not become absorbed by them. The soul is of a simple and uncomplicated nature; its essence is self-consciousness, meaning the power of the soul to realize its own existence and know its own self. This self-consciousness is independent of space and time. The soul does not require the actual presence of an object which it loves for the purpose of loving it and associating with it in thought, and it is necessary to distinguish between the soul itself and its functions, between the power of the soul and the variety of the manifestations of that power. The soul understands by means of its reasoning power (in connection with the mind), it wills by means of the will, it remembers by means of the memory; whatever the soul performs, is performed not by a change in its essence, but by means of its powers and faculties. Within the essence of the soul all activity is at rest, there is nothing but eternal tranquillity.

The soul leads an interior life, and the investigation of the ever-changing variety of appearances in the external world is not a matter which concerns our innermost being, but belongs to the external mind, which is itself complicated, unstable and subject to change. If in this life we were to see and know all things at once as in a mirror, we would not have to run from one thing to another, and the attention of the soul would not be divided. The more the attention of the soul is attracted to many different directions, the less will there be a manifestation of the one true and real knowledge—of the knowledge of self.

The soul is intermediate between God and the creature (between the true and the illusive self), facing on one side that which is eternal, and on the other side that which is temporal. The soul possesses a light in common with the angels, in which it may behold God (its own divine *Ego*), and this light is the property of the soul by right of the soul's divine origin; it is the light of reason, by means of which, and without any intermission, divine wisdom is communicated to the soul. But when the divine self-consciousness of the soul is clouded by material thoughts and desires; when the soul's attention is led astray by the imagery of the senses, that light becomes hidden from view by the darkness of the material mind.

Within the inner and higher region of the soul the divine Self

(God) acts continually by means of the light of its wisdom, although the soul is not conscious of it. Within the outer and lower regions the impressions coming through the avenues of the senses enter, producing emotions, desires, and passions, and disturbing the tranquillity of the soul. This lower region of the soul (the mind) is the battle-field, where storms rage and waves clash together, where opinions wage war with each other, where dreams and illusions exist; but in the celestial kingdom within there is peace and tranquillity and the eternal light of the self-knowledge of God.

The soul is the vivifying principle in the body, not only in the bodies of men and animals, but in everything. God is as much in a stone or in a stick of wood as in a sage or a saint; but only the soul of man, and not that of a stone or a stick of wood, is capable of serving as a vehicle for the manifestation of his divine self-consciousness. In one sense the soul is like a prisoner in a dungeon, while it is incarnated in a body; but not the whole individuality of the soul is shut up in a personal body or form, its essential nature is free and unchangeable, independent of time and space and personal existence, and the attainment of the self-knowledge of one's own soul renders man a free being and independent of material limits.

The expression "soul" refers to that principle in man to which belongs his essential character. In a similar sense we may speak of a certain person as being a carpenter, although first of all he is a human being, and no carpenter can be found in him after his death. The "soul" is, in fact, a nameless principle, which, by becoming manifested in a body, manifests by means of its functions certain attributes, known as "soul powers." Without these powers the soul could not manifest its activity, and without the soul no soul activity could exist.

The soul has been called a secret fire, a divine spark, a light, a number. All these appellations are merely attempts to describe that which is nameless and beyond all limited conception. No external scientific investigation will ever discover the true nature of the soul. The soul can be known only to its own self by means of its power to attain self-knowledge.

(To be continued.)



It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—EMERSON.

Scraps from a Hindu Note-Book.

MORE ABOUT THE HINDŪ RELIGION.

THE backbone of the Hindū religion is the mass of occult teachings to be found principally in the ten Upanishads, the eighteen Purānas, and the Mahābhārata. The teachings are transmitted by their custodians, the Rishis, a class of Adepts belonging to the Brāhmanical Ray. These teachings, only fragments of which are given out to the people at large, are transmitted from the teacher to his disciple by Guru-paramparā,¹ an account of which can be found in the *Theosophist* for August, 1886 (under the heading, I think, of "Initiation"). Among other things they treat of: (1) the evolution and divisions of the cosmos; (2) the evolution of man; (3) the law of Karma and rebirth; (4) the state of the Ego after death; (5) the control of the occult forces of nature; (6) Advaita Jñānam²; (7) Liberation from the chain of birth and death. They are two-fold; Gupta-Vidyā³ and Brahma-Jñānam.⁴ Gupta-Vidyā is again either Parā or Aparā,⁵ and Brahma-Jñānam is Dvaita⁶ or Advaita.

In the beginning, say the Shāstras, there was nothing but Be-ness (Sat) or Atmā.

It "looked" and the universe was evolved.

This "looking" (Īkshanam) was both light and force, and is termed Devātinā Shakti (the luminous force of Ātmā) in the teachings. Some of the Purānas have personified it, calling it Ādyā Shakti,⁷ Linga, Shri Krishna, etc.

The evolution proceeds on two parallel lines, the evolution of Matter and the evolution of Intelligence. This evolution is cosmic and must not be confounded with the evolution of our system.

The manifested universe is divided into three, then into seven, and lastly into fourteen. Consciousness is divided into four, viz., Jagrata, Svapna, Sushupti, and Turiya.⁸

The law of Karma is but an aspect of the law of cause and effect, and rebirth is but an effect of the law of Karma. It has been ably discussed recently by many eminent Theosophic writers.

¹ Param-para—one following another. Guru-param-para—succession of Gurus or teachers. [We append a few brief notes for those of our readers who are not familiar with the Sanskrit technical terms.—EDS.]

² Advaita-Jñānam—non-dualistic wisdom.

³ Gupta-Vidyā—secret knowledge.

⁴ Brahma-Jñānam—wisdom of Brahma.

⁵ Parā—superior. Aparā—inferior.

⁶ Dvaita—dualistic.

⁷ Ādyā Shakti—primordial power.

⁸ Jagrata—waking; Svapna—sleeping; Sushupti—dreamless sleeping; Turiya—fourth (state).

As regards the state of the Ego after death, much that is being written by Mrs. Besant in LUCIFER is in perfect accord with the Shâstras; some minor points of difference will be noticed later on.

To an unprejudiced and earnest student of occultism, there is ample evidence to prove that the old Âryans knew some of the occult laws of nature; there are still a few secret fraternities in India which dabble in magic. Mesmerism, thought-transference, spiritualism, etc., were known in India long before they had appeared in the West.

The Advaita doctrine may be said to be the exclusive property of the Hindûs; volumes upon volumes have been written by the most abstruse of the Hindû philosophers, discussing this doctrine, but the ablest of those whose works are still existing is certainly Shri Shankârâcharya. Advaitism says and proves that there is nothing but Brahm, and the whole manifested cosmos is Mâyâ or Illusion.

The Rishis taught that the foremost object of man should be to free himself from Karma Bandhana, bondage through Karma, and once that that is accomplished we no longer suffer from repeated births and deaths. There are definite rules calculated to bring about this happy result; but they are all merely preparatory, the most essential being either Love (Bhakti), or Wisdom (Jñânam), or both.

I will now conclude my subject by three more things peculiar to the religious system of the Hindûs. They are: (1) the exclusiveness and the caste system of the Hindûs; (2) the Hindû Achâras or rules of social and moral conduct; and (3) the Tântrik ceremonies.

Unlike the followers of other religions, the Hindûs, *as a rule*, do not admit one of any other religion into their fraternity. A Hindû must be born as such.

The Hindû Achâras are based on Shistâchâra (the conduct of the survivors, the Shistas, after a minor Pralaya, when a new race begins its career); general rules regarding this vary according to circumstances, but altruism pervades them all.

The Tântrik ceremonies are either white or black. Three things are essential in all such ceremonies, viz., the Mantra, the Tantra, and the Will; while a few of the Tantras give valuable hints on Brahma-Upâsana,¹ others teach Black Magic pure and simple.

Such is the brief outline of Sanâtana Dharma, the Eternal Law. The Hindû nation, if unfit to live any longer in its present degraded state, may die out, but the Dharma cannot die; and worthier followers will succeed the present decrepit and tottering ones, and will inaugurate a new era in the history of the world with the advent of a new Satya Yuga, when the Seed-Men and the Seed-Kings, now wrapped in ecstasy, will come out and help in the formation of a new Hindû race, the inheritors of all that is good and beneficial in the old.

¹ Brahma-Upâsana—worship of Brahma.

VISHNU AND THE BLACK MAGICIAN.

IN the article called "Trans- and Cis-Himâlayan Schools of Occultism" in the October number of LUCIFER, the writer, a Shâstri, says:

Vishnu can be conveniently, and, I think, *accurately* described as Ether . . . [as he] . . . is the manifested aspect of Ākāsha.

Again:

Vishnu having a tendency to work downward as a boar, will convince anybody that the Light that is called Vishnu is what has worked downwards and formed the manifested trinity of Lokas.

This "Shâstrie" teaching has taken many Indian readers of LUCIFER quite by surprise. Poor Vishnu has been not only dragged down from the high place he occupied as one of the HindŪ Trinity forming the OM, but treated more unmercifully than a bigoted Christian missionary would have done. That your Western readers may not be led astray by such wild assertions, I most emphatically say that *nowhere in our Shâstras can be found passages identifying Vishnu with Ether in any way.*

The diving down of Vishnu as a boar, and the soaring up of Brahmâ (male) as a Hamsa¹ are allegories. They start from the same place and meet again together. In one sense they represent the patient research and the spiritual aspiration of the Chelâ. The great Paramâtmâ is like a Pillar of Light (Jyoti Lingam) on each side of which are the creating and sustaining energies of the Cosmos, and it was the *creative* and not the *sustaining* Shakti that made the Lokas manifest. Ākāsha is but an element, the root of which is in Prakriti, while Vishnu "who goes everywhere" is a manifestation of Spirit *through* the Sâttvic part of Mûla-Prakriti.² First Manifestation or Be-ness (Vishnu), then Motion (Brahmâ), then destruction and regeneration (Rudra), born of such motion.

The appearance of a Black Magician has upset Mr. Shâstri to such an alarming extent that he dreads the spread of even the Vaidik knowledge in our midst. Such uncanny Fakirs, Charlatans, and Jugglers, are in no way very scarce in India, but that is no reason why the council of the Black Magicians should decide to send emissaries all over India, nor does it speak much of their intelligence in deciding to preach the doctrine of the Vedas, part of which are the Upanishads.

I think we (Mr. Shâstri included) know so little of the different Schools of Occultism, that to weigh their relative merits and pronounce judgment on them, is mere presumption on our part. A spirit of enquiry is inconsistent with a spirit of dogmatic assertion and condemnation without sufficient authority warranting our doing so. Almost in every Purâna one constantly comes across such passages as such and such Rishis performed such and such Yagna (sacrifice), "Lokânâm

¹ Hamsa is a mythical sacred bird.

² That is, "the substantial part of Root Nature.

hitâ kâmyaya," *i.e.*, for the benefit of humanity. Are these then connected with Black Magic? I think not.

Yagna is the name of an Avatâra of Vishnu, just as are the terms Râma and Krishna. It is erroneous therefore to conclude that because Yagna (meaning here occult rites and ceremonies) is born of Avidyâ (ignorance), Vishnu must be Ether.

KALI PRASANNA MUKHERJI.

Barakar.

Linguistic Following Doctrinal Change.

(Concluded from p. 413.)

WHEN the text was pointed by the Masoretes, the ideograms which had been added to it as vowels were removed and replaced by vowel points. But when this was done it had become difficult to distinguish the added from the original signs. Hence many were removed that were an integral part of the original text, while many were allowed to remain which formed no part of that text. In this way a corrupt text was constituted, which was still further corrupted by the vowel points.

It was under these circumstances and conditions that the Masoretic or pointed text originated, and on this text the authorized readings were thus crystallized, so to say, to the exclusion of all other possible renderings.

The Masoretes, or deliverers of these readings, were the great antagonists of the Kabbalists, or receivers of the mystical interpretations; and the pointed and the unpointed texts of the same Scriptures were the authorities to which they severally applied for their respective teachings.

When the successive transformations to which the Hebrew Scriptures have been submitted are considered, it is impossible to avoid coming to the conclusion that none of the statements attributed to them through their several respective and constantly disagreeing recognized translations, no matter how derived, can be accepted as giving authority to any doctrinal teaching supposed to be drawn from or supported by them.

It was in Babylonia that the first translations were made. These are known as the *Targums*, or Chaldee versions. They were ostensibly made because the uneducated Hebrews were rapidly losing touch with their own tongue, but the real motive was to familiarize the people with such of the doctrinal teachings recently accepted as could be put forward in a translation.

The doctrine of the MEMRA, *Logos*, or "Word" was unknown to the Jews previous to their enforced sojourn in the East. There it was communicated to their teachers, adopted by these and embodied in the *Targums*, where such sentences as "the voice of Jehovah Elohim" (*Gen.*, iii. 8) were transformed, in this instance, into "the voice of *the Word* of Jehovah Elohim," by the deliberate addition (as a pretended translation) of the word *Memra* to the sentence.

It is by tracing the change in meaning attributed to a given ideograph or word-sign, through a succession of translations thereof, that the way in which a progressive change in mental attitude or doctrine reacts on the language through which the teaching was first imparted, can be most convincingly realized. The Hebrew root *Barac* signified "Render homage to." Melchizedek rendered homage to Abraham—offering bread and wine, and tendering tribute (*Gen.*, xiv. 18-20). Jacob rendered homage to Pharaoh—bent the knee to him (*Gen.*, xlvii. 7, 10). Job's wife (*Job*, ii. 9) said to her husband, "Render homage to God." This the Septuagint renders, "Say what is the offence to the Lord." The Vulgate has it, "Bless God"; the Authorized Anglican version, "Curse God," and the Revised Anglican version, "Renounce God." The reactive effect of change in mental attitude on the meaning of the original can hardly be mistaken here.

The Jewish doctrine of the Messiah passed from Judaism to Christianity, to be transformed therein and thereby. Jesus of Nazareth, the lifelong opponent not merely of the form but of the spirit of Judaism, and the Deliverer of His followers from the bondage of the Jewish Law, was not the founder of Christianity. He invited all to become as little children, and trust their heavenly Father for the future as they had trusted their earthly father in the past. He said that they were sons of God, even as He was the Son of God. This was His single, His all-comprehensive doctrine, and He died to uphold it and confirm it to His followers. He left no writings behind Him. He knew how soon, how surely these would become corrupted. His teaching required none, for all could remember that they were children of God, and that their heavenly Father invited them to lead a simple natural life of love and trust—in brief, that their future depended on their making a loving use of the present. His followers treasured up such of His sayings as had most impressed them. They increased rapidly in numbers because the "Good News" that the service of God is perfect freedom commended itself to all who shrank from the bondage of the Law and the formality of religion.

When the extent of this increase was realized by the mystics of those days, some of them, even of those who, like Saul, had at first been persecutors, sought to utilize this growing influence.

These, finding that to His followers Jesus had taken the place of the long expected Messiah, Christos or Christ, and that they called

Him the Logos or Word because, passing over the written Word, His Word had become *the* Word to them—the Word on which the “New Covenant” of Forgiveness, that had superseded the “Old Covenant” of Retaliation and Expiation solely rested, took advantage of these designations to transform the wholly natural teaching of Jesus into the mystical doctrine of the Logos. In so acting they persuaded themselves that they were doing a good, a desirable, a necessary work—for to them the doctrines they thus sought to spread were as the breath of life.

To this intent they adopted the term *Christos* as an alternative designation of the mystical Logos, and through its instrumentality sought to graft the extra-natural on the natural.

To do this the more effectually they gradually embedded the remembered sayings of Jesus in a context which transformed their meaning and made them seem to harmonize with and confirm the mystical doctrines with which they were thus associated. These writings were called and handed down as the “Gospels,” and it is owing to this blending that an esoteric character can be imputed to His simple utterances. But even so it was impossible to completely veil the life and teaching of Jesus; and this is why two Christs—rather a Jesus and a Christ—can be distinguished in the gospels; the one so human in His life as to have been termed a gluttonous man and a wine-bibber, the friend of publicans and sinners; the other in every respect the contrary to this.

Through these falsifying writings they deceived many. On them they founded a new religion, subsequently called Christianity, which, owing to its fluidic and ever-varying state, they used as an instrument to draw the unwary into the mystical toils they were spreading for them.

The progress of this transformation of the transference of the thus deceived, from the freedom of Jesus to the bondage of Christ, was slow. Its victims were called Christians. In contra-distinction to these the faithful followers of Jesus called themselves Chrestians, under this designation remaining ostensibly in the general body of Christians, from which they dared not openly to separate owing to the persecution to which such a step would have subjected them, because it was through them and in this way that the kingdom of heaven suffered violence and that the violent took it by storm.

But the Christian teachers, taking advantage of everything, even of this saying of Jesus—to which they gave a severely ascetic interpretation—adopted the term *Chrestos* to designate the advancing (instead of the repudiating) Christian, on whom the mystic *Christos* had not yet descended, and so deceptively brought the two together.

To those so teaching the heavenly Father of the Sons of God became the Higher Self or *Christos*. They declared that Jesus had so

identified His Divine Father by calling Him the Father in secret. That He had so designated Him in recognition of the secret, the unrecognized presence of that Divine spark which they affirmed abode in everyone and was the Ray of the Higher Self. And then to prove this assertion they changed His command, "Pray to the Father in secret"—in the upper room or closet, to which He taught that all about to pray should retire, and even lock themselves in to ensure that this secrecy should be absolute—into, "Pray to the Father *which is* in secret."

In this way, and by such and similar means, they denaturalized the natural teaching of Jesus, and compelled His followers to hold the truth in hiding; and in the several successive stages of advance made by Christianity in the mystical direction they gave new meanings to the earlier Christian words and phrases, new significances to ordinary Christian practices. Thus they stripped the act designated as atonement of its expiatory character, because the word could be written atone-ment, which was most certainly not the sense in which it was understood by those who affirmed the sacrificial efficacy of the Mass, under which designation they had previously transformed the daily domestic ceremonial breaking of bread before meals into a solemn religious service.

The idea of atoning for or expiating sin—of one expiating the sins of another—was due to the Levitical Law of sacrifice, under which the victim represented and stood in the place of the one who sought through its death to expiate his own sin.

Jesus died upon the cross because He could not and would not deny His doctrine that man was the Son of God.

In so dying He sacrificed Himself for His followers—to confirm their faith.

In opposition to the Jewish Law, which required expiatory sacrifice, and would suffer no infraction of its injunctions, or "sin," as such breaches were termed, to be forgiven, He taught that each should forgive his brother's offences against himself, trusting to be similarly forgiven by God.

Because this teaching was opposed to the "Old Covenant" of Retaliation, it was known as the "New Covenant of the Forgiveness of Sins."

When Jesus celebrated the Passover at Jerusalem before He suffered He used an unleavened bread, a Mazza, to represent the body of the Paschal lamb or "Passover," which should have been then eaten but was not. This He called His "Body," because it took the place of His Paschal body; represented the body of His Paschal lamb or Passover. On the same occasion He used wine to represent the blood of His Passover, which He similarly called His "Blood."

In so celebrating the Passover in Jerusalem—in celebrating it as

the feast of the Mazza (unleavened bread) or Jewish Mass—He deliberately broke the Law; and it was this breach of the Law that the treacherous spy, Judas, betrayed.

Because of this breach, this superseding and setting aside of the Law, Jesus was arrested. Called upon to deny that He was the Son of God, He voluntarily sacrificed His life to prove to His followers the strength of His faith in the Divine Sonship of man.

The corrupt Christian rendering of this act of sublime self-devotion was, that He voluntarily sacrificed His own life in expiation of the sins of, and so to redeem, fallen man.

To show that this was His predestined purpose they affirmed that by his Paschal declaration, "This is my body," he had changed the Mazza then broken by Him into His very body, that body in which He had passed so much of His life, and was still present, with them, and which he was about to immolate for them; and read in the words "This do in remembrance of me" the institution of the Mass—so named after the Mazza used by Him—at which, by the use of the same formula, the bread was to be magically changed into the body of Jesus and the wine into His blood. Then to prove that this was His intention they changed His statement, after blessing the cup, "This, which is poured out for you, is my blood of the New Covenant of the forgiveness of sins," into "This is my blood of the New Covenant, which is shed for you for the remission of sins." In these transformations they found an authority for the doctrines of the atonement and transubstantiation, and the sacrificial character of the Mass, which was, in the course of time, turned into a daily sacrifice, although its name showed that it was the celebration of an annual feast. This, however, was a simple mistake fallen into later. The early Christians, here also following the custom of the Jews, were in the habit of solemnly blessing and breaking bread, and blessing and ceremoniously passing round the cup (of wine) before the commencement of the daily domestic meal. This was called in the *New Testament*, as it is still by the Jews, "the breaking of bread." Hence this phrase, so used in the Christian Scriptures, came to represent the celebration of the Mass.

When it is remembered that Jesus at His last supper was celebrating the Jewish Passover; that at this celebration, He distributed the fragments of a broken Mazza to His disciples, as the last thing to be eaten by them—that is to say at the period of the meal when He ought to have divided the body of His "Passover" amongst them; that after passing round the cup, He said, "I will no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God"—in which the designation "fruit of the vine" was evidently a reëchoing of the phrase used in the Jewish formula of benediction just uttered, "Blessed art Thou, O Lord our God, King of the world, who createst the fruit of the vine"; and that the celebration was

closed, as by the Jews, with the singing of a hymn—who can doubt that the Mazza represented the body of the Paschal lamb—His Paschal “Body”—which ought to have been eaten then but was not; and that He used the Jewish ritual at the celebration: and therefore—as this ritual required—that He partook of the representative “Body” and “Blood” before passing them round? But to admit this is to leave no room for doubt as to the significance of the celebration—as a substitution, not of the innocent for the guilty, but of a bloodless commemoration for a bloody sacrifice.

The Passover in Egypt was a substitution and a sparing, not a sacrifice of expiation in any sense of the word.

The Passing over of Jesus was a substitution and a sparing—the substitution of bread and wine for the body and blood of the thus spared (so called) “Lamb of God.”

Hence, interpreting the one through the other, if the slaughter of the “Lamb of God” prefigured the death of Jesus on the cross, then was that death most certainly not an expiatory sacrifice.

The tendency to denaturalize and mysticize the personality and teaching of Jesus of Nazareth is still going on.

Some deny that such a person ever existed, because they can find no satisfactory mention of Him outside the gospels. But this is due to the search not having been made in the right direction, nor under the patronymically derived name. Jesus was of the tribe of Asher, according to the veiled testimony of the venerable Simeon and of the aged Anna. The name, Jesus, was not given to Him by His parents. It was attributed to Him by His disciples because He had saved them, by freeing them from the bondage of the Law.

The earlier Messianizing Christians were under the impression that prophecy required “the Messiah according to the Scriptures” to combine in His own person the priestly and the kingly office. They therefore imputed to His father, that he was of the house of David, and to His mother, that she was of the house of Aaron. While this impression lasted—and it lasted so long that it could not be excluded from the gospels—the natural birth of Jesus must have been believed in and accepted. The effect of the supernaturalization of His birth, and the reduction of Joseph to the position of putative father, was to limit the source of the humanity of Jesus to the house of Aaron. The consequence of this development of Christian doctrine was the tacit admission that Jesus was not born of the house of David, even according to the Messianizers. When this was recognized, His previously assumed descent through His mother from the house of Aaron was allowed to pass into oblivion (except in the gospel of St. Luke, from which it could not be blotted out—though possibly the force of the statements therein was overlooked) and it was thereupon suggested, and then handed down as a tradition, that Mary was the cousin of Joseph, and that his

genealogy was therefore hers. This is why and how the actual tribal origin of Jesus was lost sight of.

To others Jesus was—possibly an adept; but preferably, the gospel narrative of His life was a mystical history of the advancing *Chrestos* or Initiate, on His way to perfect adeptship and union with the *Christos*. To these the crucifixion represented the last stage in the process of Initiation; and some in these latter days have not hesitated to affirm that the exclamation of the Crucified—"My God, my God, why hast thou forsaken me?"—should be read—"My God, my God, how thou dost glorify me!"—addressed by the expectant *Chrestos*, stretched on His cruciform bed of Initiation, to His Higher Self, the descending *Christos*. But this is an impossible philological rendering; while that this cry of the heart of God was taken from the familiar *Targum*, or Chaldee version of *Psalm xxii*, is proved by the context as to the piercing of the hands and the feet, the parting of the garments and the casting of lots for the vesture.

HENRY PRATT, M.D.

The Zuñis.

[The following notes are selected from the columns of *The Illustrated Buffalo Express* and *The San Diego Union*. Both accounts are from the pen of Mr. Frank Hamilton Cushing, the great authority on all that concerns Zuñi. Copies of these papers were given me by the author himself.—G. R. S. M.]

SHIROINA-ITIWANA, or the "Mid-most abiding place of the world," as the Zuñi Indians reverently believe their pueblo home to be, lies hidden so far away, high up in a sunken valley among the desert table lands of the Sierra Madre in Western Central New Mexico, that, previously to my residence there, little was known of its quaint and strangely primitive inhabitants.

Not less curious than themselves is their great many-celled, many-storied village, which might—so massively and compactly is it builded—be regarded as a single, almost unbroken house. Its streets themselves thread their narrow devious ways deep down along the inner foundation walls, frequently diving out of sight altogether under and through these walls, like the burrows in a prairie dog village—which no doubt forms one cause of the Zuñi fondness for considering these little creatures as their sober prototypes of village community amongst Nature's earliest children.

Zuñi, as it was before the day of its disaster, had bravely borne the brunt alike of the storm-gods and of savage warfare more than seven centuries; for it was old, very old, when as the central citadel of the

then far-famed seven "Cities of Cibola," it was discovered and conquered by Coronado and his band of Spanish soldiers more than 349 years ago.

Old as Zuñi is, however, the scenes in its great dance plazas are, if we except a few trifling accessories borrowed from our own civilization, older by many hundreds of years. For when the ancestral tribes dwelt in far away cities, now buried, the ceremonials performed there each autumn by the Priesthood of the Bow, were originated by the wise founders of that wonderful, sacred and esoteric society. Whenever a new member is admitted into its ancient body, after no fewer than eighteen days of secret ceremonial, fasting, sacrifice and prayer, its older members, bearing the badges of their office and respective ranks, gather in the northern side of the great plaza around their two chief gods of war, the little but mighty Ahaiyuta and Matsailema. These two are the momentary reïncarnations in form of the Twin Gods of Chance and Fortune as well as War, the left hand and the right of the Great Father of the Sun and Sky himself. There, during twelve hours of formal songs, dances, and posturings, are guarded and addressed ritual plumes and the long line of sacred relics and amulets, which were already ancient and worn when the Zuñis first entered the mountain-bounded valley, which has ever since formed the home of their tribe.

When after years of life amongst them, latterly as a member of the Priesthood of the Bow itself, I guided the researches of the Hemenway South-western Archæological Expedition—so beautifully equipped by Mrs. Mary Hemenway of Boston—down into the desert stretches of South-western Arizona, I found even there great cities, seven-fold like those of Cibola—rediscovered, as it were, though each one was more than seven-fold greater than any in the northern land, whither a small fragment of the ancient race retreated, must have been stranded, whence sprang the Zuñi of to-day. These greater and older cities were so populous that the plains they stood in even now give evidence of cultivation from mountain to mountain, and of having been threaded hither and thither everywhere by great and small canals carrying fertility to their utmost borders. Down in the buried temples and tombs of those ancient cities we found not only the foundations of structures and temples vying with our own greatest public buildings themselves in extent, but within and under them tomb after tomb of the ancient priesthood was uncovered. Amongst the paraphernalia these contained were vessels decorated with the self-same symbolic ornamental devices as those of the older Zuñi of to-day, and also the amulets and symbols of the self-same, though perhaps more elaborate and perfect Priesthoods of the Bow and the Knife—the master keepers of the fetiches and medicines of war and the chase.

Like writings plain and historic, yet well nigh as ancient as the

valleys themselves, seemed these things to me, telling of such sameness of culture and religious conception that I was fain to return to the home of the little remnant of former greatness that the Zuñis were thus shown to be.

So, after two years more of delving among the relics of the greater past, I returned to this land of Zuñi to search among the foundations of the seven lost cities of Cibola, in order that I might see if in those too, these symbolic devices had continued the same. So it chanced that across the else peaceful little river where, as the Zuñis say, "Seven men's ages ago it became angry and loud with the power and voice of the gods, and buried the homes of our old ones deep under sand and clay," I had learned to recognize at once where lay the foundation walls. There, deep down indeed, we found the little rooms where men, women and children had lived such long years of time that their paving-stones were worn thin. Row after row of turkey-houses were uncovered, too, where the Christmas bird of our land and time was, in flocks of hundreds, herded at night like sheep in the corrals around about the modern Zuñi. Beyond these lay the great wall of the town. Underneath, where once stood the scaling ladders ready to be drawn up in case of danger or when the sun set, we unsealed many a tomb of the priestly dead of the little city. Each one of these priests was buried there, also, with the sacred badge and paraphernalia of his order, his beautiful vessels of painted earthen, his ceremonial weapons by his side, looking outward as though to protect in death, as he was sworn to do in life, his children of peace within the chambered homes. My brothers of the same priestly order, old grave and pensive, would come over and look down into the trenches, reading with me the rank of each long-lost father or brother in the sepulchred symbols of stone and clay. They would sadly shake their heads; but whenever I asked a question about the men who had been laid there, dead, so long ago, their looks would brighten, their forms would be drawn up proudly, as they told with sweeping gesture, and faces to the sun, some little part of the romance and glory of their nation's morning-time; as they compared with scornful lip and flashing eye the sleeping heroes lying below them with the degenerate youngsters, who, though thus rebuked and humbled, yet so eagerly listened to their eloquent strain of an earlier day.

It is, then, because the Zuñis are the perishing stock of a once great and wonderfully advanced stone-age people; because, more perhaps than any other people within the borders of our land, they have left behind them thrillingly interesting and deeply significant history, that I was constrained for so long to live with them as one of them, that I might acquire perfectly their ways of thought and speech, their notions of religion and the world, and the thousandfold hints that still may be traced in all these matters of their earlier state and of the place they once filled in this very old new-world.

A ZUÑI LEGEND.

The legend of Heassialuhiwa, the hunter hero of the Zuñis, is a thrilling tale of travel and adventure, full of all the wonderful and exaggerated peculiar to Indian myths, yet the careful student cannot fail to trace the outline of fact upon which it is founded. Heassialuhiwa, the hunter hero of the Zuñis, away back in the dim past of the ancient race, had his dwelling-place in the country below the Zuñi mountains. He was the most handsome youth of all the Zuñis, favoured by nature with a supple frame and iron muscles which made him both the pride and the envy of his companions. He had been born with extraordinary gifts for the hunt. His piercing eye left no hiding-place in the foliage of the forest, and his unerring aim never failed to send a deadly shaft from his strong bow. The habits of the game, too, and the path and home of every creature of the field were to him an open book. In fact he had been filled with the genius of the god of the hunt, and to this god he yielded all his being. Every day found him in the field or forest sending to their death the defenceless denizens of the wilderness, and under the influence of his controlling genius he forgot all else but slaughter.

Even the sacred duties of his religion were forgotten, and he paid no heed to those precepts of the Zuñi faith which require that he who destroys life in any form, must, by the observance of religious rites and ceremonies, restore or reïncarnate the life he has destroyed, and thus perpetuate the existence of the great creation. Heassialuhiwa so forgot these religious duties and neglected the sacerdotal rites, that his conduct came to the attention of the Zuñi gods. In a council of the gods it was decided that the hero hunter should be led far away from the scene of his sacrilegious infatuation, and receive both instruction and punishment.

Heassialuhiwa leaving his sister Heassialuhitsa, his only home companion, started out one morning to indulge his passion for the hunt. He took his journey toward the north. After travelling several miles he encountered a giant elk, which he was filled with an irresistible desire to kill. The elk sprang away, however, and for many miles he followed in the chase, until at last he came to an unknown country in the North land. There on the bank of a mighty river, fringed by a dense thicket and great trees different from any known in the land of the Zuñis, the elk stopped, and the hunter hero drew his bow to send a deadly shaft. Before the bow was bent, however, the noble game vanished and on the spot where it had stood appeared an ancient man, clad in the costume of the old stone-age, with a tunic of cotton fabric and all the paraphernalia of his nation, and wearing the long white beard of the Zuñi priesthood. This aged stranger pushed the thicket apart, and saluting the hero hunter, asked why he came into the North

land. The youth replied that he had followed the elk a long distance and asked for direction of its course. The white-bearded man, who was in reality one of the gods, come to the river for the purpose, pointed to the tracks in the grassy bank and bade the youth to follow them. The hero hunter had not gone far when the tracks of the elk became changed into those of a human being, and presently he stood in the presence of a transformed god.

The deity bade him sit down on the river bank, and by conversing with him made the young man know that all his life and all his deeds were within the knowledge of the gods, who had determined to instruct him and lead him to a better life. In order to meet the wishes of the deities he was told to prepare for a long voyage.

He must go back to his people, and after attending to his religious duties and receiving the advice and wisdom of his elders, return with skilful companions to the banks of the mighty river in the North land.

There, among the great trees, one must be selected and hollowed out and built into a great vessel, with outriggers. In the top must be made an opening and hatchway, with an inside door with bevelled edges, and another door of the same kind water-tight in the bow, and the inside of the boat padded with cotton.

The youth followed these instructions, and when the boat was completed he was directed by the god to put in the boat an ample supply of provisions for one man for thirty days. Then, in obedience to the injunction of the deity, he entered the boat, closed the hatchway, and his craft was launched upon the waters of the mighty river. Borne on its rushing current, the boat was carried swiftly to the west, and whirled and tossed and dashed against the rocks of a sounding cañon for many days to the southward, until at last it was borne out through the finger of the arm of the great waters into the crimson tide of the sunset sea. Far to the westward and to the north it sped, borne on a mighty current, until at last the hunter hero felt his boat stop with a great shock, and rise out of the waters.

Opening the door in the bow of his craft, he looked out upon a high and rocky shore, where his boat had stranded. Directly in front of the door, and only a short distance from him, leaning against a rock which glistened with the water of the sea waves, stood a beautiful maiden, clad in the white costume of a Zuñi goddess, and wearing about her waist as a girdle the perfect skin of a rattlesnake, fresh with the colours of life. The lovely maiden beckoned to the hunter hero and bade him welcome, saying, "I am glad to see you here, O Heassialuh-tiwa, for I am sent to await you here." Believing that he was addressed by a deity, the hunter hero obeyed, and taking his hand the maiden led him gently over and around the slippery cliffs into a steep and rocky valley. Presently they came to an enclosure formed by the rocks, and there the terrified youth beheld a sight which almost froze the blood in

his veins, and he drew back with fear. Before him, in all their horrible forms and colours, a seething, writhing mass of repulsive reptiles, were a million rattlesnakes. With heads raised, their fangs exposed and their eyes sending forth fire, the sound of their rattles was like the singing of a cloud of locusts, and their darting tongues formed a quivering, crimson sheet.

To his surprise the maiden stepped fearlessly into the writhing mass, and the serpents parted to make a path for her footsteps.

Then with a smile she beckoned the youth to follow. Reassured, the hunter hero joined his fair guide and walked with her unharmed through the rattlesnake valley, accompanied by the serpents, who writhed and danced along the way, a fearful body-guard for their beautiful queen.

Finally, an opening in the rocks was reached, and into it and the crevices the serpents disappeared with a whiz and a whirr, as their tails cut the air. Taking the young man by the hand the lovely maiden led him into the opening, which was just large enough to permit their passage, and after passing through a natural hallway in the rocks they stepped down into an immense cavern. Looking about him with astonishment, the youth saw, instead of the serpents which had preceded him, a circle of faces, which he immediately recognized as those of the Zuni gods. On the walls of the cavern, over the head of each of them, hung the fresh rattlesnake skins, from which they had just emerged. This was the council chamber of the rattlesnake gods, to which the sacrilegious hero hunter had been summoned, to receive his instruction and the punishment for yielding to a sinful passion for the hunt.

What occurred in the council chamber of the rattlesnakes, how the impious youth, under the guardianship of the beautiful maiden, was again sped on a long journey over the sunset waters to the golden mountains of the setting sun, how he returned again to the island, and how he and the beautiful maiden finally became the parents of the rattlesnake gods, whom some of the Zuni Indians worship at the present day, is a long and interesting legend, but this portion which relates to this vicinity of your country is perhaps sufficient for your purpose.

You have recognized, of course, that the "mighty river in the North land" is the Green river; that the "rushing waters of the sounding cañon" is the Colorado Grande and the Grand Cañon; that the "finger of the great arm" is the Gulf of California; that "the crimson waters of the sunset sea" is the Pacific Ocean; and that the "rocky mountain in the waters" on which the hunter hero's boat was cast is one of the Coronado islands.

Buddhism and Hinduism.

IN the September number of LUCIFER, p. 32, in an article, entitled "Tibetan and Cingalese Buddhists," by F. H. Müller, we read:

Pandit Sarat Chandra Das then spoke. . . . The speaker then illustrated the way in which the truths of Buddhism are to be found in Hindû religion, and aptly compared the result to the process of churning butter out of milk. Just as the butter is latent in the milk until it is subjected to the process of churning, so Buddhism lies concealed in Hindûism until it is recognized by the student of sacred lore.

Traces of Buddhism may be found extensively influencing the character and minds of the Hindû people, and Brâhmanism, in spite of its efforts during many centuries, has failed to obliterate it.

The speaker of the above lines has, in his zeal for Buddhism, failed to observe the inconsistency in which he has plunged himself. If the Buddhistic "butter" is latent in the Hindû "milk," then the Hindû "milk" evidently contains the "butter." If so, then where is the fact that Buddhism extensively influenced the character and minds of the Hindû people, and Brâhmanism, in spite of its efforts during many centuries, has failed to obliterate it? It would have been more logical and consistent to say that the truth of Hindûism, which is the same as the truth of Buddhism—as Truth is universal—extensively influences the character and minds of the Hindû people, and Brâhmanism, in spite of its efforts during many centuries, has failed to obliterate that truth. If the speaker means that by churning the Hindû "milk" all the "butter" has been taken out of it by the Buddhists, and there is nothing left for the Hindûs, then he is still in greater error, because in that case no truths are to be found in the Hindû religion, which is simply an absurd supposition from the existing facts of the case.

I would have passed his remarks by unnoticed, had it not been that mischief lies in them. Already in India there have been symptoms of doubt gradually beginning to show themselves in Hindû minds regarding Buddhism. There are many people both in and out of the Theosophical Society who have asked me personally whether Theosophy means Buddhism or not, and whether the object of the T. S. is to convert the Hindûs to Buddhism? In the Annual Convention of 1891, of the Indian Section, when Colonel Olcott stated publicly from the Theosophical platform that Madame Blavatsky openly announced herself as a "Buddhist," I observed the long faces that all the Hindû members wore on hearing this from the President of the Theosophical Society,

and Mr. Bertram Keightley, the General Secretary of the Indian Section, had to qualify the statement of the President-Founder there and then by remarking that Madame Blavatsky never announced herself as particularly belonging to one religion or the other; to her all religions were the same, because she was a follower of the Universal Religion of Truth.

The journal of the "Mahâ Bodhi Society," established by my dear friend, H. Dharmapâla, in Calcutta, also unfortunately selects those portions from the Buddhistic literature that speak disparagingly about the Brâhmins, and which are consequently distasteful to the Hindûs.

Any person who has the good of the Society at heart and who knows what great difficulty Madame Blavatsky had in laying its foundation with her heart's blood, and who understands its ultimate object and aim, will think twice before stating anything that has the effect of causing the least ill-feeling in the public mind. Whether directly or indirectly, wilfully or unintentionally, guardedly or unguardedly, carried away by religious enthusiasm or actuated by feelings of hostility, no one word should either be spoken in public or given out in writing that has the effect of germinating ill-feeling or unpleasantness in the minds of any religionist. Such an act would be directly contrary to the fundamental principle of Theosophy and to the teachings of the Theosophical Society. Open hostility, secret antagonism, or apparent indifference, has never been removed by hostile, inimical, or uncharitable speech or acts, but by feelings of love and friendship; the kindled fire or the smouldering coal is never extinguished by adding more fuel.

Already the Brâhmins themselves, especially those who belong to the T. S., are beginning to feel the smart of their position; they have commenced to realize the injury that has been done to the nation and the Shâstras whatever may be the cause of it. That, whether from the effects of cyclic change, or foreign subjection, or whether from the apathy of their spiritual leaders or want of proper support, they have lost the spirit of their Shâstras and now confine themselves only to the dead-letter meaning of the words; that this is the reason why there are so many religious sects existing in Hindûism. Let them but once feel this for themselves, and the spirit of self-condemnation will act as a motive power to carry on the work of spiritual regeneration more swiftly than any outward attack. The latter has the effect of always marring the progress and impeding the current than of furthering it. It is but natural that when a sword-cut is given to a penitent man, he forgets his repentance and runs after the assailant in the spirit of revenge. Such will be the effect of disparaging words against the Brâhmins or the Brâhmanical religion of the Hindûs. And the harm will be ten times greater if the superiority of any other religion is paraded before their eyes.

Each nation, as each individual, has its weak point in one thing or another. The Brâhmans are known to be extremely conservative and proud. This pride, as every one knows, is the result of ignorance. The farther we have fallen off from the truth the prouder we have become on account of our ignorance. But how to oust this pride from Hindû minds? Not by dwarfing their religion or philosophy, but by showing them the truths that underlie their own Shâstras. It is certain that the nation cannot be converted to any other religion. Past history proves this amply, and therefore the best way of reforming and regenerating India is by simply pointing out to Hindûs the truths in their own religion. When their eyes are once opened they will be able to see for themselves what is their proper place. We cannot be either indifferent or unmindful of popular prejudices, because we have to deal with the half-educated and uneducated masses of our own people. They will not come near us if the least doubt springs up in their mind that their religion is considered as the second best. They cannot tolerate this, and they will never do so. How many intelligent and broad-minded men can be found who consider all the religions as so many branches and leaves of the tree of the One Great Truth? They who think so are philosophers, but we have not got philosophers crowding in our streets and alleys, and therefore we must be very careful how we conduct ourselves in dealing with the popular prejudices and the deep-rooted beliefs and traditions of our fellow brethren. We have a most onerous duty to perform, and we are irrevocably pledged to its performance. The magnitude and enormity of this difficult task will be a thousand-fold increased if we forget the first lesson that we have learned at the feet of our Guru, that we should not speak disparagingly of any religion by giving preference to another. Can it be thought possible for one moment to bring about a reconciliation between the Hindûs and Buddhists by condemning the leaders of one and giving preference to the instructions of the other? If you were to do the same thing in a Buddhist country, could you expect for one moment that they would be inclined to look favourably towards the Hindû people? Babu Sarat Chandra Das forgets that we are the same Hindû people who acknowledge Lord Buddha as the ninth Avatâra of Vishnu, and yet Buddhists not only condemn the religion of his followers, but look upon them with all the rigour of enemies. I admit that this is done simply out of sheer ignorance, but that such is the fact no one can deny. Praise Buddhism if you will, but do not say it is better than Hindûism. Here lies the root of all the mischief. Bring out all the truths of Buddhism, lay them before the Hindûs, do the same thing with Hindûism for Buddhists, and you will find that in no long time both people will begin to understand each other, appreciate each other, and entertain friendly feelings towards each other in the same proportion as they will find the truths of their respective religions

not only in accord but even identical, only expressed in different words and dressed up in different garbs. Follow strictly and sincerely the instructions of the mother of this Society, bring out those points that have similarity and that form the common platform where both of us can stand and shake hands with each other, and not those that are dissimilar and that are likely to make us hostile to each other. If the object of the Society is to be realized, the work must be carried out on the lines laid down by those who started the movement.

Popular Buddhism is something quite different from the popular Hindūism, although the real Buddhism and the real Hindūism are one and the same thing. When the term Buddhism is used, it is invariably taken to mean exoteric Buddhism, so also Hindūism means the exoteric Hindūism. But neither is the former confined to the teachings of Lord Buddha, nor the latter confined to the wisdom of the Upanishads. Both include their respective exoteric parts; hence to call one superior to the other is not only considered objectionable by their respective votaries, but is calculated to create and engender hostile feelings in their minds.

The esoteric Buddhism and the esoteric Hindūism are quite different from their exoteric shells. Neither of them is a popular religion, for each is the one natural religion; they are in fact one and the same. Both are Gupta-vidyā—knowledge kept secret from the popular gaze and never allowed to be desecrated by the profane. Those who look into the two religions from their esoteric side, find nothing but identity of one and the same truth all round, but the masses cannot be expected to do this. It is the exoteric side which is their property, and they are content with it. Now looking at the exoteric side of either religion, one is as good as the other, or as bad as the other. If there are sects in the one, there are also sects in the other. If the votaries of the one are found blindly orthodox, the followers of the other are also selfishly uncompromising. If a certain amount of stupidity and ignorance control the one, an equal amount of blindness governs the other. If some of the Brāhmans make sacrifices of animals, some portions of the Buddhists sacrifice animals for food. If outward ceremonies and rituals form the life and soul of the one, the other is also not free from similar conditions. If the one has *wisely* discarded the spirit of its own religion and fondly attached itself to the outward symbols—the dead-letter signification of its Shāstras, plunging thereby into the vortex of grossest idolatry, the other has done none the less by falling into the meshes of absolute materialism by *wisely* discarding the true spirit of the teachings of Lord Buddha. The only difference perhaps is that while the one grovels on the earth in the form of idolatry, the other hovers in the air in the shape of Shūnya-vādism (voidism). Both are *wise* therefore in their own way, and deserve ample praise for their *wisdom* and *cleverness*!

The Hindûs should consider Buddhism as one of the phases of their own religion. At different times various offshoots have sprung from this religion. First in order came the Vaidik ceremonies; then followed the Vedântins; next in turn came the Paurâniks, who were subsequently followed by the Gitâ; then came the teachings of Lord Buddha, which were eventually closed up by the great Shankarâchârya. It was destined for Madame Blavatsky and Col. Olcott to revive the spirit of the Aryan religion after so long an interval of blind idolatry or materialistic-atheism. The progeny of the Purânas, viz., the Shaivas, the Shâktas, the Vaishnavas, the Tântrikas, etc., are so many branches sprung from the mother stem of Hindûism; so also is Buddhism one of its offshoots, sprung from the teachings of Lord Buddha, who was himself a Hindû of the Kshatriya dynasty, and whose teachings are all based upon the truth of the Âryan religion, now incorrectly called the Hindû religion. I see no danger in this assertion; on the contrary Buddhists ought to feel pleased with it. As Shaivas or Shâktas cannot say that their religion has influenced the Hindû religion and that they only possess the "cream" and "butter" of it, so also the Buddhists cannot say that they alone have taken the butter of Hindû "milk."

The fact is, that instead of fighting over the "milk and butter" question, it would be more to the point, and more Theosophical to open out and lay before each the truths that underlie their respective systems. Condemn each of them as much as you possibly can on their own ground, but never introduce an invidious comparison, however good that may be in your own estimation. Mr. Sidney Edge is welcome with his most friendly, though stern criticism on the slow-going, dull, apathetic, selfish and indifferent Hindûs, but the least semblance of condemnation, even from one of our own number, when supported by invidious comparisons, proves unpalatable to a Hindû taste.

RAI B. K. LAHERI.

Lûdhiána.

TWOFOLD is the life we live in—Fate and
Will together run:
Two wheels bear life's chariot onward—Will
it move on only one?
Look! the clay dries into iron, but the potter
moulds the clay:
Destiny to-day is master—Man was master
yesterday.

Hitopadesha, ARNOLD.

The Musical Scale and Man: an Analogy.

[A paper read before the Lemurian Lodge, Sydney.]

INTRODUCTION.

THE object of this paper is an attempt to demonstrate the correspondence existing between the seven degrees of the musical scale and the seven principles of man.

It is to be assumed that my readers are sufficiently acquainted with the Theosophical terms that will be made use of; and although an elementary knowledge of music would be of service in the subject under consideration, it will be possible, I trust, to place it before you as non-musical students, without in any way sacrificing the adequate comprehension of the surrounding analogism.

THE SEPTENARY LAW.

Our standpoint of investigation is the Septenary Law. Its manifestation, familiar to us in many ways, is observable in the science of music.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only one octave (§ 1), while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach:

"It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i.e.*, that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered."¹

It was owing to this periodic law that Mendelejeff was enabled to anticipate the discovery of three new elements. LUCIFER for August, 1892, contains an interesting reference to this on p. 521, in which mention is made of the wonderful illustration the "Periodic Law of Atomic

¹ *Secret Doctrine*, 1. 628.

Weights" affords of the general septenary principle, which was noticed in the *Secret Doctrine*.

Since the publication of the *Secret Doctrine*, however, further discoveries have greatly extended the scope of the Periodic Law, and, as might be expected, have in every instance, so far as they have yet gone, amply confirmed the analogies drawn by H. P. B.

In the course of this paper the numbers 3, 4, and 7 will constantly appear. According to the *Secret Doctrine*, they are "the sacred numbers of *Light, Life, and Union*—especially in the present Manvantara, our Life-Cycle; of which the number 7 is the special representative or the *factor number*" (§ 31).

It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres; our oldest, and now obsolete, musical treatises were based upon his doctrine. The study of the laws of harmony are not to-day the object of obtaining "a deeper insight into the laws and principles of which Nature and Man are composed,"¹ and probably the contents of these treatises are misunderstood in consequence.

THE SCALE.

1. The scale is a succession of sounds proceeding by single degrees or steps. The size of these degrees or steps has varied considerably at different periods of history and among different nations. One interval, however, in the scale has never varied, and will never do so, viz., the Octave.²

2. This is because the eighth note or Octave is a repetition of the first note at a different pitch, and from this note the series recommences; the resemblance is due to the fact that the compound tone (§ 5) of the higher note contains no new sound which is not also in the compound tone of the lower. This is not the case with any other interval of the scale.

THE FORMULA.

3. Have we, then, a formula based upon natural laws for the division of this interval into seven degrees? According to Helmholtz:

The system of Scales, Modes, and Harmonic Tissues does not rest solely upon unalterable natural laws, but it is at least partly also the result of æsthetical principles.

4. But of the various scales, one at least may claim an independence of æsthetic selection for any one of its degrees, the complete number being derived from the primary harmonics of the generators of the key. (§ 7.) This scale is:

The formula of well known sounds produced by a "peal of *eight bells*," which has now obtained universal acceptance amongst European nations.³

¹ *Magic, White and Black*, Hartmann.

² *Harmony*, Dr. Stalner.

³ *Text Book of Musical Knowledge*, T. C. L.

HOW THE FORMULA IS DERIVED.

The Three Generators and the Triple Evolutionary Scheme in Nature.

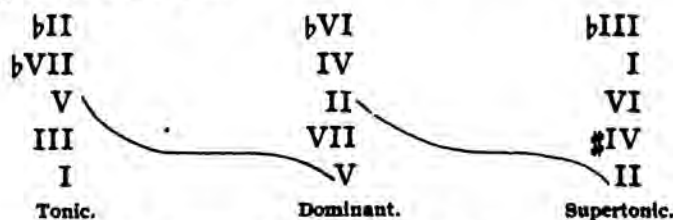
5. When a stretched string is made to vibrate, the resultant compound tone—a conjunction of subordinate sounds—is called the “Fundamental tone,” the subordinate sounds are called “Over-tones” or “Harmonics.”

A musical note, far from being only a repetition of the same simple sound, should be considered as the conjunction of subordinate sounds reiterated at proportionate intervals. The sweetness of this compound effect or tone appears to depend on the frequent recurrence of interior unison. The secondary sounds which accompany the fundamental note are repeated only two, three, or four times faster; nor does the science of music admit of any proportions but what arise from the limited combinations of those very simple members. . . . At the same time, in fact, that the whole cord oscillates, its simpler proportions, the half, the third, and the fourth of its length, actually perform a set of intermediate vibrations.¹

6. In relation to the scale the fundamental tone is the first degree of the scale—I or the “Tonic” (§ 10). The first new harmonic it produces is the fifth degree of the scale—V or the “Dominant” (§ 10). This latter is the starting point of a series of harmonics similar to the Tonic series, its first new sound being the second degree of the scale—II or the “supertonic,” it in turn becomes the basis of a corresponding series of harmonics.

7. It is from the material of these three harmonic series (I, V, II), called the “generators of the key,” that the scale formula is developed. The *primary harmonics* of these generators, Nos. 3, 5, 7, 17, are alone required, the secondary harmonics (their use in composition being based upon æsthetic and not physical reasons) can only be heard, if at all, by artificial aid.

8. These generators and their primary harmonics are grouped as follows, using the Roman system of notation, I to VII, *i.e.*, a numeral for each degree of the scale.



9. If arranged in scale order we obtain the

Chromatic Scale.

I ♭II II ♭III III IV ♯IV V ♭VI VI ♭VII VII I
The
Fundamental.
The
Octave.

10. Omitting the subdivision of the degrees it becomes the scale formula (§ 4).

¹ Art. “Acoustics,” Prof. Leslie, *Encyclop. Brit.*

Tonic. Supertonic. Dominant.
 I II III IV V VI VII I

Analysis.

Degree of Scale.	Generator derived from
VII	Dominant.
VI	Supertonic.
V (Dominant Root)	Tonic.
IV	Dominant.
III	Tonic.
II (Supertonic Root)	Dominant.
I (Fundamental Tone)	Tonic.

Monadic or Spiritual Evolutionary Scheme = I or Tonic. }
 Intellectual Scheme of Evolution = V or Dominant. } Generators.
 Physical Scheme of Evolution = II or Supertonic. } § 15.

11. The scale, which will now be seen to be brought into manifestation by a triple system of generators, will naturally suggest a correspondence to the triple evolutionary scheme of Nature (*Secret Doctrine*, i. 181), the primal cause finding its analogy in the fundamental tone from which the whole scale is ultimately derived. Moreover when we come to analyze these generators (§ 15) they will be seen to possess an intimate correspondence as specified in § 10.



12. If the three groups in § 8 are examined it will be noticed that some of the degrees are qualified by a sign ♯ or ♭. By this is meant, that these primary harmonics are not in accordance with the signature of the key (§ 26). They are the notes which give the colour, the light and shade to the key, they are termed "chromatic" notes, and give that name to the scale in § 9 in which they all appear. The Theosophical correspondence, it will be seen, is that of the varying experiences of human life not in accordance "with the ideal signature of his being" (§ 26).

13. A descriptive *mental effect* has been given to each degree of the scale by the originators of the Tonic Sol-fa System:

Which by the very poetry of its truthful fancy, at once impresses upon the mind of the youngest child the mutual relationship which exists between the degrees of the scale.¹

14. Their description in the following table, is, as they appear in order, in

THE THREE PRIMARY CHORDS OF THE SCALE.

Chord I III V (or I)=Spiritual Man		I
Chord V VII II (or V)=Mānasic Ray		V
Chord IV VI I (or IV)=Personality		IV

¹ *Text Book of Musical Knowledge*, T. C. L.

These chords are further explained in the following table (§§ 15, 16).

DEGREE.	MENTAL EFFECT OF DEGREE.	THE PRINCIPLES.	THE PRIMARY CHORDS AND EVOLUTION.
II.	The Rousing or Hopeful Tone.	Ray of Manas.	The Root of this Chord is V, the Dominant or ruling note. Composed of those notes of the scale derived from the generator (V) corresponding to the Intellectual scheme of evolution. This chord is the Key-chord above the Tonic or present Key.
VII	The Piercing or Sensitive Tone.		
V	The Grand or Bright Tone.		
V	The Grand or Bright Tone.	Manas.	Chord of Spiritual Man. The Root of this Chord is I. The fundamental tone of the Key or Scale. The Chord is composed of the notes (corresponding to the Spiritual or Monadic scheme of evolution) of the Tonic generator, and is the Key-chord of the present Key or scale.
III	The Steady or Calm Tone.	Buddhi.	
I	The Strong or Firm Tone.	Âtmá.	
I	The Strong or Firm Tone.	The Monad.	Chord of the Personality. This Chord is derived from three sources. I From the generator corresponding to the Monadic scheme of evolution. VI From the generator corresponding to the Physical scheme of evolution. IV From the generator corresponding to the Intellectual scheme of evolution. This Chord is the Key-chord below the present Key.
VI	Sad or Weeping Tone.	The Physical Basis.	
IV	Desolate or Awe-inspiring.	The Animal Consciousness.	

17. In reference to the derivation of IV (§ 15) from the generator corresponding to the Intellectual scheme of evolution; it will support the argument to note that in § 8 this generator, the dominant, is shown to possess four tones according to the key signature (§ 12). The furthest of these from its generator, and consequently the weakest of the four, is IV. It is the 7th harmonic of the dominant series. The three lower notes of the series, V VII and II, form the chord which represents the Ray of Manas (§ 15). But if to this chord is added IV, the feeling of rest is destroyed, a discordant element has been introduced (§ 20). The chord has become one of unrest, it is out of harmony. In this latter form (V VII II IV) it will be dealt with as the Chord of Humanity (§ 21).

18. A special mention is made of this degree of the scale (IV) in *The Voice of the Silence* (p. 89), where it states that:

The Northern Buddhists and all Chinamen, in fact, find in the deep roar of some great and sacred rivers the key-note of Nature. It is a well-known fact in

Physical Science, as well as in Occultism, that the aggregate sound of Nature, such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance, is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that "the waters of the Hoang-ho rushing by intoned the Kung," called "the great tone" in Chinese music; and he shows this tone corresponding with the F (IV), "considered by modern physicists to be the actual tonic of Nature." Prof. B. Silliman mentions it, too, in his *Principles of Physics*, saying that "this tone is held to be the middle F of the piano, which may, therefore, be considered the key-note of nature."

19. At § 15 it will be observed that IV is the correspondence to the principle of consciousness in Nature, the root of the chord standing for material man. Here IV creates no discord. And as the "key-note of Nature" it occupies a lower position than I, it is the lower forms of consciousness that it denotes, and under certain circumstances this chord produces an illusiveness of key supplanting the consciousness or perception of the true fundamental tone (§ 22a).

19a. The reason why only one note of the generator corresponding to the physical scheme of evolution is present in the foregoing chord (IV, VI, I) will be seen on examining the group of that generator (II, the supertonic) in § 8. Of the notes in accordance with the key (§ 12) only one new note appears, the others being present in the earlier produced generators. This new note is VI, and by a reference to the scale analysis in § 10 it is the only scale note derived from the supertonic generator (see also § 15 in the analysis of the lowest primary chord).

Note.—Chord V, VII, II (§ 14) = Higher Consciousness. Chord IV, VI, I (§ 14) = Lower Consciousness.

FORMATION OF THE CHORD OF HUMANITY.

Discord.

20. A dissonant interval, or *dissonance*, is a combination of two notes which by itself produces an impression of incompleteness, so that the mind urgently feels the need of something else to follow. . . . The consonance which follows the dissonance is called the *resolution* of the dissonance. . . . A dissonant chord, or *discord*, is a chord which contains at least one dissonance among the intervals made between the various notes. Like a dissonant interval, a dissonant chord has by itself an incomplete effect. . . . In general it may be said that consonance is a position of rest, and dissonance a position of unrest. . . . The researches of Helmholtz have proved that the distinction between consonant and dissonant intervals is not merely arbitrary, but is the result of the nature of the intervals themselves.¹

As we have noticed :

A discord is a chord not complete in itself, it requires to be followed by another chord. A discord should not be looked upon as something *unpleasant*, quite the reverse; it only differs from a concord by its lack of finality. A long series of common chords (concord), though sometimes sublime in its simplicity, becomes in

¹ *Harmony*, Prout.

time exceedingly tedious and uninteresting. No descriptive or dramatic music could exist without discords, in fact, without them *sound pictures* would be impossible.¹

21. The most frequently used and the most important of these discords is the one I have named the Chord of Humanity (§ 17). It is the union of Chords V and IV (§ 14). Its most discordant form includes the whole of IV (Personality Chord).

22. This combined chord determines and makes manifest the key or fundamental tone (§ 27), and the resolution (§ 20) of this discord affords an analogy of the progression (a) to Devachan or Nirvâna; (b) the progression to reincarnation; (c) Idiotism; (d) the severance of the Mânasic Ray from its source:

Resolution a is to Chord I (§ 14), used at the end of a piece or section.

Resolution b, the reversal of *Resolution a*, termed the "Half" or "Imperfect Cadence." "It almost seems to ask a question" (*Harmony*, Dr. Stainer).

Resolution c is to Chord VI, I, III. It creates a temporary delay of first resolution; *note, that no part of the Mânasic Ray Chord is present.*

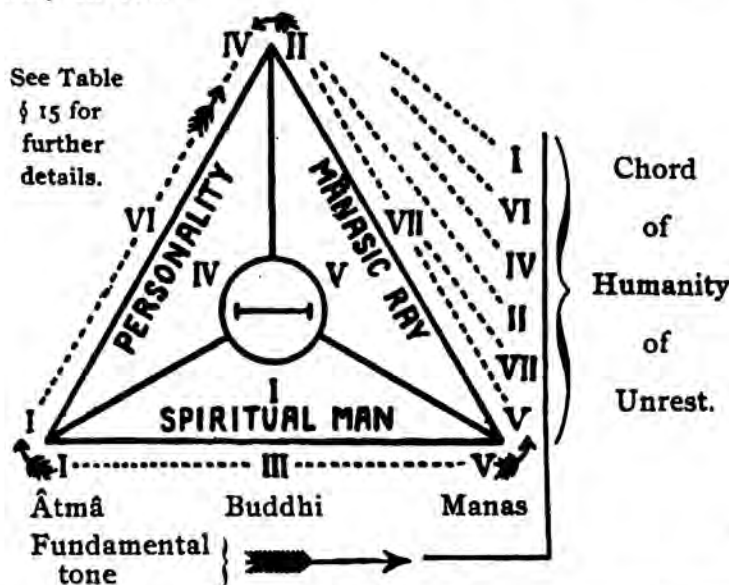
22a. *Resolution d* is to Chord IV, VI, I. The effect of this progression is to *subordinate or obliterate the key.*

THE PYTHAGOREAN SACRED DECADE.

23. It will have been observed that the roots of the chords—the primary chords—are I, V, and IV, standing respectively for Spiritual Man, the Mânasic Ray, and the Personality. The sum of these roots equals ten, which reminds us of the figure ⊕, "the symbol of Deity, of the Universe, and of Man."

24. I will now illustrate some of the foregoing analogies by a diagram which may serve to make clearer the division of the scale into the three primary chords.

25.



¹ *Harmony*, Stainer.

26. The term "Signature of the Key," has now to be dealt with. By this term is meant that which denotes the fundamental note to which the internal order of arrangement must correspond (§ 3). It is the key to the proper understanding of the composition, without which all would be confusion. It discloses the origin of the scale (§ 11):

In the inmost nature of everything there is a symbol which is called its *signature*, and which it impresses upon all its vestments. Such a symbol exists in the heart of man, and is the secret glyph and ideal signature of his being, indicating the power of his soul in the universe and his special function in the body of Humanity. . . . As every form contains within itself the signature of that Intelligence which produces it, and as all forms are contained within the Universe, it follows that man, who is the image of the Universe, must therefore contain all forms within himself.¹

27. Hence in analyzing the Chord of Humanity we find it contains the two characteristic notes of the scale—the highest and the lowest, or the flattest and the sharpest. They indicate the one sound from which both have originated, and to which they strive to return, both being drawn towards the chord, the root of which gave them birth.

28. Some figures will now be given illustrating that the selection of these chords is based upon natural phenomena and showing the inherent truth of the scale analogy.

29. The total of the integers of Chord I, III, V, is 9; of Chord V, VII, II, 14; of IV, VI, I, 11; of V, VII, II, IV, 18. Dividing each of these totals by 7, the degrees of the scale, the sum of the remainders will be 10, the perfect number (§ 23).

Example:

Chord totals.

$$\begin{array}{r} 9 \div 7 = 1 \text{ and } 2 \text{ over.} \\ 14 \div 7 = 2 \\ 11 \div 7 = 1 \text{ " } 4 \text{ " } \\ 18 \div 7 = 2 \text{ " } 4 \text{ " } \\ \hline 10 \end{array}$$

30. A *septenate of Nines* is obtained by multiplying the Chord totals in § 29, and operating as follows:

Total of Chord I III V	=	9	Total of integers	9
" " V VII II	=	14		
		126	"	9
" " IV VI I	=	11		
		1,386	"	18
" " V VII II IV	=	18		
		24,948	"	27
			Sum total of integers	63

which it will be seen is made up of seven nines (two single nines, a double nine and a triple nine).

¹ *What is Theosophy?* W. R. Old.

CYCLIC PERIODS.

31. When we multiply the degrees of the scale in arithmetical progression and then by the degrees of the Zodiac and the perfect number 10 (§ 23 and § 24) and divide the product by the degrees of the scale, we shall obtain the value in years of the revolution of the earth's poles.

The example may be expressed as follows:

$$\begin{aligned} I \times II \times III \times IV \times V \times VI \times VII &= 5040 \\ 5040 \times 360 \times 10 &= 18,144,000 \\ 18,144,000 \div 7 &= 2,592,000 \end{aligned}$$

the period for the revolution of the Earth's poles.

32. We now take the quotient of § 31, and divide it by the number of signs in the Zodiac (2,592,000 ÷ 12) and by multiplying the new quotient by an arithmetical progression of twice 10 (8 + 6 + 4 + 2 = 20) we shall obtain the periods for the four ages.

New Quotient	216,000 × 8, 6, 4, and 2
	8
Golden Age	1,728,000 years.
Silver " "	1,296,000 " "
Copper " "	864,000 " "
Iron " "	432,000 " "

This total, 4,320,000 " is

The least common multiple of the number of days required by the planets Saturn, Jupiter, Mars, Earth, Venus, Mercury, and the Moon, to perform their revolutions round the Sun. At the end of this period they are all in conjunction.¹

33. The figures we have been dealing with possess a characteristic in common, namely, the totals of their integers will be either 9, or a multiple of 9, for instance:

Chord I, III, V = 9, Chord V, VII, II, IV = 18. This latter represents both Chord V, VII, II, and IV, VI, I (§ 21). In § 30 the nines and the multiples of nine appear. And in § 31 the groups 5040, 360, 18,144,000, and 2,592,000, all total 9 or twice 9. In § 31 the group 216,000 and the ages have a like result to offer.

I have not attempted to deal exhaustively with any portion of this subject; much that could be said is necessarily omitted under the restrictions of a mere paper. Harmony in its relation to the seven principles affords another point of view and it has not been touched upon except incidentally here. The theory as to the production of sound is a kindred topic for the basis of a most important analogism. And it can be shown, for instance, that the widely accepted view that sound is produced by external vibrations is *erroneous*, and that a true knowledge of the cause indicates the lines upon which a very clear conception, and a wonderfully striking analogism, can be obtained of the fundamental truths of Theosophy.

GEO. DE CAIROS REGO.

¹ *What is Theosophy?* W. R. Old.

Gleams from the Dawn-Land.

CHRISTIANITY AND BUDDHISM CONTRASTED.

SURGEON-GENERAL SIR WILLIAM MOORE, K.C.I.E., while reading a paper on The Opium Question, at a recent meeting of the East India Association, took occasion to contrast Buddhism, the faith of the opium-smoking Chinese, with Christianity, the faith of the opium-manufacturing English. After touching on the question whether the export of opium to China is, as asserted by the missionaries, the real cause of the failure of missionary effort in China, Sir William Moore looked for the true reason of that failure elsewhere.

* * *

“When Christianity,” he said, “encounters the older religion, Buddhism, it meets an opponent somewhat worthy of its steel. Christianity is then in a different position than when confronting the so-called faiths of Africans, Fiji Islanders, and natives of Madagascar. Although the missionaries may speak of Buddhists as ‘heathen,’ the life of Christ and the life of Buddha both began very similarly, and the morality inculcated by the two religions will bear comparison. Buddhism teaches the most essential virtues as truthfulness, benevolence, purity, patience, humility, courage, and contemplation. Offensive and gross language is forbidden; and nothing is to be said to stir up ill-will or to excite enmity, and it is laid down as a duty on all occasions to act as a peacemaker.”

* * *

We cannot but note, in passing, that the phrase “opponent somewhat worthy of its steel” admirably describes the method of too great a part of Christian propaganda: as for example, when the Spaniards visited the natives of South America with the baptism of the sword; or, more recently, when the Christian Churches of Uganda endeavoured to solve doctrinal questions with rifle bullets.

* * *

Sir W. Moore continues: “Conversion to Christianity involves the belief of certain statements, the counterparts of which, if found in Buddhism, are regarded as impossible and untrue by Christians. And the whole sacrificial theory of the reconciliation of the divine being to sinful man by means of a bloody offering on his behalf, is utterly and

thoroughly repugnant to the educated Buddhist." It is impossible to praise too highly the courage of Sir William Moore, in thus facing the anathema of English bigotry, which loves to masquerade under the title of "Christian opinion," like some unclean hyena in the fleece of a spotless lamb.

* * *

Let us supplement this estimate of Buddhism from a Christian pen by one of Christianity as it appears to a Buddhist, a writer in the journal of the Japanese Shingon sect. After an eloquent eulogy of the pure morality of Christianity, the writer says that when he looks at the great influence of Christianity the glory of it seems to fill the whole world. Yet when it reaches a certain point, it must stop. This check on its progress has already begun, and, though it is still powerful, its kingdom is destined to disappear, like the empires of the Cæsars and Alexander.

* * *

"What we term Buddha," says this Japanese critic, "corresponds to what Christians conceive as God. Christians attribute to God the human capacities of feeling and thinking, as we do to Buddha; only we are more logical, for if God has human impulses of good, he must also have capacity, however small, for evil, and thus he could not be perfect. We avoid this by seeing the culmination of human faculties in Buddha, while transcendent perfection is to be imagined in Absolute Being alone.

* * *

"The Christian idea of the nature of the future life, and of its single judgment day with a final sentence, is not as reasonable as the Buddhist doctrine of a succession of future lives, of a gradual improvement or deterioration. The teachings of Christ embody everlasting truth, fervent, noble, flashing upon us like lightning, startling and illumining us. The personality of Christ is the magnetic power of Christianity. In all this there is nothing that conflicts with what a Buddhist believes," and, therefore, we may add, nothing to which a Buddhist can be "converted."

* * *

"But," continues this writer, "Christian doctrines have another side, a side of superstition and ignorance. Like the sickness of the healthy man, it will cause the end of Christianity, if not cured. Chief among these superstitions is the doctrine of the Trinity. The fact is, that the doctrine of the Trinity dates back to Eastern tradition" (where, we may note, it was rightly and philosophically understood); "it was kept in the Christian system, as history shows, because it helped out another of the unsound Christian doctrines, that of salvation."

* * *

The writer concludes by saying that if Christianity continues to cling to these superstitions, the doctrine of three personal gods, and the atonement by the shedding of blood, it will lose its hold on the world. Christianity must make a choice between casting away its errors, or losing its power over men by retaining them. If the latter alternative be chosen, then the days of the Christian Church are numbered; "but if Christianity does cast away its errors, and continue on the path of its progress, it will *progress into Buddhism*." A different conclusion, this, from the "conversion" of the "heathen" Buddhists, that inspires the missionary's prayer.

C. J.

Review.

FROM ADAM'S PEAK TO ELEPHANTA.¹

It is with pleasant memories of *Civilization, its Cause and Cure*, still lingering, that we take up our pen to review Mr. Carpenter's latest work. Though it does not profess to be any more than a collection of traveller's notes, and excuses itself from any pretensions to Oriental scholarship, it differs from the majority of such books on Indian life and customs in one strikingly pleasant particular. Mr. Carpenter is a "socialist," in the best sense of the term, and therefore never allowed his friendly intercourse with all classes of the native population to be marred by that pretension to patronizing superiority, bred of insular prejudice and ignorance, which so strongly characterizes the conduct of the Englishman in India. Those whom he met, he met as man to man, on a footing of equality, and, as a consequence, was rewarded by learning more during his short visit than long years of residence can teach the ordinary Anglo-Indian.

It is true that the Theosophical student of things Indian will find nothing new to him in Mr. Carpenter's book; it is all very familiar to us, part of our every-day study. The general reader, however, will find much food for thought, to which he will probably pay more attention than if the same thing and much else had been presented to him from the pen of an avowed member of the Theosophical Society. For seventeen years the T. S. has been pleading for the same recognition of the wisdom of the East for which our author now pleads, and pleads so eloquently. The major part of the work is taken up with descriptions of familiar places, scenery and customs, and there is also some notice of the National Congress Movement, and of political, social and economic questions. These call for no remark except an expression of approbation of the friendly and considerate spirit in which Mr. Carpenter writes. But four chapters of the nineteen will immediately arrest the attention of Theosophists. Their titles are: "A Visit to a Jñāni"; "Consciousness without Thought"; "Methods of Attainment"; "Tradition of the Ancient Wisdom-Religion."

During his stay in Ceylon, Mr. Carpenter had the good fortune to come across a Yogī of the Southern School of Hindū Occultism. He

¹ Edward Carpenter. London: Swan Sonnenschein and Co. 1892.

appears to have been a true follower of the Râja Yoga and the traditions of the Secret Science preserved in the Tamil literature of Occultism. Mr. Carpenter speaks with the greatest admiration and enthusiasm of this Sâdhu, and was fortunate enough, by means of an interpreter, to glean some interesting information from the Guru in a number of interviews. Judging, however, by the views of the Yogî on cosmogony, at any rate (if they are correctly reported), the stream of Jñânam of the sage was still confined to the rigidly conservative bed of the external tradition of the Shâstras. On the other hand, there is no doubt but that he had attained to a high degree of the inner peace, and entirely won the heart of our author.

Mr. Carpenter is happy in his clearness of expression, though not always in the choice of technical terms. He explains the difference between what he calls "individual" and "cosmic" consciousness as follows:

The individual consciousness takes the form of *Thought*, which is fluid and mobile like quicksilver, perpetually in a state of change and unrest, fraught with pain and effort; the other consciousness is *not* in the form of Thought. It touches, sees, hears, and *is* those things which it perceives—without motion, without change, without effort, without distinction of subject and object, but with a vast and incredible joy.

The individual consciousness is specially related to the body. The organs of the body are in some degrees its organs. But the *whole* body is only as one organ of the cosmic consciousness. To attain this latter one must have the power of knowing one's self separate from the body, of passing into a state of *ecstasy*, in fact.¹

Interestingly, too, does Mr. Carpenter write on the steadying of thought, that "becoming *all thought*, and yet excluding all thoughts from out the mind," as H. P. B. has so felicitously phrased it. Our author, though not using so comprehensible a nomenclature, says:

The next step, the effacement of Thought, is a much more difficult one. Only when the power of concentration has been gained can this be attempted with any prospect of success. The body must be kept, as before (in concentration), perfectly motionless, and in a quiet place free from disturbance; not in an attitude of ease or slumber, but sitting or standing erect with muscles tense. All will-power is required, and the greatest vigilance. Every thought must be destroyed on the instant of its appearance. But the enemy is subtle, and failure—over a long period—inevitable. Then when success seems to be coming and Thought is dwindling, Oblivion, the twin-foe, appears and must also be conquered. For if Thought merely gives place to Sleep, what is there gained? After months, but more probably years, of intermittent (?) practice the power of control grows; curious but distinct physiological changes take place; one day the student finds that Thought has gone; he stands for a moment in Oblivion; then *that* veil lifts, and there streams through his being a vast and illumined consciousness, glorious, that fills and overflows him, "surrounding him so that he is like a pot in water, which has the liquid within and without." In this consciousness there is divine knowledge, but no thought. It is Samâdhi, the universal "I am."²

Mr. Carpenter also puts the orthodox Advaita theory of morals very clearly. How this differs from the great Esoteric teaching of the Renunciation of Nirvâna is familiar to all Theosophical students, and much no doubt will have to be said and written on both sides in the future. We should very much like to see an article on the subject from the pen of one of our Advaitin brethren. Meantime, here is what the Tamil Yogî is reported to have said, in the words of our author:

The higher esoteric teachers naturally lay the greatest stress on the moral, but any account of their methods would be defective which passed over or blinked the fact that they go *beyond* the moral—because this fact is in some sense of the essence of the Oriental inner teaching. Morality, it is well understood, involves the conception of one's self as distinct from others, as distinct from the world, and presupposes a certain antagonism between one's own interests and those of one's fellows. One "sacrifices" one's own interests to those of another, or "goes out of one's way" to help him. All such ideas must be entirely left behind, if one is to reach the central illumination. They spring from ignorance and are the products

¹ P. 157.

² P. 169.

of darkness. On no word did the "grammarian" insist more strongly than on the word Non-differentiation. You are not even to differentiate yourself in thought from others; you are not to begin to regard yourself as separate from them. Even to talk of helping others is a mistake; it is vitiated by the delusion that you and they are twain. So closely does the subtle Hindû mind go to the mark! What would our bald commercial philanthropy, our sleek æsthetic altruism, our scientific isophily, say to such a teaching? All the little self-satisfactions which arise from the sense of duty performed, all the cheese-parings of equity between oneself and others, all the tiny wonderments whether you are better or worse than your neighbour, have to be abandoned; and you have to learn to live in a world in which the chief fact is *not* that you are distinct from others, but that you are a part of and integral with them.¹

Mr. Carpenter finds a defect in the philosophy of Jñâna-Yoga, "in its little insistence on the idea of Love." He is evidently not aware that to reach Jñâna one has to pass through Bhakti-Yoga, which, if anything, is the Yoga of Love. The East is old and experienced in the workings of the human heart, and Bhakti has ever held a foremost place in the religious curriculum. Karma, Upâsana or Bhakti, and Jñâna (Gnôsis), are a trinity, that mutually support each other and accompany the pilgrim on the path of Âtmavidyâ, or true SELF-knowledge.

In treating of the five Koshas, and their fate after death, the Yogi spoke with great clearness.

It is not till all the five shells have been successively peeled off that consciousness enters the soul, and it sees itself and the universal being as one. The first three are peeled off at each bodily death of the man, but they grow again out of what remains. It is not enough to pass beyond these, but beyond the other two also. Then when that is done the student enters into the fulness of the whole universe; and with that joy no earthly joy can for a moment be compared.

Death, he continued, is usually great agony, as if the life was being squeezed out of every part—like the juice out of a sugar-cane; only for those who have already separated their souls from their bodies is it not so. For them it is merely a question of laying down the body at will, when its *Karma* is worked out, or of retaining it, if need be, to prolonged years. In ordinary cases the last thoughts that cling to the body ("the ruling passion strong in death") becomes the seed of the next ensuing body.

The body is built up by your thought—and not by your thought in this life only, but by the thought of previous lives.²

With the exception of the statement as to the pain of death, there is a remarkable similarity between the teachings of the Svâmiji and the doctrines of the Esoteric Philosophy. There is much more of interest, but this notice is already sufficiently long, and we must refer our readers to the book itself for further information. Mr. Carpenter occasionally refers to the T. S., quotes the *Theosophist*, and visited Adyar. He seems to have left the Headquarters with the impression that the Society was solely a retailer of phenomenalism, and in his turn retails some phenomenal information that leaves actual facts and the real work of the T. S. "far, far away."

IN MYSELF HAVE I BEEN BEGOTTEN BY MY OWN SELF. O FATHER . . . I SHALL REST MYSELF ON MY OWN SELF. I SHALL PERFORM THE SACRIFICE OF SELF. NEITHER WITH EYE, NOR WITH WORD, NOR IN THOUGHT, SHOULD ONE DISPARAGE ANOTHER. NOR SHOULD ONE SPEAK EVIL OF ANY PERSON EITHER IN OR OUT OF HIS HEARING.

—MAHÂBHÂRATA, Shânti Parvan.

¹ P. 178.

² Pp. 192, 193.

Theosophical Activities.

THE THEOSOPHICAL SOCIETY'S ESTATE.

Important Notice to all Fellows of the Theosophical Society.

EXECUTIVE OFFICE, ADYAR,

December 29th, 1892.

The undersigned hereby gives notice that he has executed in the form prescribed by law a complete and full transfer of the title of the real estate of the Theosophical Society to a Board of Trustees, consisting of himself, as Managing Trustee, the General Secretaries of the American, European and Indian Sections, and Messrs. V. Cooppooswamy Iyer, N. D. Khandalwala, Tookaram Taty and Sydney Vernon Edge; the said deeds of Assignment and Trust bearing date December 14th, 1892, and having been stamped and recorded in the office of the Assistant Registrar of Deeds of the District of Chingleput, Presidency of Madras, India, on the twenty-first of December, 1892, aforesaid.

The undersigned further notifies that upon the re-opening of the Madras Bank after the Christmas holidays, the four per cent Government of India Promissory Notes, belonging to the Society and hitherto standing in his name, will be duly transferred and made over as by law provided, to the aforesaid Board of Trustees of the Theosophical Society.

Henceforth, therefore, the property will be vested in the Trustees of the Society and under the protection of the laws governing Trusts, and no longer, as hitherto, in the name of the undersigned as sole Trustee.

It will be necessary, in view of the above fact, that whosoever may have inserted a clause in his last Will and Testament bequeathing any sum of money or other valuable property, real or personal, to the undersigned for and on behalf of the Theosophical Society shall immediately cancel the same and substitute in a new Will or a Codicil the following:

Form of Bequest to the Theosophical Society.

"I give and bequeath to the Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th day of December, 1892, and duly enrolled, the sum of . . . to be paid within . . . months after my decease (free of duty), exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the Trustees or the reputed Trustees for the time being of the said Society shall be a sufficient discharge for the said legacy."

It is important to observe that bequests so worded will be for the benefit of the *whole* Theosophical Society and so be applied by the Board of Trustees, unless otherwise ordered by the Testator. The Trustees will, however, receive bequests and gifts for specific objects which may be designated by the donor or donors, and strictly apply them to the purposes indicated.

It is to be further observed that bequests made to the Trustees respectively of the European and American Sections of the Theosophical Society are *not bequests to the Theosophical Society as a whole*, but only to the aforesaid Sections unless particularly specified to the contrary; whereas, on the contrary, bequests to the Board of Trustees of the Theosophical Society will be bequests to the Society as a *whole*, and not to the Indian or any other Section in particular, or to any other specific object, unless so specified by the Testators. The undersigned asks all members and friends of the Society to give the widest publicity possible to the present Executive Notice.

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

Attest.

S. E. GOPALACHARLU, *Treasurer, T.S.*

ANNIVERSARY MEETING.

Owing to the imperfect state of the General Rules of the T. S., there is no provision for calling a General Representative Convention of the Society, and therefore since 1890 no such Convention has assembled. The President-Founder, however, took advantage of the presence of the delegates and visitors who had assembled for the Convention of the Indian Section, to convene them privately and address them on the general outlook from information derived from the various annual reports of the Sections and unattached Lodges and other departments.

There have been thirty-one new charters issued, making a total of 280 uncanceled charters.

A mistake occurs under the heading of "The Olcott Pension Fund." It is stated that "Europe has sent nothing to the Fund proper," but a sum of £60 is acknowledged as received privately through Mrs. Besant. The £60 were a draft from the Sectional "Olcott Fund," and so stand in the books of the Treasurer. The revocation of the resignation of the President-Founder naturally stopped the collection of the Fund, though £30 balance still remains to be forwarded.

The literary activity of the Society, which is almost exclusively European, shows nineteen new books, eighteen translations of books, six new magazines, and in addition twenty-one pamphlets in English, five in Swedish, four in Dutch, two in Spanish, and three in French, and a number in Indian vernaculars.

The state of the Adyar Library is very satisfactory. It now contains 5,381 volumes. The President-Founder reports as follows: "An Australian and a European F.T.S. have each contributed the sum of £100 towards the expenses of the Library, and I was thus enabled to purchase 279 volumes for the Eastern, and 165 volumes for the Western Section. . . . I am now glad to say that we have nearly all the Western Sanskrit publications and original works and translations of works in Indian literature. The Pandit of the Library was engaged in copying on paper sixteen old palm-leaf MSS. relating especially to Vedic literature. These were compared with those in the Government Oriental MSS. Library, and many undecipherable portions in our MSS. were thus restored. Some works relating to Occultism have also been copied from the MSS. in the Government Library this year. We had also a donation of eighty-four books in Sanskrit and the Indian vernaculars."

A Trust Deed has been executed whereby the property of the T. S. is assigned to a Board consisting of the President-Founder as Managing Trustee, the General Secretaries of the Indian, European, and American Sections, and Messrs. S. V. Edge, Tookaram Tatya, N. D. Khandalwala and V. Coopposwamy Iyer.

Colonel Olcott spoke with great enthusiasm of the Buddhist propaganda he is carrying on as a private individual.

Speaking of Bengal, the Colonel said :

"You will be surprised to hear that under the impulse of the T. S. movement the atheistic Bengal of 1881 is gradually becoming an orthodox Bengal in 1892."

But this orthodoxy is hoped to be only a step to Bengal's "ultimately becoming truly religious, and, at the same time, benevolently tolerant."

In connection with the propagandism of Mr. A. R. Webb for Islâm, the President speaks of "a sweet indwelling spirit which was the hidden angel of that iron body of bigoted intolerance."

The Buddhist educational movement of Ceylon, under the auspices of the T. S., comes in for well-deserved praise. A clever but unscrupulous device has been added to the Educational Code, called the "Quarter-mile Clause," which prohibits the grant-in-aid of public moneys towards the maintenance of any new school opened within a quarter of a mile of any existing grant-in-aid (missionary) school. This was severely commented on.

The four Australasian Lodges that have submitted reports seem to be progressing favourably.

At a public meeting at Pacheappa's Hall, Madras, the speakers were: W. R. Old (England), A. E. Buultjens, B.A. (Ceylon), Dr. W. A. English (U.S.A.), Judge N. D. Khandalwala (Poona), and the President-Founder.

INDIAN SECTION.

CONVENTION OF THE INDIAN SECTION.

Delegates and members were present from the United States, England, Ceylon, the Punjaub, Central Provinces, Bombay, Poona, Mysore, Nizam's Hyderabad, and various towns of the Madras Presidency.

The following were the more important resolutions arrived at with regard to the proposed amendments to the General Rules:

Against the proposed verbal amendment to the second object of the T. S.

In favour of the adoption of the verbal amendments necessitated by the death of H. P. Blavatsky, the late Corresponding Secretary of the T. S.

That it is undesirable for the successor to the President-Founder, Col. H. S. Olcott, to hold office for life. And the Convention recommends that the term of office of future Presidents of the Society be for five years only, subject to reëlection.

The proposed Triennial General Convention was considered impracticable as a legislative body for the whole Society, since one single delegate might carry in his pocket the general proxy of two or more of the Sections, and thus decide on matters which had not previously been submitted to, and voted upon by, the Sections he represented. The present rules appear adequate for all needs, and the existing method for their amendment is both practical and convenient, as well as fair to all the Sections of the Society.

In case the office of Vice-President shall be held by the General Secretary of any Section, that officer shall have one vote only on the General Council, *i.e.*, he shall cast only the vote of his Section and shall not have a separate vote as Vice-President.

The General Secretary's Report shows that energetic efforts have been made to combat the lethargy of the Branches. Bertram Keightley visited thirty-one Branches, Mr. S. V. Edge six, Mr. Kottaya nineteen,

Pandit Bhavani Shanker four, and Miss Müller ten. In addition Messrs. Rai B. K. Laheri and Nafur Das Raj have visited a number of Branches in the Punjab and the North.

Some half dozen new English pamphlets have been printed, and at least a dozen vernacular ones. Two English and one vernacular magazine are being printed by Branches, and a translation of the *Key to Theosophy* in Urdu has been published. On the whole, "the general results of the past year's work, though not entirely discouraging, are yet far from being satisfactory."

We have, however, to sincerely congratulate the workers of the Section for the plucky way in which they have kept right on. We have also the satisfaction of knowing that Bro. W. R. Old is now with them, the third worker sent from the London Headquarters during the past three years.

THE SUBBA ROW MEDAL.

THEOSOPHICAL SOCIETY, INDIAN SECTION,
GENERAL SECRETARY'S OFFICE, ADYAR, MADRAS,

January 5th, 1892.

DEAR SIR AND BROTHER,

It is my very pleasant duty to inform you that the Convention of this Section just concluded, taking into consideration the vote of last year's Convention, "that the T. S. Subba Row Gold Medal be bestowed annually upon the author of the best original essay or translation in the field of general Theosophical literature," has voted this Medal to you for your able Essays on Pistis Sophia and Simon Magus.

Accept our hearty congratulations.

The Medal will be forwarded to you in due course.

Sincerely and fraternally yours,

BERTRAM KEIGHTLEY, *Gen. Sec'y.*

G. R. S. MEAD, ESQ., F.T.S.,
Gen. Sec'y European Section T. S.

CEYLON LETTER.

January, 1893.

Last month was an extra busy one with all of us here. Reports of work done during the year had to be drawn up and despatched to the P.T.S. at Adyar for the Convention. The island was represented by two delegates in Bros. English and Buultjens.

The Sangamitta Girls' School has had two welcome visitors during last month. They were Mrs. Andrews and Dr. Bushnell, lady representatives of the Christian Women's Temperance Union of America. These ladies were returning from a lecturing tour in the Australian Colonies, and when their steamer touched Colombo they landed here and were the guests of Mrs. Higgins. The two ladies left much delighted with the work of the school.

Before they came here they had very antagonistic views about Theosophy. These were obtained from some people at New Zealand, who called themselves Esoteric Buddhists, and who are associating, I hear, the good name of our T. S. with a fraudulent label of their own.

On Christmas day Mrs. Higgins escorted a party to Kandy to make a tour in that district in aid of Women's Educational Work. At Kandy Mrs. Higgins addressed a crowded meeting on the subject of female education, and obtained some help for the Kandy Girls' Day School, which is not in a flourishing condition just now owing to want of funds. In another district close to Kandy she addressed again a crowded meeting of villagers, and she set on foot there the preliminaries for the founding of a girls' school. From there she went to

Matale district, where she was cordially received and entertained by the chiefs and leading Buddhist residents of the district. At Elkadna, a tea-planting district, Mrs. Higgins and her party were the guests of Dr. and Mrs. de Abrew. At all these places Mrs. Higgins and her party interested the people about the Sangamitta School. When out here in the heart of Ceylon the opportunity was seized by the party to visit some of the most ancient and historical temples. Of these Alu Vihare and Dambool temples may be mentioned. Both of them are formed out of huge rocks with caves; their site is magnificent, and they command the most charming views of hill and dale. The Alu Vihare was the site where Buddhaghosa was engaged in writing out his well known commentaries on the Three Pitakas. Here was also the abode of several Arahats. The Dambool temple is situated twenty-eight miles away from Matale. It is surrounded on all its sides by a deep forest of 18,000 acres of temple land, abounding with ebony, satin and other precious woods of Ceylon. This temple is also hewn out of rock. It is the most beautiful pile of all Buddhist temples in Ceylon, and its origin is very ancient. Here was also the abode of several Arahats, and their cells and the secret passages of the Buddhist kings who came to meditate and pay respect to the memory of Lord Buddha are still visible. A large area of the rock is now overgrown with thick jungle, and rumour has it that there exist several rock caves and secret cells with valuable libraries of hoary antiquity. They are said to be inaccessible. There have been so far discovered only four caves of this rock temple. Each of these caves is about 200ft. by 200ft. Along the sides of these caves are immense statues of Lord Buddha hewn out of rock. They are either in reclining or sitting postures. Before each of them there is an altar where beautiful forest flowers are offered by the devotees. A visit to these rock temples will repay any Theosophist.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—During January the discussions at the open meetings were of an animated nature, the attendance good, the papers and lectures much appreciated. R. Machell read a paper on *The Beautiful*, and the Hon. Otway Cuffe on *Mohammed and his Religion*. Herbert Burrows spoke on *Western Idols and Eastern Ideals*, and G. R. S. Mead on *The Logos*. The study of the *Bhagavad Gita* on members' nights is drawing to a close, and a new programme is under discussion.

An Elocution and Debating Class has been started at Headquarters on Fridays at 8 p.m. Members of the Society wishing to join are requested to communicate with Mr. B. Everett.

Bow Club.—Thanks to the generous response made by members of the T. S. to the appeal for Funds, our New Year's parties have all passed off without a single hitch. Altogether between 600 and 700 East End workers and their children have been sumptuously entertained, including about 100 ragged children from the poorest districts, who went home rejoicing. A portrait of H. P. B., given by Miss Wright, presided over the entertainments from the end of the Hall.

The acting of a party of Messrs. Anderson's "india-rubber" apprentices gave great pleasure to the two parties of Bryant and May's match girls, and has done much to strengthen the mutual kindness growing up between these two very different classes of workers.

The Happy Pair, performed by Miss Dyke and Mr. Nicholson, and *Old Gooseberry*, by the same two clever actors, Miss K. Pineo, and Mr. Moore (of the Headquarters' Staff), was admirably carried out, and gave the greatest pleasure to the 100 girls assembled on the 16th.

We are glad to hear the company, with a slight variation in the caste, will kindly give both these pieces again shortly for the benefit of a different set of girls.

A spirit of most unselfish and active coöperation was evinced by all the numerous helpers at the six entertainments, and goodwill and sympathy have started a New Year's current between the East and West Ends which may spread further and last longer than either perhaps realize.

The further contributions received will be found in the Budget.

Thanks are due to Mrs. Kirk, and to the Misses M. T. and I. Rae for many pretty and useful contributions to the Christmas Tree, to Mrs. F. L. Gardner for a table presented to the Club, to Mr. Kingsland for a book-case, and to various other friends for contributions put away for the next "Jumble."

A. C. LLOYD, *Matron*.

League of Theosophical Workers.—The Secretaries of the above League are pleased to report that the appeal made for a sufficient sum of money to enable them to start the Club for Working Men has been generously responded to. The Club will be opened as soon as the necessary repairs are completed, and in the next issue of LUCIFER they hope to be able to give some details as to its practical working. The following is a list of the various sums received, for which the Secretaries return their grateful thanks.

E. A. B., £5; C. W., £10; Hon. Mrs. Malcolm, £2; A Friend, £20; R. T. C., £20; B. Day, £10; L. Pullen, 5s.; W. H. Lake, 6s. 3d.; G. Haines, 2s. 6d.; S. Lake, 4s. 6d.; G. T. Pollexsen, 10s.; A. C. Parsons, £1; Mrs. C. M. Johnston, £1; Mdme. Risos, 10s.; total, £70 18s. 3d.

The Sewing-class is in want of more members. Friends who have a few hours to spare on Thursday afternoons are asked to communicate with Miss Willson, 17, Avenue Road.

C. WACHTMEISTER, } *Secretaries.*
M. U. MOORE, }

Adelphi Lodge.—Meetings held at The Buckingham Temperance Hotel, 40, Strand, W.C. (entrance in Buckingham Street), Monday evenings, at 8.30 p.m. This Lodge has started the year with increased attendance at its lectures, which have been of unusual interest, and discussion has been carried on amongst visitors and members with sustained interest.

Herbert Burrows will lecture to the Lodge on *Socialism and Theosophy* at 8 p.m. on Feb. 20th.

FRANK HILLS, *Sec'y.*

Earl's Court Lodge.—The Syllabus of Discussions issued last autumn being finished, the Lodge is now engaged in reading and discussing various articles taken from the older numbers of LUCIFER, the *Path*, and other Theosophical magazines. The Lodge would be grateful to any members who would lend old numbers of LUCIFER, etc., for this purpose, as the present supply will soon be exhausted. The meetings will be as usual at 3, Scarsdale Studios, Stratford Road, on Sunday evenings at 8.30.

A. J. HAILEY, *Hon. Sec'y.*

Chiswick Lodge.—This Lodge continues to have its meetings well attended and meets as previously at the residence of its Hon. Sec'y, at 37, Barrowgate Road, Chiswick. Since October the following papers and lectures have been given to crowded and appreciative audiences: Oct. 31st, *Occult Phenomena*, Mrs. A. Gordon; Nov. 14th, *Bhagavad Gîtâ*, E. T. Sturdy; Nov. 28th, *Vampires*, L. W. Crippen; Dec. 12th, *Emerson and Theosophy*, P. C. Ward; Jan. 2nd, 1893, *Theosophy and Socialism*, A. A. Harris; Jan. 16th, *The Common Sense Aspect of Theo-*

sophy, H. T. Edge; Jan. 30th, *French Spiritism in relation to Theosophy*, W. F. Kirby; Feb. 13th, *Theosophy—a Retrospect*, G. R. S. Mead. The next lecture will be on Feb. 27th, *The Sacred Books of the East*, F. L. Gardner.

On Monday, Jan. 23rd, a special meeting was held for the election of officers to serve for the ensuing year, when the following were elected, viz.:—President, A. A. Harris; Vice-President, P. C. Ward; Hon. Sec'y and Librarian, F. L. Gardner; Council, Mrs. E. Slack, Miss Collyer, and Messrs. W. F. Kirby, J. H. Cox, E. W. Bowes, F. Clarkson, and H. W. Dickinson. Delegates for the European Section: The President, A. A. Harris and Hon. Secretary, F. L. Gardner. A letter was read from Bro. W. Kingsland, one of the Founders of the Lodge, stating his regret at his inability to attend the meetings owing to his unavoidable absence from Chiswick, and suggested the election of a fresh President to serve in his place. The Lodge passed a unanimous resolution of regret at his absence, and an expression of gratitude for his services and valuable assistance in the past, at the same time expressing an earnest hope and desire that he would continue to give his occasional help whenever he could make it convenient to do so.

It is satisfactory to note that three local papers give reports of the Lodge meetings, and that one in particular has permitted a discussion on Theosophy to occupy its columns during the last two months.

F. L. GARDNER, *Hon. Sec'y.*

Brighton Lodge.—A very interesting meeting was held at the Lodge on Sunday, January 8th, at 19, Brunswick Road. There was a considerable number of members and visitors, and Mr. H. Burrows very kindly attended and addressed those present. His address traversed the main pathways of Theosophy, and drew special attention to its ethical side; contrasting the unrest and dissatisfaction of the modern thinker's position with the peace and calm which followed the knowledge obtained from the Theosophical aspect of the questions which perplex them. The Lodge is quite healthy, though small in numbers. It holds fortnightly meetings where visitors are cordially welcomed. Books and all information may be obtained at 15, Old Steine.

ALFRED KING, *Sec'y.*

Liverpool Lodge.—The meetings of the Liverpool Lodge are held every Thursday evening at the Theosophical Rooms, 62, Dale Street. The members are at present devoting the greater portion of their time to the study of the *Secret Doctrine*, and papers on the *Zodiac*, *Fohat*, *Egyptian Mythology* (two), and the *Kabalah* have already been read and discussed, also all the references in the *Secret Doctrine* to the "Silent Watcher"; other papers on subjects named in the annexed list are in progress of preparation.

Should there be an evening when no special paper is ready for consideration the time is spent in reading and commenting on *Letters that have Helped Me*.

A *Key* class is held every Tuesday evening for the benefit of new members.

Visits have been paid to the Lodge recently by Bros. Williams, of Bradford, and Sydney Coryn, of London.

Syllabus: *The Secret Doctrine*.—Second Scheme of Study.—*The Zodiac*, Bro. Nisbet; *The Planets*, Bro. Gardner; *The "Silent Watcher,"* Readings; *Fohat*, Bro. Hill; *Egyptian Mythology*, I, Bro. Haydon; *Egyptian Mythology*, II, Bro. Haydon; *Akasha, and Astral Light*; *Mahat*, Bro. Nisbet; *The Shakti*, Bro. Gardner; *The Septenary Character of the Kosmos*, Bro. Sigley; *Involution and Evolution*; *The Fall*; *Lemuria and Atlantis in Literature and Tradition*; *The Aryans*, Mrs. Nisbet; *The Evolution of the Senses*, Bro. Sandham; *Devachan and Nir-*

vāna; Buddhism in Relation to the Secret Doctrine; Karma, Bro. Nisbet; *Christian Tradition in Relation to the Secret Doctrine; the Esoteric Teaching of the New Testament*, Bro. Duncan; *Number, Sound, and Colour*, Bro. H. M. Savage; *Symbology*, Bro. C. W. Savage; *The Kabalah*, Bro. Williams, of Bradford.

GUSTAVE E. SIGLEY, *Asst. Sec'y.*

Manchester Lodges.—A meeting was held at Dr. Guest's house on January 15th, to discuss the possibility of establishing a Crèche and Girls' Club in one of the poorest districts of Manchester. Some subscriptions were promised, and it was decided that another meeting should be held on February 5th to take further steps in the matter, and that in the meantime Dr. Guest should look out for a suitable house, and members should try to get subscriptions. The City Lodge syllabus for February is as follows: Feb. 7th, *Theosophic Conceptions of Compassion and Affection*, T. P. S. Pamphlet; 14th, *States of Consciousness*, Mrs. Corbett; 21st, *Occult Study*, from *What is Theosophy?*; 28th, *Parallels of Ancient Architecture*, Mr. John Bladon. Lodge meetings have been well attended during the last month, and weekly meetings for enquirers have also been held, at which the *Indianapolis Letters* on Theosophy have been read and discussed. It has been proposed that members should lend to the library any Theosophic books which they can spare temporarily—especially the *Secret Doctrine* and the *Key to Theosophy*, which are much in request—and that a magazine circle should be started to circulate the principal Theosophical magazines. A member of the Lodge was asked to give a lecture on Theosophy to the Burnley Coöperative Society on Jan. 29th.

JOHN BARRON, |
SARAH CORBETT, | *Secretaries.*

Propaganda in the West of England.—J. T. Campbell has been very busy in Exmouth, Dawlish, Teignmouth, Torquay, Exeter, and Bristol. In these towns he has sold hundreds of pamphlets and has distributed thousands of leaflets. The latter town, from his account, is in a very hopeful condition, the people exhibiting great interest in the Society and its literature, and attending in large numbers the various meetings at which the Esoteric Philosophy is discussed.

IRELAND.

(*Extract from the Secretary's Annual Report.*)

The year recently closed has been a busy one for the Theosophists in Ireland, and it is a matter for congratulation that the membership of the Lodge goes on steadily increasing. Numerous papers by the members have been read, both here, at the North Dublin Centre, the Dublin Ethical Society, and elsewhere.

Another year's experience of our Headquarters' arrangement referred to in last year's report has confirmed the opinion then expressed, that in the interests of the Society and its work the step was a judicious one.

The year has been chiefly remarkable for the splendid service done to the cause of Theosophy in Ireland by the members of the North Dublin Centre, and is a specimen of what may be accomplished by energy and determination with little wealth, for, like most of us in Ireland, they are not blessed with an overplus of riches. What that work is you all know well, but it is fitting that the attention of all the members should be called to it, and that each should endeavour in some way—whether by subscribing, obtaining subscribers, placing orders in newsagents, contributing articles or otherwise—to supplement the earnest and self-sacrificing efforts they have inaugurated in founding the *Irish Theosophist*.

There is one aspect of the year's work, however, which I cannot quite think satisfactory. I refer to the groups for study. These groups have pursued their work with the utmost regularity throughout the year, but their number was too small for a Lodge of our membership.

Mrs. Besant's lectures were well attended on the whole. She has given seven in Ireland during the year; two in Dublin, three in Limerick, and two in Cork. The audiences have been most attentive, and are now quite serious and intelligent in their questions. The visits of Messrs. Kingsland and Burrows will also be fresh in your recollections. The former had a meeting in Belfast also in October.

North Dublin Centre.—The North Dublin Centre was formed in April, 1892, with the object of bringing together Theosophists and others interested, resident on the north side of the city. The meetings were held on alternate Tuesdays, the first paper read being one by Bro. D. N. Dunlop on *Evolution*, followed by others from Bros. Russell, Dick, and Miss Johnston. On June 16th a Committee was formed, and Bro. John Coates elected as its Secretary. This Committee issued a syllabus of lectures for the ensuing three months.

On Sep. 3rd, 1892, the N. D. C. Committee met to consider the advisability of issuing a small magazine to represent Theosophy in Ireland, the work of printing and publishing to be accomplished by the members of the centre. The business and other details were fully entered into and two members deputed to look after the purchase of the machine, type, and all other necessities.

On Sep. 12th, the plant was declared in working order, and the work of printing the first number commenced, which number was issued on October 15th, and consisted of an eight-page magazine with the title of *The Irish Theosophist*. The work of issuing this magazine has since been successfully carried on and Nos. 2, 3, and 4 appeared, No. 5 being at present in course of production. It has not yet realized sufficient to pay its way, and has been up to the present supported entirely by contributions from the members of the North Dublin Centre; but as the list of subscribers is slowly but steadily increasing it is hoped that it will soon be able to pay for itself.

In October a second syllabus was issued.

League of Workers.—Our branch of the League of Workers was formed in October, 1891, and is now fifteen months in existence. We have met regularly every Monday evening at 7.30 p.m., when, for the purpose of acquiring practice in debate we have ordinarily discussed the *Vâhan* questions or such other questions as seemed to us to require elucidation. We have been active in watching for opportunities to spread Theosophic doctrines by means of letters to the press, and our efforts have been fairly satisfactory. Our members have also in pursuance of the same object read various papers at the meetings of the Dublin Ethical Society.

A statement was then submitted by the Librarian showing a balance in hand of 15s. 1d. to the credit of the Library Fund.

Dublin Lodge.—At the Annual Business Meeting the Secretary's Report for the year having been read, the present officers were re-elected for the current year, and the Lodge then proceeded to elect a Council composed of three officers, President, Secretary and Librarian *ex-officio*, and four members chosen by ballot.

Council for 1893: A. M. Magee (President *ex-officio*); F. J. Dick (Secretary *ex-officio*); G. W. Russell (Librarian *ex-officio*); J. Coates (Secretary N. D. Centre); P. E. Jordan (Secretary L. T. W.); D. N. Dunlop (Editor *Irish Theosophist*); J. Varian (Secretary D. Fabian Society).

Drafts of Rules and Regulations, etc., were then considered and remitted to the Council.

FRED J. DICK, *Sec'y.*

We hear that the February number of the *Irish Theosophist* will be enlarged to twelve pages, the price remaining the same, one penny!

SPAIN.

Several new centres are being formed, and very encouraging news is received. We notice the new magazine, *Sophia*, under "Theosophical and Mystical Publications."

SWEDEN.

(*Extracts from the Annual Report of the Swedish T. S.*)

At the eighteen meetings of the year fifty papers have been read, namely, thirteen translations and thirty-seven original articles, twelve of the latter being used as introductions to the discussion on the last eight chapters of the *Key to Theosophy*. Among more important events during this year may be noted: the resolution on March 13th to publish the *Secret Doctrine*, translated into Swedish, and the election of a committee to make up a plan for the publication of this work and the distribution of lists of subscription. In order to publish this work a number of 350 subscribers was necessary, and 320 having subscribed at the end of the year the enterprise may be considered secure as to its economical side. There is no doubt that this will have the greatest influence on the success and stability of the Theosophical movement in our own and the neighbouring countries. The first issue appears in January this year, and will be regularly succeeded by a number every month, provided that no unforeseen hindrances cause irregularity.

No less than twenty-three books and pamphlets have been published during the year, consisting of nine issues of the *Teosofisk Tidskrift* and translations.

The Kalmar Centre, under the guidance of its new President, Mr. Z. Olsson, has every chance of developing in a good direction.

The Centre at Lund was constituted on May 1st, under the Presidency of Bro. T. Bengtson, whose generous gift of his much-admired and truly artistic "Dagoba," now containing the ashes of H. P. B., has gained for him the warmest regard and thanks from the European Section.

The following gifts of money were reported:

The generous donation to the Swedish Branch from a warm friend of the cause, desiring to remain unknown, of £55 for the procuring at Stockholm of an office, library and reading-room for the members of the Society, where also outsiders could obtain information and use the lending library. This office, situated at No. 28, Stursgatan, was opened Oct. 5th, and is under the guidance of Mr. T. Algren as librarian, and Miss Ellen Bergman as matron.

The donation of 100 kr. from the Centre at Lund as a help to the giving of lectures on Theosophy in Lund, or else for other Theosophical purposes according to the Council's decision.

Donation from a member at Helsingborg for the publication of some important Theosophical work. A translation of *The Idyll of the White Lotus*, by M. C., with Commentaries by Subba Row, has been chosen for this purpose.

Bro. T. Algren has, during the year, visited Gothenburg, Helsingborg, and Lund, and lectured on Theosophy.

AMERICAN SECTION.

ANNIE BESANT'S AMERICAN TOUR.

At the moment of writing (Feb. 3rd), Mrs. Besant is back in New York, having almost completed her tour as originally planned, but a few more lectures will probably be arranged as she will not be able to leave America till February 25th, instead of on the 8th, as at first contemplated. On looking at a map of the States one realizes to some extent the enormous distance she has travelled, and the amount of work she has accomplished. From New York to Chicago, through Nebraska and Wyoming to Oregon, thence southward to San Francisco and San Diego, and north-eastward again through Arizona to Kansas City, and back to New York is a journey which alone, at this time of year, would tax the strongest. Adding to this, the lecturing on nearly every night, with two or three other minor meetings such as interviews, receptions, branch meetings sandwiched in every day as a species of recreation, we get some idea of what Mrs. Besant's Theosophical propaganda has meant. The American press has continued to give very full reports of her lectures, in the great majority of cases exceedingly appreciative and favourable, and every scrap of information relative to Theosophy, H. P. B. and the T. S., seems to have been eagerly seized upon. One thing, however, rather jars upon our English sense—the extreme freedom with which every personal detail is criticized, dress, hair, eyes, etc., and if the reporters are to be believed, Mrs. Besant must be Protean, for no two of them agree in their descriptions! Last month we left her at St. Paul, Minneapolis. Next we find the *Milwaukee Freidenker* reporting "Frau Annie Besant" in German; then to Sioux City, Portland, Tacoma, Seattle, and San Francisco. On Christmas Day she was snow-bound in the train—the cars only able to move seven miles in the night—hardly any food, and the snow breaking the windows of the carriages. To pass the time the passengers asked her to lecture in the train, which she did—a unique experience in Theosophical propaganda. Out of winter she travelled to summer with the thermometer at 80° in the midst of palms and roses. At San Francisco the audiences were exceptionally good, and a noteworthy feature, according to the press reports, was the class of people who attended. Here, as elsewhere, it was judges, politicians, professors, teachers, and generally the leaders of all departments of thought. At Oakland, as noticed in the "Watch-Tower," some ignorant bigots refused to allow her to lecture in one of their halls, but this only served, as usual, to render the audience larger at another place. San José, Los Angeles, San Diego, Kansas City (where she met Claude F. Wright), St. Louis, Indianapolis, and back to the cold again at Cincinnati, where her voice once more gave way. Thanks however to the care and treatment of our old and valued friend, Dr. J. D. Buck, with whom she stayed, her throat was soon cured, and now she is in splendid health. By this time she has probably lectured at the "hub of the universe," Boston, and when our readers receive their LUCIFER she will be thinking of the homeward voyage. It will be no surprise, if, mixed with the thought, there is a suspicion of home-yearning. March 4th will probably see her once more in England, to resume here the propaganda which is now one of the chief features of Theosophical activity.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 4:—1. Old Diary Leaves, X.—H. S. Olcott. 2. The Bábis of Persia—N. D. K. 3. Od and Electricity. 4. An Analysis of the *Bhagavad Gítá*—A. Nilakantha Sastri. 5. Epidemics from the Theosophical standpoint—P. M. Johns. 6. Wisdom of the Upanishads—Rama Prasad. 7. True Welsh Ghost Stories—John M. Pryse. 8. When and how often are we Reborn?—Hellenbach. 9. The Story of Sikhidwaja—Kumbakonam T. S. 10. Reviews. 11. Correspondence.

1. An interesting description of the Baron de Palm's obsequies, with some account of his history. The Colonel, after awakening the memories of the past, generously restores the Baron to the arms of his admiring friends, mostly expelled members of the T. S., who claim that "the de Palm MSS." (some unreceipted washing bills) were the source of the inspiration of *Isis Unveiled!* 2. A very interesting account of the Bábis, "the Protestants of Persia," a sect of some fifty years standing.

Báb looked upon the several founders of the Zoroastrian, Jewish, Christian, Mohammedan, and other religions who believed in one God, as true prophets. These, he said, had taught certain truths according to the exigencies of the times and the peoples. Their teachings were often fragmentary or veiled. . . . The various prophets were like physicians who prescribed according to the wants of the different patients. . . . Outward religious observances and forms degenerated the true religious instinct, and it was necessary to give prominence to the inner meanings of religious teachings. Belief in one God, the equality of all religions, the brotherhood of man, practical charity and promotion of kindly feelings among men, abstention from evil thoughts and acts are some of the principal tenets of the sect. They urge that prayers should be offered to God in a language that the devotee understands; that there is neither Fate, Heaven, nor Hell, and that all men get their just due on this earth.

Báb met with the fate of all the lovers of truth, and in 1850 was suspended by ropes from the earth wall of Tabriz and shot. 3. An interesting paper written by a German physicist to show:

How some of the most recent physically established results (of so-called "occult" phenomena) have, to some extent, approximated towards those phenomena which Reichenbach has described under the name of odic phenomena.

4. These papers promise well and show an independence of opinion that should give rise to interesting discussion. For instance, our brother Shástri says:

The late Advaiti philosopher, T. Subba Row, said, that to the Logos, Parabrahman appears as Mûlaprakriti. So far as I have read the *Bhagavad Gítá* and understood it, I find that Krishna identifies himself with the All-Self of the universe—Nârâyana (?), and gives his teachings. If my view is correct and consequently Krishna be the Nârâyana, the veil of Parabrahman is a fatally misleading expression. No Paurânîk philosopher ever talked of an objective something to this unconditioned Mukta, and, in fact, they confess their complete ignorance of this unconditioned existence.

This seems simply a declaration of a war of terms. The "Veil of Parabrahman" is surely a fairly permissible expression for that which stands between not only ourselves but even the highest conceivable "entity" and the The "Veil of Parabrahman" thus means that which veils Parabrahman from even the "spiritual eye" of the "seer in highest heaven." 5. A paper on the burthen, "thoughts are things." 6. Rama Prasad is still occupied with the *Káthopanishad* and its commentaries, treating most interestingly of the Purusha "of the size of a thumb," the "lord of the body," and the "city of eleven gates" in which it dwells. 7. Bro. John M. Pryse tells us something of *ysprys* (spirits) and *cyth-railiaids* (obsessing demons). 9. This is a translation from the *Laghu Yôga-l'á-*

sishla. It is of value to students of Yoga, and speaks as follows of the effect of the mind on bodily disease.

When the fixed *manas* is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception of things that are in one's way, and *prāna* flies from its even path into a bad road; then it will stagger from its proper road like an animal hit by and reeling under the wound of an arrow. Through such an agitation, *prāna*, instead of pervading the whole body steadily and equally, will vibrate everywhere at an unequal rate. Thereby the *nādis* will not maintain a steady position (like electric wires), but will quiver. Then to the body which is the receptacle of food digested partially or completely, the *nādis* are simply death, through the fluctuation of the *prānas*. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. Thus through the primary cause (of the mind) is the disease of the body generated.

THE PATH (*New York*).

Vol. VII, No. 10:—1. A Commentary on the Gāyatri—An Obscure Brāhman. 2. Two Startling Predictions. 3. The Ashes of H. P. B. 4. Three Letters to a Child: II. The Making of Earth—Katharine Hillard. 5. Joining the T. S.—Alexander Fullerton. 6. In H. P. B.'s Writings, What is New?—A. Keightley, M.D. 7. The Adepts—William Brehon. 8. Faces of Friends. 9. Friends or Enemies in the Future—Eusebio Urban. 10. Correspondence—C. S. R. 11. Tea Table Talk—Julius. 12. Literary Notes. 13. Mirror of the Movement.

1. The text chosen is the now familiar paraphrase in Theosophical circles:

Unveiled, O Thou who givest sustenance to the universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a veil of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.

The famous triplet in the Gāyatri metre, which is the daily prayer of the Brāhman, runs as follows in the original:

*Tat savitur varenyam,
Dhīyo devasya dhiṃ mahi
Dhīyo no nah prachodayāt.*

Unnecessary to say that the literal translation is not recognizable in the paraphrase. 2. Two Hindū predictions, the first foretelling the death of the Queen-Empress in Oct.-Nov., 1895; the second describing the fate of an educational establishment in the Madras Presidency. They are put on record for what they are worth. 3. The writer, speaking of a

design made by the General Secretary of the American Section for a fitting receptacle, says:

The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H. P. B. and the great dates of her life, as also the complete symbol of the T. S.

4. Certainly an entertaining letter. 5. Brother Fullerton passes some strictures on the oft-recurring question, "What good will it do me to join the T. S.?" Speaking of the commercial spirit of the age which prompts such questioning, he says:

The man cannot even pay homage to Truth, as he describes her outlines in the dawning, without asking how much he is to make of it! It is somewhat grotesque to haggle over the commercial value of a tribute to Right.

6. A discriminating paper. 7. A creditable answer to some of the objections put forward against the existence and work of adepts. 8. A photograph of Dr. J. D. Buck, with a page of letterpress. 9. Consonantly with the idea of rebirth, the writer says:

Our future friends or enemies, then, are those who are with us and to be with us in the present.

10. An interesting digest of a lecture on the "Psychology of the Musical Scale," by Professor Bacheller, of Philadelphia.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 47-52:—The interest of these four numbers is the continued review of Bishop Copleston's recent work on Buddhism. The editor is moderate in tone, and acts on the defensive, and his review is a marked contrast to the bad taste of a notice on the same book contributed by a Mr. T. G. Harrison. We have not read the Bishop's book, but to judge by the reviewer in the *Buddhist* it is a tissue of misrepresentation from cover to cover, written, and avowedly so, entirely in the missionary interest and filled with phrases not only of exaggerated condemnation, but even of pious horror. The reviewer is very much down on Dr. Copleston's Pāli, and compares his attempt at misrepresenting Buddhism to that of a schoolboy who has learned to construe a couple of chapters of Cæsar by means of a "crib," and then sets to work to write an essay on the religions and customs of the Latin races past and present. To judge by the quotations of the reviewer,

he is certainly in the right. The Notes that have lately become a feature of the *Buddhist* are not altogether a success. The attempt at witticism is feeble, and the taste not always good.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 11:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé (Tr.)—Jasper Niemand. 3. Fraternité—Philadelphie. 4. L'Homme (Suite)—Dr. Pascal. 5. La Clef de la Théosophie (Tr.)—H. P. B. 6. Études de Diététique Théosophique—Le Docteur Bonnejoy. 7. Échos du Monde Théosophique.

We are glad to see that the useful "Tribune Théosophique" now occupies fully half of the space of our excellent French contemporary. Five pages are devoted to the removing of the errors in the question: "If suffering is an effect of Karma, is it legitimate to seek to avoid suffering, as for instance, the taking of anæsthetics for a surgical operation?" The answer of E. J. C. is very apposite. The justice or otherwise of being punished for faults we have forgotten is discussed, and more than a dozen pages is devoted to it. This is all most useful. Dr. Pascal continues his excellent articles on Man—dealing in this number with the Kâma Rûpa.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 15:—1. Theosophical Conceptions of Compassion and Affection—C. M. 2. The Planetary Chain—G. R. S. Mead.

1. A very readable paper treating of the ideal of Compassion taught by the Esoteric Philosophy. It is a pity that the concluding words are spoilt by careless editing. A quotation has been cut out and the remarks of the writer on them put into quotes, making what would otherwise have been a powerful ending entirely unintelligible. 2. A reprint from an article that appeared in the *Theosophist* some years ago.

THE THEOSOPHICAL FORUM
(*New York*).

No. 42. Questions CCX—CCXIV:—The meaning of the text that man was made in the image of God comes in for discussion. The Editor presumes an intimate

knowledge of the nature of Deity that puts reason and logic out of court. It is curious to compare his own position with the position of the Vedântin philosophers, whose discrimination between Âtmâ and Non-Âtmâ he elsewhere has ridiculed. The proportion of time between earth-life and devachanic interludes is dealt with. Bacilli are descanted upon and the loose use of the term "soul" discussed.

THE VĀHAN (*London*).

Vol. II, No. 7:—Questions CIV—CX:—This is a good number, though perhaps a little difficult here and there. Why, in spite of repeated incarnation, are there so few perfected; what is the difference between mineral and vegetable life; how is self-consciousness to be distinguished from consciousness; what is meant by "scientific Theosophy"; are Theosophists Pantheists or Agnostics, or neither, or both; what are the respective positions of Trinitarians, Unitarians and Pantheists?—such is the general trend of the questions. Naturally a modicum of intelligence is required to appreciate both questions and answers, but most of the contributors have written in a straightforward and simple manner.

THE PRASNOTTARĀ (*Madras*).

Vol. II, No. 24. Questions LXXII—LXXV:—Among Hindûs, a dying person is always made to lie in direct contact with the ground—*i.e.*, neither on a cot, nor on the upper story of a house—and in an open space. The head is always towards the north, and before the last breath has passed, the clothing is removed, the body washed, and placed upon the floor, just washed for the purpose. The *rationale* of this custom is discussed. The custom also prevails among the Parsis. Here are a couple of the suggested explanations.

When a person dies, his body begins to decompose, and while this process is going on, it is evident that the emanations issuing therefrom must be noxious and harmful. If under such a condition, the body were placed on a cot, it would be impregnated with bad emanations, and if any healthy person were to use the cot, he would possibly be affected by them.

(The washing) is intended to remove the old aura. The dying body is left to as pure a magnetism as is possible at the time.

One contributor offers the following curious explanation.

When the *Jiva* emerges from the body, it runs the risk of being drawn away into the world of the elementaries by contact with them. By contact with the ground, which is a conductor of animal energy, as of electricity, the *Jiva* principle remains earth-bound for the time. To protect it from the influence of elementaries, till the burning ceremony, the dead body is further kept in contact with relatives and the orifices of the head closed with gold. When once a connection is set up with the elementaries, the subsequent ceremonies become of no avail.

BRANCH WORK.

Indian Section, Paper XXIV:—Loss of the Soul: A Paper read before the Cincinnati T. S., and, if we mistake not, by Dr. J. D. Buck, and published twelve months ago in the *Path*. It will doubtless give rise to much interesting discussion in the Lodges of the Indian Section. Many readers in the West would like to know what the Shâstras say on the subject.

American Section, Paper No. XXX:—Theosophy as a Religion—Read before the Aryan T. S., by Mrs. Ursula N. Gestefeld. In speaking of the exclusiveness of orthodox religions, the authoress says:

Theosophy knows no *heathen*, but declares the Universal Brotherhood of man instead of a selected and approved constituency.

It is a good paper but deals almost too exclusively with Christianity in treating of the religious concept.

SOPHIA (*Madrid*).

Vol. I, No. 1:—1. Origin and Foundation of Theosophical Doctrines. 2. Planetary Chains—Rounds and Races. 3. Letter to the *Daily Chronicle* (Tr.)—Annie Besant. 4. Latest Experiments in Hypnotism. 5. The Cave of the Echoes (Tr.)—H. P. B. 6. Theosophical Movement.

Estudios Teosóficos has reincarnated in a new and gorgeous "sthood body." In fact, it is now externally the most striking of our Theosophical magazines. Larger in size than even *Le Lotus Bleu*, and printed in pica on good paper, it is a very handsome production, and reflects great credit on the pluck and devotion of our brothers of Madrid. We think it, however, unwise to print the title simply in Greek. ΣΟΦΙΑ is on the cover, in the title, on the headlines. Greek char-

acters for a title, even on the cover, would make the average Philistine use "swear-words"—in England, at any rate—what, then, if he cannot find out the name even though he turn over the pages? The cover represents a lake surrounded with temples and sphinxes, lit by the rays of the rising sun, and on the back of the cover is a very well-executed seal of the T. S., set like a diamond in a bouquet of lotuses. Both designs have been executed by one of our members, who is a painter of great talent. The subscription is 8 pesetas a year, and the new publishing offices: San Augustin, 16, 2^o izquierdo, Madrid.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 9:—1. Forward with Courage—Afra. 2. The Key to Theosophy (Tr.)—H. P. B. 3. Epitome of Theosophical Teachings (Tr.)—W. Q. Judge. 4. The Seven Principles (Tr.)—Annie Besant. 5. Theosophy and Religion (Tr.)—G. R. S. Mead. 6. Light on the Path (Tr.)—M. C. 7. Evolution and Reincarnation—Amo. 8. Death (Tr.)—Alexander Fullerton. 9. Glossary. 10. Activities.

LOTUSBLÜTHEN (*Leipzig*).

No. 4 opens with an article on "Theosophy" in Franz Hartmann's well-known style, in which the Bhagavad Gîtâ, Eckhart, Böhme, etc., are quoted as to God and the Soul. Next comes a translation of Subba Row's lectures on the Bhagavad Gîtâ, followed by Appendices on "The T. S. and its Objects," and a "Short Abstract from the History of the T. S." Lists of the chief branches and publications are given. This small 8vo of eighty-six pages is exceedingly attractive, and should do good, useful work.

THE SPHINX (*Berlin*).

Sphinx for January announces the formation of a Society for the carrying out of the objects of the magazine, the headquarters of which are at Steglitz, near Berlin. The programme is all that can be desired, but the government is autocratic, the President-Founder, Dr. Hübbe-Schleiden, having sole power to nominate all other members of the ruling body, as well as to appoint his successor, whether during his own life or after his death. Dr. Karl du Prel writes on "Fern-

sehen," Far-sight or Clairvoyance, and its relation to the dream-state, to prophetic seership, and to normal insight or intuition. In "Outlook in the Future," Hellenbach quotes a prophecy of Nostradamus to the effect that at the end of the nineteenth century will appear in Asia one of the Hermetic Brotherhood, who shall unite all men under his leadership. He gives it, however, another interpretation than the obvious one. Karl Kiesewetter continues the "Oracles of Zoroaster," with commentaries, and Dr. Raphael von Koeber reviews the "Ideal Naturalism and Philosophy" of recent men of science in Germany.

THE NEW CALIFORNIAN (*Los Angeles, Calif., U.S.A.*).

Vol. II, No. 6:—1. Keynotes. 2. Venus Anadyomene — Mary Negrepointe. 3. Planetary Men and Women (Tr.)—Camille Flammarion. 4. Urania—Louisa A. Off. 5. Occultism (Reprint)—Annie Besant. 6. The Wonderful Flower—Alice Davis Moody. 7. Sex—Dr. J. D. Buck. 8. My Occult World—Theo. G. E. Wolleb. 9. Fate—Judge W. A. Cheney. 10. Can the Perfect Man Suffer?—Philangi Dâsa. 11. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 12. Cosmopolitan Correspondence. 13. Notes and Reviews.

Dr. Buck's paper is good, but we are yet far from the solution of this mystery. The paper of Philangi Dâsa is by no means temperate or wise. On the whole, this number is not so good as usual in the matter, though the form retains its excellence.

JOURNAL OF THE MAHÂ BODHI SOCIETY (*Calcutta*).

Vol. I, Nos. VIII and IX:—There is an interesting series of notes in the first number, under the heading, "The Boar Flesh Incident," which shows that the translation of the terms "Sukara Madava," which has given rise to the legend that Gautama died of eating "boar's flesh," is by no means to be relied upon. Both Bigandet and Rhys Davids are with the commentators in seeking another interpretation. In speaking of the "Buddhist Flag," the Editor says:

The six colours of the Buddhist Flag represent the six rays of the psychical aura described in the

Buddhist scriptures, as surrounding the body of the Lord Buddha when in a state of Samâdhi.

The Pali terms are translated as, indigo blue, golden yellow, crimson, white, scarlet, and a blending of the other hues. There is much else of interest, but our space forbids a more lengthy notice.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 4:—1. Theosophy in Plain Language. 2. The Perfect Way—K. B. Lawrence. 3. A Fragment—R. H. Kirkpatrick. 4. Pages from the Upanishads—C. J. 5. Jagrata, Svapna and Sushupti—F. 6. Reviews and Notes. 7. Our Work.

4. The measures of Om, the *a*, *u*, and *m*, are thus described in C. J.'s scholarly translation, the unfortunate misprint *aqui* for *agni* being corrected.

Waking life, as earthly fire, *agni*—corresponds to *a*, the first measure, from its acquisitiveness and from its arriving first. He, indeed, acquires all desires, and arrives first, who understands thus.

Dream life, the astral, corresponds to *u*, the second measure, from being upward and a uniter. He reaches upward, and is united, nor is born among those that know not the Eternal, who understands thus.

Dreamless life, the intuitional, corresponds to *m*, the third measure, from its being a measurer and mediator. He indeed measures all this world, and mediates, who understands thus.

Corresponding to no measure indeed, and ungraspable, is the fourth step, in which the expanses have ceased, which is benign and secondless, and is as the Om.

The self, self-led, enters the Self, when it understands thus.

The fourth stage is symbolized by the *point* over the Om (ॐ).

THE TRANSACTIONS OF THE SCOTTISH LODGE (*Edinburgh*).

Part V:—1. Lodge Notes. 2. Atomic Weights and their Periodic Laws. 3. The Occult Law of Septenaries.

This is an exceedingly valuable number both from a scientific and occult standpoint. The so-called periodic law of Mendeléeff, which was really discovered by Newlands, and has been further elaborated by Lothar Meyer, and others, is thoroughly discussed, and in a most able manner. The whole number is devoted to showing the importance of the septenary classification in nature, and should be carefully read by students. Occultists do not claim a universality for the septenary law, but they do insist on its *im-*

portance, and not without very good evidence, when we read:

Mendeléeff, a Russian chemist, found that if we write out on a long ribbon all the atoms in the order of their weight, and if the ribbon is cut at every seventh atom, the strips being then placed one below the other, and the combinations thus formed read downwards, he found that all those atoms, in a vertical line, are very like each other, or, in other words, have certain well marked characteristics in common.

THE THEOSOPHICAL RAY
(Boston, U.S.A.).

Vol. I, No. 3:—This contains a reprint of G. R. S. Mead's article, "Theosophy and Occultism," from LUCIFER, October, 1891.

THE PACIFIC THEOSOPHIST
(Seattle, Wash., U.S.A.).

Vol. II, No. 1:—This number is devoted mostly to notes and news. The article "Comments on Christian Science," deserves perusal.

THE COMING DAY.

We have been sent Vol. III, No. 1, of the Rev. J. Page Hopps' diminutive monthly of twelve pages. We wish it and its broad-minded editor every success in widening the thought of the churches. It contains an interesting article on "Egyptian Symbology," from the pen of our brother J. H. Mitchiner, F.R.A.S., which ends with the verdict on the weighing of the heart of the Osirified:

His heart has come out of the balance sound; no defect has been found in it. . . . He is found to be straight in the great balance.

Therefore, says Osiris:

Thy father . . . has bound thee with this good crown of justification, with that living frontlet: beloved of the Gods, thou livest for ever.

(London: Williams and Norgate, price 3d.)

THE LIGHT OF THE EAST (Calcutta).

Vol. I, No. 3:—1. The Vedas. 2. Psychic Experiments. 3. The Problem of the Infinite. 4. A Saint's Prayer. 5. Buddha and Buddhism. 6. The Prashna Upanishad. 7. Bhagavad Gîtâ—with Shankara-Bhâshya.

Vol. I, No. 4:—1. Shri Krishna. 2. The Absolute and the Relative. 3. Study of Bhagavad Gîtâ. 4. Buddha and Buddhism. 5. The Ashtabakra Samhitâ. 6.

Philosophy of the Tantras. 7. Emerson and Theosophy. 8. Notes and Gleanings.

We cordially recommend this magazine to those of our readers who are interested in Hindû philosophy and esotericism without any Western admixture. There is much to notice, but unfortunately our space is limited and we can only notice the selections from Mansel, entitled "The Problem of the Infinite." Mansel and his Eastern critic are a pair of opposites on some important fundamentals, as for instance:

M.—To conceive the Deity as He is we must conceive him as First Cause, as Absolute, and as Infinite.

C.—The Vedânta does not conceive the Deity as First Cause. The Absolute being beyond all relations cannot stand as Cause to anything.

M.—"What kind of an Absolute Being is that," says Hegel, "which does not contain in itself all that is actual, even evil included?" We may repudiate the conclusion with indignation, but the reason is unassailable.

C.—This argument completely refutes the idea of the Christian God which is limited by a number of attributes. The Brahma of the Vedânta philosophy being Nirguna [without qualities], is neither good nor bad. Just as the central point of the curve of a horse-shoe magnet is neither positive nor negative, but is indispensable for their existence, so is the Brahma of our philosophy.

M.—The only conception which I can frame of substantive existence at all, as distinguished from the transient accidents which are merely modes of the being of something else, is derived from the immediate knowledge of my personal unity, amidst the various affections which form the successive modes of my consciousness. The Pantheist tells me that this knowledge is a delusion.

C.—The Pantheists of India never say so; on the contrary, they say that the "I" is common to all beings—the universal Ego is eternal. Mind is a delusion, but the substance of the Ego is not so.

LA HAUTE SCIENCE (Paris).

Vol. I, No. 1: 1. Aux Lecteurs—La Direction. 2. Le Zohar—Un Kabbaliste de la Tradition Orthodoxe. 3. L'Upanishad du Grand Âranyaka—A. Ferdinand Herold. 4. L'Antre des Nymphes de Porphyre—Pierre Quillard. 5. La Télépathie et le Néo-spiritualisme—Bernard Lazare. 6. Glanes—Divers.

This is a decidedly interesting and useful publication. Its tendency is at once manifested by the sub-title of "Revue Documentaire de la Tradition Esotérique et du Symbolisme Religieux," and starts out with a declaration of the "most absolute independence." It is to be "the

organ of no group, of no sect, of no religion but that of Truth." The value of this number consists in the translations of "The Lesser Holy Assembly" from the *Zohar*, the *Brihadâranyakopanishad*, and Porphyry's "Homeric Cave of the Nymphs"—all of which, strange to say, have never yet been done into French. The translators wisely confine themselves almost exclusively to the task of translation, and avoid commentary and interpretation. The introductions to the first two translations contain nothing new, but are marked with moderation of view. If we mistake not, the pseudonym of the translator of the above-mentioned treatise of the *Zohar* is M. Ad. Franck. We wish every success to the new review. Safe-guarded with its present modesty and ability, it cannot but prove a success. This work of translations, and translations easily procurable, is of exceeding utility, and though the works translated in No. 1 are familiar to students who can read the originals or English or German versions, we look forward with pleasant expectation to the staff of *La Haute Science* unearthing in the near future works of greater obscurity, though not of less value. The subscription is 16 francs, and single numbers are not procurable. The publishing house is Librairie de l'Art Indépendant, 11, rue de la Chaussée-d'Antin, Paris.

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The following Errata in last LUCIFER are now corrected: Dr. Ambler's amount should read £1 1s. instead of £1. C. D. Luniden should read C. D. Snowden.