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The Babel of Modern Thought.

Go to, let us go down and there confound their language that they may not understand one another's speech
Genesis xi.

II.

HAVING done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, *exoteric* thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science". The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship or Mariolatry of the old Roman Catholic ecstasies and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for

the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality; (*a*) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (*b*) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories

of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding,—truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author’s *brain-mind*, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No “philosopher” who views the spiritual realm as a mere figment of superstition, and regards man’s mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a “lover of Wisdom”, and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American

journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "erroneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptance of the metaphysical absolute. It was insufficient, he argued, because it brought deity down to an empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count d'Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediæval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Babel-like confusion of modern thought. While the Evolutionists (of Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted-evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship,

* As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity*, and antagonistic to the very essence of Science".

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the "Unknowable."*

Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two "philosophical" and "scientific" theories, is the less pernicious and the more probable. Is it true to say, as d'Alviella assures us, that Mr. Spencer's "Unknowable" contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that "religious feeling tends to free itself from every moral element"; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the "Unknowable". And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'—. . . a breath of Heaven; the Highest Being reveals himself in man". This denied, man is but an animal—"the shame and scandal of the Universe", as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the "survival of the *unfittest*," because of the strongest and most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics

called Ildabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, "the whole earth was of one *lip* and of one speech", saith chapter xi of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, "to gather, or be united" in speech or in thought, from *religens*, "revering the gods", or, from *religare*, "to be bound fast together". Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth—i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be "scattered upon the face of the earth", and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who "journeyed from the East", devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—"Go to", they said, 'let us *build a city* and a *tower*, whose top may reach unto heaven, and let us make a name'. And they made *burnt brick* and used it for *stone*, and built therewith a *city* and a *tower*".

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the "accursed Ham" were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven", the supposed abode of both. But since we find the story told in the *revealed** Scriptures, it must, like all the rest in them,

* A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word "to reveal" or "revealed" is derived from the Latin *revelare*,

have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus :

1. "And the whole earth (mankind), was of *one lip* (*i.e.*, proclaimed the same teachings) and of the same *words*"—not of "speech" as in the authorized version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers", and *word*, in the singular, is a synonym of Wisdom; *e.g.*, "By the uttering of *ten words* was the world created"—(*Talmud* "Pirkey Aboth" c. 5., *Mish.* 1). Here the "words" refer to the ten Sephiroth, Builders of the Universe Again: "By the *Word*, (Wisdom, Logos) of YHVH were the Heavens made" (*ibid.*).

2-4. "And the man* (the chief leader) said to his neighbour, 'Go to, let us make *bricks* (disciples) and *burn them to a burning* (initiate, fill them with sacred fire), let us build us a *city* (establish mysteries and teach the Doctrine†) and a *tower* (*Ziggurrat*, a sacred temple tower) whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of heaven and earth", and "the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth".

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a "hewn stone" signifying a *full Initate*, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, *viz.*, "interpreter of the Mysteries", a *Hierophant*. The supreme initiation was referred to as "the burning with great burning". Thus, "the *bricks* are fallen, but we will *build* (anew) with

"to reveil" and not to *reveal*, *i.e.*, from *re* "again" or "back" and *velare* "to veil", or to hide something, from the word *velum* or "a veil" (or veil), a cover. Thus, instead of *unveiling*, or *revealing*, Moses has truly only "reveiled" once more the Egypto-Chaldean theological legends and allegories, into which, as one "learned in all the Wisdom of Egypt" he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to "veil once more", and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

* This is translated from the Hebrew original. "Chief-leader" (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon, Priam's father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

hewn stones" of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of tongues" we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:—

"And *Adonai* (the Lord) came down and said: 'Behold, the people *is* one (the people are united in thought and deed) and they have *one lip* (doctrine)'. And now they begin to spread it and 'nothing will be restrained from them (they will have full magic powers and get all they want by such power, *Kriyasakti*,) *that they have imagined*.'"

And now what are the *Yezidis* and their version and what is *Ad-onai*? *Ad* is "the Lord", their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see "Chaldean Account of Genesis"), who are known under the strange name of "Devil-worshippers". Their confession of faith is very original. They recognise two powers or gods—Allah and *Ad*, (or *Ad-onai*) but identify the latter with *Sheitan* or *Satan*. This is but natural since *Satan* is also "a son of god"* (see *Job* 1). As stated in the *Hibbert Lectures* (pp. 346 and 347), *Satan* the "Adversary", was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof". But that their *Ad*, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they

* It is commanded in *Ecclesiasticus* XXI, 30, not to curse *Satan*, "lest one should forfeit his own life." Why? Because in their permutations "the Lord God", *Moses*, and *Satan* are one. The name the Jews gave while in Babylon to their exoteric God, the substitute for the true Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the "Lord thy God is a consuming flame" verily!) and therefore, *Mosheh* or *Moses*, shone also. In Egypt, *Typhon* (*Satan*) the red, was identified both with the red Ass or *Typhon* called *Set* or *Seth* (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or *Jehovah*), and with *Moses*, the red, also. (See *Isis Unv.* Vol. II. 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I. p. 28) *B' sar d' Mosheh soomaq, i.e.,* "the flesh of *Moses* was deep red", and the words refer to the saying "The face of *Moses* was like the face of the Sun" (see *Qabbalah* by *Isaac Myer* p. 93). These three were the three aspects of the manifested God (the substitute for *Ain Suph* the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses*, before the Captivity and *Ezra*, the deep *Kabalist*; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in *Dr. Sayce's Hibbert Lectures* (1887). *Adar* is the Assyrian "War God" or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Mäsu*, the "double" or the "twin", and *Mäsu* is the title of *Adar*, meaning also a "hero". No one who reads carefully the said *Lectures* from page 40 to 58, can fail to see that *Jehovah*, *Mäsu* and *Adar*, with several others—are permutations.

have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when *Allah* "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth".

This is more logical than to attribute to one's "God", the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (*Chaldean account of Genesis*, p. 163), "I have never seen the Assyrian word with this meaning". Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked", who confused "their counsel", not their "speech", and who broke "the Sanctuary . . . which carried Wisdom", and "bitterly they wept at Babel".

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, "woe unto them that call evil good, and good evil; that put darkness for light, and light for

darkness", saith Isaiah. The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads. · All one can do is to sit still and look on, sad and resigned, while

" The slack sail shifts from side to side ;
The boat untrimm'd admits the tide ;
Borne down adrift, at random toss'd,
The oar breaks short, . . . the rudder's lost."



THE conscience of a man governed by his passions is like the voice of a shipwrecked sailor drowned by the tempest.

IF you speak well of yourself you will be distrusted
If you speak evil, you will be taken at your word !

WE perceive more readily that anyone is in the wrong, when it is ourselves whom he wrongs.

OUR experience consists rather of illusions lost than of wisdom gained.

Do not even think of doing what ought not to be done.

CHOOSE rather to be strong in soul than in body.

BE persuaded that things of a laborious nature contribute more than pleasure to virtue.

EVERY passion of the soul is most hostile to its salvation.

IT is difficult to walk at one and the same time in many paths of life.

PYTHAGORAS said—It is requisite to choose the most excellent life: for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm: and in a similar manner the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong: and that everything else is a trifle.

ALL the parts of human life, in the same manner as those of a statue, ought to be beautiful.

A STATUE indeed stands on its basis, but a worthy man on the subject of his deliberate choice ought to be immovable.

FRANKINCENSE ought to be given to the Gods, but praise to good men.

Comments on "the Theosophical Society and H.P.B."

[I gladly give room to the protest which follows. It is wise and timely, and may, perhaps, ward off worse than "petty criticisms of H.P.B." Needless to say that Mrs. Besant's article would not have appeared had I seen it before publication. But I may point out to Mr. Patterson that much of his protest, however true, is not exactly aimed at what Mrs. Besant wrote. She did not say that the T. S. taught any particular doctrines, but merely expressed her own view that the position of one who belonged to the T. S. and ungenerously carped at the pioneer who founded it was illogical. This is clearly a matter of opinion, and Mr. Patterson puts the opposing view. One has but to read the new "Constitution and Rules of the Theosophical Society" for 1891 (in the Supplement of the January *Theosophist*), to find in Article xiii. 2, that "no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain *any doctrine* as being that advanced or advocated by the Society"; and, whatever we do, we have to abide by the *Rules* of the T. S. Mrs. Besant would have done more wisely to have called her article "Comments on the E. S. of the Theosophical Society and H.P.B.", she would then have been on the safe side; for a member of the E.S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul, and is untrue to his pledge*. He cannot be honest and remain in the E.S., in such a case. But then, the Esoteric Section, its qualification "of the T.S." notwithstanding, does not represent the latter, and in future it will drop the additional words altogether. From the very beginning its second rule stated, that the "Esoteric Section has *no official or corporate connection* with the Exoteric Society" (see *Lucifer* of October, 1886). Henceforth it will be called "the Esoteric School of Theosophy", simply. Meanwhile, I thank our brother, Mr. Patterson, for giving me this opportunity of expressing my feelings.—H.P.B.]

IN the December number of *Lucifer* in an article entitled "The Theosophical Society and H.P.B." there are the following statements:—

"The following article expresses the views of many members of the Theosophical Society who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor I put in this article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.—ANNIE BESANT.

"Now touching the position of H.P.B., to and in the Theosophical Society, the following is a brief exposition of it as it appears to many of us:—

- “(1). Either she is a messenger from the Masters, or else she is a fraud.
- “(2). In either case the Theosophical Society would have no existence without her.
- “(3). If she is a fraud she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.
- “(4). If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.
- “(5) If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.

“If the members care at all for the future of the Society, if they wish to know that the twentieth century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now rouse themselves from slothful indifference, sternly silence all dissensions or petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all.”

On these last grounds let us stand. If it is worth anything it is worth living for and dying for; and worth working for and worth writing for, and worth taking some risks for; and at the risk of incurring misunderstanding, and at the risk of hurting the feelings of those whose feelings should not be hurt, this article is written and some exception taken to that just quoted from. For it does seem as though its author, through her impetuous kindness and loyalty, had allowed her judgment to be partially influenced by her feelings. And although there are few Theosophists who will disagree with her in most of her issues, yet there seems to be a little grain of erroneous opinion in them from which a large and poisonous growth may spring. If this is so, it is only true brotherliness to point it out. It lies first in the statement that: “If there are no Masters the Theosophical Society is an absurdity and there is no use of keeping it up”. And again in another statement which says: “Once accept the philosophy you must accept her (H.P.B.)”. May not much harm be done by the holding up of such views? May they not tend to keep many out who would be benefited by being in; and for whom the Society was largely founded? Are not the statements in their nature somewhat dogmatic? Have we not still in our natures some of that intolerance which forcing

rather than leading, persecuted in the name of righteousness? For there are subtle transformations possible in our characters, which will bring the old faults out in new guises, and we are none, not one, quite free from intolerance. The churches have creeds; but applicants for admission are usually given to understand that they need not be fully accepted; and they seldom are. The Theosophical Society has no creeds, but its members seem scarcely able to avoid making them in spite of all efforts to the contrary. And watchfulness as to the Theosophical movement must lead those who believe in the Masters to see how strenuously they and their mouth-piece H.P.B. are working against the development of them. If this Theosophical movement is to be carried on successfully through the three or four generations of the first seventy-five years of the coming century, we must be very heedful. What do the Constitution and the bye-laws of the Society, what does the application for admission into it tell us? Not one word as to belief. They simply contain provisions which tend to guarantee liberty and cultivate tolerance. Is it not contrary to their spirit to say: "Once accept the philosophy you must accept her"? Accept what philosophy? The Society has none. Not long since an earnest student searching for Truth, but not one of our members, asked if we were not Jesuitical. Was her position not well taken? It was, if we as a Society have a philosophy. We constantly cry out we have no creeds, no dogmas, no beliefs, and we almost as constantly, or at any rate very frequently, unintentionally give the lie to this.

And why speak of the Society as an absurdity without Masters? Are its objects, especially the first, nothing? If those objects were even partially lived up to, and again let us say "especially the first", would no good come of it? Most certainly, and it is perhaps this good which the Masters are seeking, rather than the acceptance of any philosophy, or any recognition of themselves.*

Even a recognised authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included. She understands that the true alchemist seeks to have men throw their opinions into one common melting pot, knowing that they will take out all of the Truth which they put in, and some of their errors transmuted. It is the real change of base metals into gold.

If the Society has an authoritative leader, beliefs will be accepted simply on authority, and a belief thus accepted is almost of necessity perverted. Look at the doctrines of Karma and Re-incarnation. Many regard it as quite heterodox not to accept them; and yet the first is often made a fetish of, and both are by many crudely understood; the one often being looked at in a way to make of it a positive fatalism, the other a kind of personal resurrection. This comes from

* Our Brother, Mr. Patterson, is quite correct.—[H.P.B.]

reliance upon certain persons or books accepted as authority. Such reliance is against the presumable wish of the Masters. We must seize on our own truth and digest it ourselves: and if we do we cannot so pervert it.

A true servant should try not simply to obey, but, if possible, to intuitively grasp the wishes of the one served. In the article referred to in this paper it is said that H.P.B., is "willing to efface herself if thereby her mission might the better prosper". And would she not say: "First Humanity and then the Theosophical Society, and last myself".* Referring to the Coulomb scandal it is said: "But then, instead of closing up around the assailed Teacher, and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society". True, perhaps; but how best could she have been defended? An ill-planned *sortie* is, of course, unwise. There may be a hidden enemy in wait, and we are told that the powers of darkness are very active, vigilant and cunning. We may, in ill-advised movements be simply following out their hypnotic suggestions; and any statement which does not tally with the exact truth is an ill-advised *sortie*. And when it is said that: "If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up", a mis-statement is made. Let us by all means close round our teacher, but as she would have us; not as we ourselves might like. And to do this we must remember that we must lead, not force, people to the truth. We must do it with all tenderness, all gentleness, all patience, all sweetness. We must present our views for the weak ones, not the strong ones. Not in the way of temporising, but by giving out those truths which are most needed. We must try to understand that we are now to learn to be true shepherds when our time comes, and while being schooled must bear in mind that it is the lost sheep we are to save. The honest materialist, the honest agnostic, the honest spiritualist, the honest christian-scientist, the honest dogmatic christian, may be an honest disbeliever in H.P.B. and the Masters, and an honest member of the Theosophical Society too, provided he is enlisted in the cause of humanity.† Let us hold the doors wide open; let us set up no unnecessary barriers, and let us wait outside until the last one has entered. We can thus best serve, thus best defend. This is not a policy of silence; it does not prevent our using pen and voice in defence of our beloved leader; but it should prevent making belief in her a qualification, even if an unwritten one, for membership in good standing in the Theosophical Society. There are now many good members who are doubters on this point. Don't let us drive them away by intolerance. Perhaps they are under a dark illusion cast by the Brothers of the Shadow. But to force them will not help them, and do no good to any one. If,

* Most decidedly so; such has been always my principle, and I hope it is that of my friend and colleague, Col. H. S. Olcott, our President.—[H.P.B.]

† I have repeated these words for years: it is *my stereotyped answer* to enquirers who ask me whether belief in the MASTERS is obligatory in joining the T.S.—[H.P.B.]

metaphorically speaking, we slap the face of any one who may speak disrespectfully of H.P.B., we will not help her reputation but rather strengthen the calumniator in his attitude. Our line of defence cannot be well chosen if it does harm. And it will do harm if made in such a way as to make a belief in any person or philosophy a criterion of good standing. Let us stand shoulder to shoulder; let us strengthen those ties which we are forming for this and the coming incarnations; let us by all means be grateful to her from whom so much has come to us and the rest of humanity, but let us for the sake of others be judicious. Let us make disbelievers in H.P.B., disbelievers in Karma, disbelievers in Re-incarnation, disbelievers in the Masters as welcome, or more welcome, into the Society than others, provided always they wish to form the nucleus of a universal brotherhood.

All this is said earnestly and sincerely, but with some trepidation, the higher plane of carelessness not having been attained, and indifference to others' opinions not having been acquired. But when so prominent a member of our Society as the author of "The Theosophical Society and H.P.B." propounds what appears to some of us dangerous doctrine, we have no right to be silent.

H. T. PATTERSON, F.T.S.



If any one will give his mind to these sentences he will obtain many things worthy of a man and be free from many things that are base.

THE perfection of the soul will correct the depravity of the body, but the strength of the body without reasoning, does not render the soul better.

HE who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.

IT is beautiful to impede an unjust man: but if this be not possible it is beautiful not to act in conjunction with him.

IT is necessary to be good rather than to appear so.

THE felicity of a man does not consist either in body or in riches but in upright conduct and justice.

SIN should be abstained from, not through fear, but for the sake of the becoming.

DEMOCRITUS.



"A STONE becomes a plant; a plant, an animal; an animal, a man; and man—a god." (Hermetic Axiom.)

"AT the beginning of every Manvantara (life-cycle) the natural tendency of every Deva (god) is *manward*. A Deva drops its essence into the body of a plant and becomes a stone; from the rocky womb, it creeps into the moss and plant; thence Karma carries it into an animal, and there it remains, until united with Alaya's light, after which the animal blooms into thinking man. It is the latter who furnishes every new Manvantara with intelligent and wise architects and builders." . . . (*Esoteric Cosmogogenesis of the East.*)

"This is unscientific," says the Darwinian.

"This is heretical," echoes the theologian.

"It is, nevertheless, a fact," puts in the Occultist.

Pistis - Sophia.

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

(Continued.)

It came to pass, therefore, when Jesus had finished saying these words, that Mary Magdalene came forward and said: "Master, my In-dweller of Light hath an ear, and I comprehend all the words which thou hast said, viz.: 'All the Souls of Human-kind, which shall receive the Mysteries of Light, shall enter first within into the Inheritance of Light before all the Rulers which shall repent, and before those which pertain to the whole Region of the Treasure of Light.' Concerning, then, my Master, the word which thou once on a time saidest to us: 'The first shall be last, and the last first'; the 'last' are the whole Race of Men, which shall come first within into the Kingdom of Light; so also they which pertain to all the Regions of the Height, are the 'first.'"* [198] And it came to pass that when she had ceased saying these words, that the Saviour was greatly astonished at the revelations of the words which she said, for she was pure spirit entirely. And Jesus answered again and said unto her: "Well, said, O spiritual and pure Mary, this is the interpretation of the word." And Jesus continued and said unto his Disciples: "Hearken, I will speak with you concerning the Glory of those which pertain to the Height, how they are according to the way in which I spake to you of them up to this very day. Now, therefore, when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light, and when I shall have led you to the Region of that last Supporter, so that ye may see the Glory in which it is, the Region of the Inheritance of Light shall appear to you like as a mere city of the World compared to the greatness in which the last Supporter is, and compared to the great Light in which it is; and after this I will tell you also of the Glory of the Supporter which is above the Little Supporter. But I shall not speak with you concerning the Regions, which are above all the Supporters: [199] for there is no kind of language for them in this World, nor any similitude, which is like unto them, that I may compare it with them, nor quality, nor Light like unto them, that I may express them, not only in this World, but also none in those which pertain to the Height of Righteousness from their lower Region upwards. Therefore, certainly, there is no means of explaining them in this World." It came to pass that when Jesus had finished saying these words to his Disciples, **Mary**

* For the reason of this, compare *Lucifer*, No. 39, p. 195, note 3, 1st. para.

Magdalene came forward and said unto Jesus: "Be not wrath with me, Master, searching out everything in earnestness and steadfastness, so that my Brethren may preach it among Human-kind, in order that they may hear and repent, and be saved from the harsh condemnations of the evil Rulers, and come into the Height and inherit the Kingdom of Light, in that, my Master, not only are we compassionate among ourselves, but *we are also compassionate towards the whole Human Race*, that they may be saved from all the harsh condemnations. Now, therefore, Master, it is for this reason that we search out all things in earnestness, that my Brethren may preach them to the whole Race of Men, [200] lest they should come into the hands of the harsh Rulers of the Mist, and that they may be preserved from the harsh Receivers of the Outer Darkness." [And having received permission, she said:] "Master, by how much is the Second Supporter greater than the First Supporter, and by what distance is it separated from it; or how many times is it of greater Light than it?" And Jesus answered in the midst of the Disciples and said unto Mary: "AMÊN, AMÊN, I say unto you, the Second Supporter is removed from the First by a vast distance which is immeasurable, both with regard to the highness upwards, and with regard to lowness, with regard to depth and with regard to length and breadth. For it is enormously apart from it by a vast distance which is not to be measured with reference to Angels and Archangels, to Gods and all Invisibles; [201] and it is as much greater as it possibly can be in a measure, which cannot be numbered by comparison with Angels and Archangels, with Gods and all Invisibles; and it is of greater Light than it exceedingly, in a manner to which there is no measure, there is no measure of the Light in which it is, no measure of it compared to Angels and Archangels, to Gods and all Invisibles, in the manner in which I have told you already on another occasion. In like manner also the Third Supporter, and the Fourth, and the Fifth, each is immeasurably greater than the next, and of greater Light and separated from it by a great distance, which cannot be measured in terms of Angels and Archangels, Gods and all Invisibles, according to the manner in which I have already spoken to you on another occasion: yet will I also tell you the Type of each one of them in its proper Emanation." And Mary continued and said unto Jesus: "Master, of what Type in the last Supporter will those be who receive the Mystery of Light?" And Jesus answered and said unto Mary in the midst of the Disciples: "They that receive the Mysteries of Light, when they have issued from the Hylic Body of the Rulers, each shall be in his Order, according to the Mystery which he has received. [202] They that receive a sublime Mystery, shall remain in a lofty Order, while they who receive the lower Mysteries, shall remain in lower Orders: in a word, of whatever Region each shall have received the Mystery, he shall remain in its Order in the Inheritance of Light. It was concerning this that I formerly said unto

you: 'In the Place where is your Heart, there also shall be your Treasure'; which is, each shall remain in the Region whose Mystery he shall have received".

[And John having asked and received permission to speak], answered and said unto Jesus: "Master, surely each will not remain in that Region of which he shall have received the Mystery, without the power of going into the Orders which are above it, or into the Orders which are below it?"

[203] And Jesus answered and said unto John: "Well, indeed, do ye search out all things in earnestness and steadfastness; now, therefore, John, hearken, and I will speak with thee. Everyone receiving a Mystery of Light shall remain in the Region whose Mystery he shall have received, but without the power of going into the Height into the Orders which are above it; so that he who receives the Mystery in the First Statute,* has the power of going into the Orders which are below it, which are all the Orders of the Third Space, but he has no power to go into the Height into the Orders which are above it. And he who shall have received the Mystery of the First Mystery, which also is the Four-and-twentieth Mystery, and also the Head of the First Space toward the Exterior, he too has the power of going into all the Orders which are without it, but not of going into the Regions which are above it or of traversing† them. And they who shall have received the Mystery in the Orders of the Four-and-twenty Mysteries, each shall come into that Region whose Mystery he shall have received, and shall have the power of traversing all the Orders and Spaces, which are without him, but not of coming into the Orders which are above him, or of traversing them. [204] And he who shall have received the Mystery in the Orders of the First Mystery, which is in the Third Space,‡ has the power of going into all the Orders which are below him, and of traversing them all, but not of going into the Regions which are above him or of traversing them. And he who shall have received the Mystery in the First Trispiritual (*Trippneumatos*) which extends over the Four-and-twenty Mysteries in their series, which extend to the Space of the First Mystery, the Region of which (Mysteries) I will tell you in the Emanation of the Universe—he then who shall have received the Mystery of that Trispiritual, has the power of descending into all the Orders below him, but not into the Height to those above him which are all Orders of the Space of the Ineffable. And he who shall have received the Mystery of the Second Trispiritual, has the power of going into the Orders of the First Trispiritual and of traversing all of them, and the Orders of their Orders, but not of going into the Orders of the Height of the Third Trispiritual. [205] And he who shall receive the Mystery of the Third Trispiritual, which pertains to the Three Trispirituals and Three Spaces,

* See Tables VII. and VIII. for all that follows.

† *Perlustrare*—to traverse or inspect thoroughly.

‡ Or the First Space *within*.

in their series, of the First Mystery, but has no power to go into the Height into the Orders which are above him which are the Orders of the Space of the Ineffable. (2) And he who shall have received the Absolute Mystery* of the First Mystery, the Ineffable, which also is the Twelve Mysteries, in their series, of the First Mystery, which extend over all the Spaces of the First Mystery—he then who shall have received that Mystery, has the power of traversing all the Orders of the Three Spaces of the Trispirituals and the Three Spaces of the First Mystery, and all their Orders; he has also the power of traversing all the Orders of the Inheritances of Light, from the Exterior to the Interior, and from the Interior to the Exterior; from the Above to the Below, and from the Below to the Above; from the Height to the Depth, and from the Depth to the Height; from the Length to the Breadth, and from the Breadth to the Length: [206] in a word, he has the power of traversing all the Regions of the Inheritances of Light, and of remaining in whatever Region he shall desire, in the Inheritance of the Kingdom of Light. AMÈN, I say unto you, in the Dissolution of the Universe, that man shall be King over all the Orders of the Inheritance; and he who shall have received the Mystery of the Ineffable, *that man is myself*.† That Mystery knows the Reason of the existence of the Mist‡ and of the Light; of the Mist of Darkness and of the Light of Lights; of the Chaos (*pl.*) and of the Treasure of Light; of the Judgments and of the Land of Light and Region of the Inheritances of Light; of the Punishment of Sinners and of the Rest of the Kingdom of Light; of Sinners and of the Inheritances of Light; [207] of the Impious and of the Good; of the Judgments of Punishments and of all the Projections of Light; of Sin and of the Baptisms and Mysteries of Light; of the Fire of Punishment and of the Seals of Light, so that the Fire should not harm them; of Anger and of Peace; of Blasphemies and of Hymns of Light, and also of Prayers of Light; of Reviling and of Blessing; of Depravity and of Flattery; of the Killing and of the Reviving of Souls; [208] of Adultery and Fornication and of Purity; of Intercourse and of Continnence; of Pride and Boasting and of Humility and Gentleness; of Weeping and of Laughter; of Slander and of Right Conversation; of Readiness to hear and of Disregard; of Murmuring and of Simpleness and Lowliness; of Sin and of Purity; of Strength and of Weakness; of the Disturbance of the Body and of its Proper Use; [209] of Poverty and of Wealth; of the Wealth of the World and of Servitude; of Death and of Life.”

* *Authentés musterion.*

† Compare *Bhagavad-gita*, Book vii.

“ stayed on me,

“ Taking me as their utmost blessedness,

“ They are not ‘mine’, but I—*even I myself!*”

(*Song Celestial.*)

‡ *Lit.*, “ wherefore the Mist has been made, &c.”

It came to pass that when Jesus had finished saying these words to his Disciples, they rejoiced with great joy and were glad. And Jesus continued in his conversation and said: "Hearken, then, further, my Disciples, I will speak with you concerning the whole Understanding of the Mystery of the Ineffable. The Mystery of that Ineffable knows the Reason of the Existence of Unmercifulness and of Compassion; of Destruction and of Eternal Increase; of Reptiles and why they must be destroyed; [210] of Wild Beasts and why they too must be destroyed; of Cattle and Birds; of Mountains and the Precious Stones in them; of the Hyle of Gold and the Hyle of Silver; of the Hyle of Copper and the Hyle of Iron and also of Steel; of the Hyle of Lead and of Glass and of Wax; of Grasses and Plants and of all Hyle (*pl.*); of Waters and Lands and all things therein, and also of the Earth; [211] of Seas and Waters and of the Wild Denizens of the Seas; of the Hyle of the World and why it must be utterly resolved."

And Jesus continued, and said unto his Disciples: "Further, then, my Disciples and Comrades and Brethren, let each of you be sober in that Spirit which is in him, that ye may lend ear and comprehend all the words which I shall say unto you, for henceforth from this time I shall proceed to speak with you concerning all the Understanding of the Ineffable. That Mystery knows the Reason of the Existence of the West and East; of the South and North. Still further, my Disciples, listen and continue to be sober, that ye may hear the whole Understanding of the Mystery of the Ineffable. That Mystery knows the Reason of the Existence of Human-kind; of the Burning Heat and of the Mild Breeze; of the Stars and Clouds; [212] of the Depth and why the Water comes over it; of the Dry Land and why the Rain comes thereon; of Hunger and Abundance; of Hoar Frost and Healthful Dew; of Dust and Delightful Refreshment; of Hail and Pleasant Snow; of the West Wind and the East Wind; of the Heat of the Height and also the Waters; of the East Wind and the South Wind and the North Wind; of the Stars of Heaven and also the Disks of the Light-givers and the Firmament and all its Veils; [213] of the Rulers of the Spheres, and the Sphere and all its Regions; of the Rulers of the Æons, and the Æons and their Veils; of the Rulers of the Æons of the Tyrants, and the Repentant Rulers; of the Ministers (*Leitourgoi*) and Decans; of the Angels and Archangels; of Lords and Gods; of Rivalry in the Height and of the Lack of Rivalry: of Hate and Love; of Dissention and Reconciliation; of Avarice and the Renunciation of all things [214] and of the Love of Possessions: of the Desire of repletion and Satiety; of those with and of those without a Syzygy*; of Impiety and the Love of Deity; of the Light-givers and the Sparks; of the Triple-Powers and Invisibles; of the Forefathers and the Pure Ones†;

* *Sc.*, the Paired and Unpaired of *pag. 2.*

† *Eilikrinitis*, the same as the Ungenerated (*Agennētoi*) of *pag. 2.*

of the Great Self-willed One and those faithful to him; of the Great Triple-Power and the Great Forefather, the Invisible; [215] of the Thirteenth Æon and the Region of them that pertain to the Midst; of the Receivers* of the Midst and the Virgins of Light; of the Ministers (*Diakonoi*) of the Midst and the Angels thereof; of the Land of Light and the Great Receiver of Light; of the Guardian of the Region of them which pertain to the Right and their Leaders; of the Gate of Life and Sabaoth, the Good; of the Region of them that pertain to the Right and the Land of Light which is the Treasure of Light; of the Projections of Light and the Twelve Saviours; of the Three Gates of the Treasure of Life and their Nine Guardians; [216] of the Twin Saviours and the Three Amens; of the Five Trees and the Seven Amens; of the Mixture which was not yet manifested, and why it is purified."

And Jesus continued and said unto his Disciples: "Be sober still, my Disciples, and let each of you bring the Power of the Perception of Light for himself, in order that ye may give ear in earnestness. For henceforth from this time I will speak with you concerning all the Region of the Truth of the Ineffable and of the manner in which it is."

And it came to pass that when the Disciples heard these words which Jesus said that they gave way and were entirely at a loss. And Mary Magdalene came forward and bowed herself at the feet of Jesus, and adored them, and crying out with tears said: "Have mercy upon me, O Master, otherwise my Brethren have heard, but failed to grasp the words which thou dost speak unto them. Now, therefore, Master, concerning the Understanding of all the things which thou hast said are in the Mystery of the Ineffable, [217] I have heard thee saying unto me: 'Henceforth from this time, I will begin to speak with you concerning the whole Understanding of the Mystery of the Ineffable'. Surely then thou hast not yet drawn nigh to the accomplishing of that word? On account of this, therefore, in listening they have failed, and have ceased to perceive the manner in which thou speakest to them on account of the words thou usest. Now, therefore, Master, if the understanding of all these things is in that Mystery, who is the man in the World who has the power to understand that Mystery and all its Knowledges and the fashion (type) of all these words, by reason of 'which thou hast said them?'" And it came to pass that when Jesus had heard these words which Mary said, he understood that his Disciples were beginning to fail to comprehend the teachings. Therefore he said unto them, strengthening them: "Grieve not, my Disciples, concerning the Mystery of the Ineffable, thinking that ye will not understand it. AMÊN, I say unto you, that that Mystery is yours and everyone's who shall give ear to you, so that they renounce this world and all its Hyle, and also all evil thoughts therein, and all the cares of this Æon. [218] Now, therefore, I say unto you: Whosoever renounces the

* *Paralâptores*: this would be better translated by the term "Overtakers", if such a word were permissible.

whole of this World and all therein, and submits himself to the Divine Deity, to him this Mystery is easier than all the Mysteries of the Kingdom of Light; it is more expedient to know it than (to know) all these, and it is more clear than them all. He who enters into the understanding of that Mystery, shall renounce the whole of this World and all the cares therein. On account of this, then, I once said unto you: 'Come unto me all ye that are oppressed with cares and are labouring under their weight, and I will give you rest, for my burden is light and my yoke is gentle'. Now, therefore, he who will receive that Mystery will renounce the whole World and the cares of all the Hyle therein. Therefore, my Disciples, grieve not, thinking that ye will not understand that Mystery. AMÉN, I say unto you, it is more serviceable to know that Mystery than all Mysteries; and AMÉN, I say unto you, that Mystery is yours and everyone's who renounces the whole world and all the Hyle therein. Now, therefore, hearken, my Disciples and Comrades and Brethren, I will impel you to the understanding of the Mystery of the Ineffable. [219] These things I say unto you, for I am come to give you every understanding in the Emanation of the Universe, *in that the Emanation of the Universe is its understanding.*

COMMENTARY.

(1) To understand the position of the Five Supporters in this marvellous system of æonology, the student should refer to *pagg.* 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

- I. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.
- II. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.
- III. The Glory of all the Names from that of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told in *pag.* 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

The First Precept.
The 5 Impressions (*Types or Rudiments*).
The Great Light of Lights.
The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7 and 12 (5+7) which will prove of great

assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and *Upadhi* of the First Precept or First Mystery; and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 unmanifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi's *Monism or Advaitism?* will make it clearer:—

“The *Advaita* begins with examining the divisions of *Prakriti* and clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements—*Akāsa*, *Vāyu*, *Tejas*, *Jala*, *Prithvi*—are but five states of *Prakriti* derivable from one another. From *Akāsa*, whose specific mark is *Sabda* which, by the way, we render not by sound but by *differentiation*, proceeds *Vāyu* (gaseous matter) with its specific mark *Sparsa* (touch) super-added to the original *Sabda*; *differentiation* in *Vāyu* leads to *Tejas* (heated matter) with its specific mark *Rupa* (form, heat, light) superadded to *Sabda* and *Sparsa*; from *Tejas*, *Jala* (liquid matter) with its specific mark *Rasa* (taste); and from *Jala*, *Prithvi* with its specific mark *Gandha* (smell). Thus the five *Tanmātras** and the five *Bhutas*† of the *Sāṅkhya* are reduced to *Akāsa*, the all-pervading potential form (ether) of original matter (*Mula-prakriti*).”

Now we are taught that a new element evolves with every Root Race, and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, &c., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their *last reflection* on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

(2) TABLE VII.

THE ORDERS OF THE INHERITANCES OF LIGHT OR THE MYSTERIES OF THE FIRST MYSTERY (LOOKING WITHOUT).

<i>Mysteries or States of Consciousness.</i>		<i>Spaces or Planes.</i>
3rd.	Trispiritual	3 Spaces
2nd.	”	
1st.	”	
24 {	12 Mysteries	1st Space towards the Interior
	12 ”	1st ” ” Exterior
	(In a series starting from the 24th upwards) First Statute.	3rd Space

(To be continued.)

* Rudiments.

† Elements.

Is Theosophy Pantheism?

II.—THE ETERNAL.

THE Thing-in-Itself is a postulate made by REASON, which can affirm nothing thereof, except *negatively*; for every new expression given to the postulate must be equal to the first expression, that is to say, must be employed as a *synonym*, not as an *attribute*; and every synonym, as well as the first expression, must be *qualified*, inasmuch as, being slaves to relativity, we are not free to utter that which is non-relativity (or what Sages called THE INEFFABLE) by what does not exist in speech, *i.e.*, an *unqualified word*. The terms used by me so far, have been qualified ("Eternal", "Unchangeable", one qualifying the other, without *predicating*, since there is *reciprocity*), or the expression contains its own qualification ("Thing-in-Itself", *in itself* being the qualification of *thing*). Any one of the three may be taken as the *first* expression of the postulate; then it would stand thus, for instance: the Eternal = the Thing-in-Itself = the Unchangeable; or we may say: "the Eternal *is* the Thing-in-Itself" (or, at option, "*is* the Unchangeable") or reverse the terms twofold. Hereby we *synonymize*, we do not predicate; each new affirmation remains the same postulate.

But Mind is not governed by Reason alone. IMAGINATION cannot be withheld, and will endeavour to pry into Reason's postulate. The Unchangeable will be differently conceived, and the same concept, by different minds, may be variously expressed; and admitting that the concept could make any advance toward the truth, the rendering of the concept will never be otherwise than inadequately worded, and call for a new qualified synonym to translate some idea involved in the concept, by a vocable. That is, *relation* must be abstracted from the meaning of any new symbol, although the *sub-idea* is based on an unknowable kind of relation (*co-existence of relativity and non-relativity*, postulated by Reason). For the co-existence is posited as a *necessity*, involving a relation which is non-relation. If, for instance, the concept of Imagination be that of a Centre which, without being *at* the centre of any *thing* is the *unapproachable* Centre of every possible centre; such Centre is not a centre in the ordinary acceptance, and is qualified by the word *unapproachable*. It is simply a new synonym. And if, to word the indefinable relation—or, relation-not-a-relation—of Centre with centres, we use the term *Influence*, it is not influence in any of its accepted senses, but another synonym brought in for help*. Such an influence is not a subjective operation—just as, in *genuine*

* If instead of a postulate, we make it an attribute, and say: "The Influence of the Eternal" (etc.), the case alters altogether. This would be placing it in Time, and yield Pantheism.

Virtue, example (the operation) is not a *subjective* operation—nor is the Influence an objective operation (as *example* is, in *unalloyed* Virtue). But while, in the case of Virtue, the effect (of example), if any there be, is definite and like unto its source; in the other case the effect-not-an-effect is indefinite and has nought in common with the Influence.

This effect-not-an-effect is CHANGE, which, if it were the *effect* of another cause than itself, would make Relativeness the *ultima ratio* (i.e., Non-relativeness would be Relativeness), which is *reductio ad absurdum*. In a word, the unknowable state postulated, while not itself Necessity, is necessary to the Knowable. Reason asks how Change can be, without something else? Reason answers, “something else” can only be the Changeless. And Reason adds, that the Changeable is necessarily *co-eval* with the Changeless, in that the latter is Non-relativeness (another synonym).

All that can be predicated has for its basis the First Cause, whose states are two; one inactive, the other active, the latter having a twofold aspect. I will call them its *non-modal state*, which is *pure* Consciousness, and its *modal state*, which is subjectivity and objectivity. The non-modal state is inactive, because the Modes of Force, here, are in *equilibrium*; and Consciousness, when not objectivizing, is not a “force”. The modal state is active, because, here, the Modes are *free*—Consciousness centralized and objectivizing as a “force”—and Motion is their *necessity*, in that it is inherent, or they are Motion itself in their objective aspect. Their action is characterized at one time by its *centre of consciousness*, at another by its *dynamic centre*.* During the *first* and *last* phases of a cosmic period, the state is *non-modal*, with a variable vestige of the *modal*. The other phases of the period are modal states, and incompatible with the non-modal, *when a definite line of Evolution is contemplated*. But as the lines are sundry, and at various stages of development at a given moment of time, such states will co-exist with the modal states of other lines, so long as the former are at their *first* phase.†

Now, in a modal state, that develops or decreases proportionately with the evolution or involution of its activities, that is, with the manifestation or exhaustion of the Modes’ powers—all knowledge is based on *experience*, either actual or derived (this kind of knowledge is called by the Orientals, *Avidya*, i.e., Nescience). There is none whatever about a state unconnected with experiences. But there is either *faith*, *doubt*, or *disbelief* respecting such a state. These are the effects of Reason, or Imagination, or Intuition, etc.; and none of the latter, however high the intuition is, are effects of *that* state, albeit they may be effects of some more lofty modal state. They manifest themselves, *as effects of Reason, Intuition, etc., because* the Unknow-

* This does not mean that such a centre is *unconscious*, far from it; but Consciousness is otherwise conditioned there, than at the *base* of the phenomenon. The two centres may be defined as the two poles of Will.

† This is for *evolution* of the modal state. Reverse the statement for the *last* phase, which corresponds to the *lag-end* of dissolution of a universe, or *involution* of that state, which is evolution of the non-modal.

able exists. This is the *unaccountable* relation between the relative and the non-relative, in regard to the Modes, considered as causal or subjective actualities, their objective processes being effects of the latter.

In the non-modal state—where Modes are unmanifested, the three Forces being equal to one another—*faith, doubt, disbelief* have no existence. This purity of Consciousness is SUPERLATIVE WISDOM (*Atma-Vidya**), which means KNOWLEDGE *that the Eternal is unknowable*; therefore *certainty* of such a state. It is the culmination of Bliss, where Resistance and Attraction are unknown; for, both having the same essence, are equally involved in the unmanifested Modes. This is the PARANIRVANA of Eastern Philosophy†. This wisdom of the Paranirvanic state is likewise no “effect” of the Eternal; it is so simply (for us) *because* the Eternal is. Such is the *unutterable* relation between the relative and the non-relative, in respect of pure Consciousness. But, whereas centralized Consciousness is a *causal* state, producing effects, pure Consciousness produces none; nay, it is a passive state, to be centralized by the causal state.‡

What remains free, of the Modes, at the end of a cosmic period, is signified by a vestige of the modal state. This is an effect of the threefold mode of Force, whereby no equilibrium, however perfect in *itself*, can be *absolute*, that is, embrace the Modes in their *totality*. And this is so, not in consequence of a cause foreign to itself (the Changeable, or Forces), but because there is something else that is not itself. This is the *unpronounceable* relation between the relative and the non-relative, as concerns the Modes in their objective aspect, their subjective action being the *alterant cause* manifesting a new period. I have thus pointed out the three aspects of this mysterious and incomprehensible relation-not-a-relation, namely, those connected with the two subjective states of Avidya and Vidya; and the objective aspect identified in the law of non-absolute equilibrium.

At the *close* of a cosmic period the vestige in question manifests Resistance and Attraction, because the Modes are *not at one* as to the involution of *their* state in the vast equilibrium. At the *opening* of the following period, Attraction alone is manifested (Resistance being potential), because the Modes are in *united harmony*, concerning the involution of the non-modal state into theirs. In either case, the non-modal is the passive state, neither acting nor reacting. Under the former phase, attraction,¶ signified by

* There are different degrees of Vidya; see *Secret Doctrine*, vol. 1, pag. 168, *et passim*. But pure Consciousness signifies, of course, a plane having *no degrees*.

† It is the only state in which the Ego is quite rid of Maya. All others corresponding thereto are partial riddances, being *subnirvanic* states, more or less actualized by time and space. Paranirvana is neither in Eternity nor in Time, that is, its *reality* (pure Consciousness) is not in Time and Space, but it is *subject* to them both.

‡ The idea of *pure* Consciousness, which some minds appear to find difficulty in admitting, is no supposition of mine. One quotation will suffice: “The supreme spirit (*param-atma*), different from *Prakriti* and its modifications, having for its essential characteristic pure consciousness, is unparticled, manifests this infinity of reality and unreality—the underlying essence of the notion ‘I, I’—manifests itself,” etc. (*Vid. THE Crest-Jewel of Wisdom*, by Sankaracharya, §137.)

¶ Not attraction as we understand the word, but rather Will.

two of the Modes, resistance by another, has for its object their own state (superether dissolving into ultra-superether, effect as to this state; concurrently with a freeing of consciousness and equilibrating of modes, effect relatively to the other state); whilst under the latter phase, attraction, signified by the three Modes, has for object the Modes deadlocked (so to say) by equilibrium, and the effect is a freeing of the latter and a centralizing of pure consciousness, etc. Action and reaction are in the modal state alone—whether considered subjectively or objectively—whatever be its development or reduction. This is the seat of *Mahamaya* (general illusion) and of *Maya* (more individualised illusion). The development of the Modes, at the expense of the non-modal state (which is the seat of their powers); and the inverse operation, or ascent of consciousness at the expense of the modal state (where it bides in duress), is *all the work of the Modes themselves*, while appearing to be the effect of alien powers.

As the modal state waxes stronger, advancing in its activities, pure Consciousness does not decrease in *Wisdom*, its level as such remaining the same, but that level grows less and less *embracing*, that is, the latent centres of egoity forming it as a whole, are gradually and successively actualized—not as units, this is a much later manifestation; but, during the first phase, by a sevenfold group of units; a *group* = one plane of consciousness, or a Cosmic Ego. At the other extreme of the period, the aspect is inverse: as the modal plane slowly decreases, by involution in the non-modal state—the powers of manifestation having been more and more expended in phenomena—the last-named state (Wisdom from its very first appearance) progresses only in the sense of *universality*, that identical plane of Consciousness maintaining itself from first to last—that is to say, *pure* consciousness has but *one* level, and no degrees. This is “merging in the bosom of Brahmá”, or the identification of *self* thereto.

V. DE F.

(To be continued.)



“It is not best in an inglorious ease
 To sink and dull content,
 When wild revolts and hopeless miseries
 The unquiet nations fill ?

* * *

Nay, best it is indeed
 To spend ourselves upon the general good ;
 And, oft misunderstood,
 To strive to lift the knees and limbs that bleed.
 This is the best, the fullest meed.
 Let ignorance assail or hatred sneer
 Who loves his race he shall not fear ;
 He suffers not for long,
 Who doth his soul possess in loving, and grows strong.”

LEWIS MORRIS.

Exoteric and Esoteric Sound.

PART II.

"THE SHINING WORD OF GOD."

LET us now enquire into the esotericism of Sound and ask, "What is sound according to the Wisdom Religion?" Those who have studied the "Secret Doctrine" know that Light is the underlying power of the Universe. It is the Light of Truth because it is the *Self* Consciousness of the One Reality. At the same time this Light is the *act* of self-perception and is therefore motion in its highest abstraction. From the Light comes the Word, which is the same as saying from Motion comes Sound. This, as it stands at the head of a transcendental system of philosophy unequalled by the profoundest musings of modern thought, might pass us by like a breath of air leaving no definite impress behind it, if it were not for the fact that we can find in ourselves a counterpart of this cosmic manifestation. We are here brought face to face with a metaphysical mystery in its material development. For while we are told that the substratum of Sound is Light (or motion), we find that practically in this world the substratum of Sound is Life. Light projects itself outward and downward in Sound (as the Word differentiating). Life soars upwards in music (as the evolution from the lowest differentiation of the word). And while noting the effect which motion has upon the sense of hearing, while in fact sensually luxuriating in the refined and delicate feelings which represent the eternal movement of the Breath of the Unknown on this lowest of all planes (for such is abstract motion and the power to move), we may faintly realise something of the beauty of the Divine Music which Light flashes from above into the Spiritual Soul of Man. For we are told that as below so is it above, only reversed in order of progression.

Sound is spiritually objective to Light (as motion), while on the physical plane motion is objective to sound, for it takes from it its meaning or *raison d'être*.

The Wisdom Religion teaches us that the Unknowable Reality is, in the beginning of manifestation, the Light of Self-conscious Perception; from this proceeds the Word or Creative Logos. Now there is a subtle distinction between Infinite Light and the Definite Word, which is well illustrated by comparing Sound to Speech. In this latter we have Sound as the basis of words, while in the Infinite Light, Sound or the expression of motion which eventuates this Radiance, underlies the Creative Logos or Word made manifest.

Then there is this difference between speech and musical sounds. These latter are definite and as such proceed from the Word, the Creative Logos, or macrocosmic conscience, while Speech, which may be defined as sounds with personal meanings attached to them, represents to us the characteristics which belong to the Unmanifested Logos; for both are the expression of conscious individuality. Let us now refer to the seven planes, a diagram of which is to be found in the "Secret Doctrine", Vol. I. Three of these are Arupa or formless, and four are Rupa or formal. The Creative Logos sweeps through the three Arupa planes as Sound, which expresses the motion of *conscious* light in scintillating harmonies. In the four formal planes, of which two are objective to the other two, Sound is divorced from motion and the Light of Formless Infinity is extinguished by this act of separation. Space overtaken by darkness is now defined by shapes and shadows and their relative dimensions. But the slightest movement in the sidereal world causes a flash of light to brighten up the depths of darkness, while in the physical world motion awakens music from her psychic sleep and for the moment reunites the consciousness of Life to Form.

Space is the visible shape which the consciousness of the Universe takes, and its discords and harmonies are the *Activities* which animate it. Sound becomes the expression of the formative agent on the subjective planes and the formation and transformations of the material world fills this other sphere with ceaseless symphonies, a parallel to which meets us as we stroll through the fragrant fields on a midsummer day and listen to the hum of life which eddies round us.

In evolution from below upwards Sound is the expression of life on higher planes. It no longer creates but completes creation and gives voice to the silent energy of earthly things; and this is what we hear when Sounds are heard. This brings us back to our original contention that Sound is heard on Earth only in the consciousness of living beings. Music is its language and when roused by material forms (such as strings and pipes, &c.), music is the wordless language of the soul of things which develops in Man the inner feelings of a mundane life, the passions which animate the body of the World. Great Masters of harmony such as Beethoven and Wagner recall to us perhaps a memory of the feelings which have led us to evolve towards the perfect Man out from those distant ages when the monadic breath brooded in senseless agony over the unformed clay. Music speaks to us of earth-born life and belongs to the three great streams of evolution which flow from the lunar and the Solar Gods. The surge and volume of the Gregorian chant may perchance tell us of the progress of a Soul from Form to Form but never of the Spiritual life beyond. Earthly Music is in fact the product of the placing of the Lower Manas of Man in contact with the animal soul of the World.

THOS. WILLIAMS.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By N. I. PIROGOFF.*

(Continued from the January Number.)

III.

ON ATOMS OF THE UNIVERSAL MIND.

November 21, 1879.

I BEGAN my diary on November the 5th, and to-day, November 21st, I resume it again after a few days' interval.

I write for myself, and will not read over again what is already written. Therefore, there may be in the latter a number of repetitions, of half explained ideas; perchance of contradictions and inconsistencies. Were I to set myself to correct this, it would be a proof for me that I am writing it for others.

I have confessed that I had no wish to keep my *memoirs* secret for ever: those persons, however, who will feel interested in acquainting themselves with my innermost life will be little troubled by such repetitions. They will prefer to know me as I am, and study the real man with all his repetitions, and even inconsistencies.

Hence I will busy myself to-day once more with my World-contemplation, and by repeating over again my present views, I may, perhaps, elucidate them the better.

And now I put to myself again the question: what is it, in fact, that forces me not to accept the atoms of matter as my concept of the Universe? Why not regard them as something final, eternal, infinite, self-dependent, consequently absolute and allowing of no other existence?

The atoms of matter are, viewed as a beginning, something just as abstract as the universal Life-Principle which I imagine. Why then admit of two abstractions when one will do? Why not say, that these atomic particles have always existed, and, along with all other properties of matter, have always been capable of sensing, and of consciously perceiving themselves? For where, and by whom were ever found in the Universe sensation and consciousness without the presence of matter? Who of us has ever known himself, and could think without a brain? And why should not matter, endowed with other properties, be able to sense itself, to know and think? If we cannot admit this, is it not simply because, owing to our ignorance, inexperience and shortsighted reasoning,

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

we have limited too much and too arbitrarily our views about the properties of Substance? and having done so, we have forced ourselves to admit the actual existence of an imaginary (psychic) principle, invented, moreover, by—ourselves.

Such were the questions that, at one time of my life, I had put to myself, and answered them all in the affirmative and to my own satisfaction.

This is an undeniable fact : no consciousness and thought without a brain ; and these syllogistic arguments—according to well-known and generally accepted lines of thought : *cum hoc, ergo propter hoc*—appeared to me so natural and so unanswerable, that they did not allow me a shadow of a doubt.

But this same mind of mine, which had accepted so unquestioningly, in those days of old, ideating and conscious brain-atoms, came gradually to perceive itself, not only in itself, but in the whole universal life. And then my reason could not fail to see, that its chief phenomena—ideation and creation—manifested in full accordance with the laws of design and causation, as clearly in the whole universal life, without any participation of brain matter. Is it not passing strange, that thought emanating from the brain, should find itself there, where no individual brain has ever been discovered by our senses.

It is this discovery by my brain ideation of the universal ideation, common to, and in concordance with, the laws of causation and of design in the creative faculty of the Universe, which is the cause why my mind could not feel satisfied with the atomic theory : with those sentient, self-conscious, ideating atoms, which act only through their same selves and without the participation of any other higher principle of thought and consciousness. The creative faculty of our mind, and its natural aspiration to conform itself in its productions to aims and plans traced beforehand, cannot fail to discern in each of its actions the difference between thought and purpose, and the means and material which serve to carry out the two former.

Thought and purpose, caught, so to speak, in the nets of the material—whether on a canvas by means of the painter's brush, or in the marble of the sculptor, or on the paper covered with the signs and words of the poet—live from that time forward ; their own life, for long centuries, compelling the canvas, the marble and the paper to communicate from one generation to the other the creations contained in them. Thought, on penetrating into the brute material, makes of it its organ, capable of generating and developing new thoughts in the spectator and reader.

If this is an indisputable fact, then no less indisputable for me is the conviction that the Supreme Universal Thought, having selected the Kosmos for its organ, interpenetrating and grouping the atoms into a certain form, has likewise shaped my brain into an organ of *my* ideation. Indeed, it (the brain) can be compared to nothing better than a musical

organ, the chords and keys of which are set in constant vibration from without, while someone touching, examining and listening to these vibrations, and thus setting chords and keys in motion, combines out of these oscillations a harmonious whole. This "some one" attuning *my* organ into unison with the universal harmony, becomes my "I".* And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my "I", and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.†

Sensation, consciousness, thought (quite unthinkable processes without the vibrations of atoms which form our common sensorium), cannot consist of motion and vibrations only, unless these reach something that relates to them, as the eye relates to light, and the ear to sound-vibrations; that is to say, something which can receive these vibrations in order to transform them into something else, and then, acting independently, communicate them to the outside world. Are not these atomic vibrations of the organ the very essence of our "I"? To accept the above means to me to admit in Substance such an immaterial and abstract property, that would have no sense-relations to matter, endowed with this property. Heat, light, electricity, as effects produced by the motion of particles, have all direct and immediate relations to our senses, and the capacity of acting directly through these vibrations on the concatenation and affinity of the atoms;‡ and sense and thought again searching out in nature, light and heat and electricity, and being by their nature purely subjective, become in their turn *objective*, not in a direct way, but through the mediation of other forces, in acting upon substances.

Life, force, motion, and thought are, in my conception, ideas so closely linked together, that I cannot imagine the one without thinking of the others. In *Life*, we have motion, force and thought; in *Thought*—motion and force; and in *Force*—motion and thought. From this collective or associated conception of life, that soil which we are accustomed to feel under our feet is entirely absent. It has nothing concrete or objective

* Or, as the Occultist would call it, the "Higher Ego", the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the "organ", the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.—[TRANSL.]

† Had the eminent writer of the "Diary" studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.—[TRANSL.]

‡ Physical Science, it seems, gives the name of "atoms" to that which we regard as particles or molecules. With us "atoms" are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.—[TRANSL.]

about it. Nor could a conception of cosmic life, in general, be concrete or purely objective; for it is a *fiction*, though to us, unavoidable and inevitable, as such a life exists, and we too exist, think and act within its vortex, inconceivable to us in its gigantic proportions. But then, even our objective investigations, which seem to us based upon such a firm foundation, are, in fact, only the investigations of our subjective thought; as otherwise they would be void of all sense and not worthy of the name. It is true that in all such investigations, our thought constantly finds for itself a material lining or a canvas on which it shapes for itself designs out of the substantial material at hand.

When exploring or analyzing an abstract conception about cosmic life, we are unable to master the voluminous substance used by it for its manifestations, while our investigation of its individual phenomena makes our conceptions of the world-life fragmentary, one-sided, and often false. One thing only is indisputable to an impartial and far-seeing observer; the continuity, the causation, the plan and thought in every phenomenon of the world-life. This means nothing else than the coincidence of our thought and aspirations in the research of aims and causes with what we discover in the world-life.

Thus, an unavoidable conviction seizes hold of me, that my brain (and also my whole self) is only the organ of the thought of the world-life, just as pictures, statues, and buildings are the organs and the stores of the artist's thought.

For the substantial manifestation of the world-thought, an apparatus, composed according to a definite plan, of atoms grouped in a certain way, was needed. This became my organism; while the cosmic or world consciousness became my individual consciousness through a special mechanism contained in the nervous centres. How this came to pass, of course neither I, nor anyone else, can tell. But one thing is for me indubitable: my consciousness, my thought and that innate aspiration of my mind to be ever searching for aims and causes, cannot be something detached, a unit having no connection with the world-life, and a something complete, that gives the finishing touch to the Universe, and has nothing higher than itself.

Finally, the most desperate empiricism, which neither admits, nor wants to know anything save facts and sense-perceptions, has to be guided, in the end, by an abstraction, that is to say by thought, and we see, that not only not a single sense-perception, based upon unconscious logic, can do without it, but that also sense perceptions alone, without a conscious and guiding thought, may be fit, perhaps, for an Epicurean empiricist, but can certainly never do for an observing empiricist and investigator.

Everything in the thinking Universe leads to abstract ideas. All our mental representations and concepts, however much they may be based on facts and sense-experience, become pure abstractions, so soon as they are

subjected to a mental analysis. And not to so subject them, does not rest with us. It is this corrosive analysis which transforms substance into force. All that which we regard as the characteristic of substance, is transformed by our mental analysis into something existing outside of that substance which is subject to our senses, *i.e.*, again and once more into a force or a substance, opposed to Substance.

The atoms accepted by our mental analysis as the foundation of matter, are transformed by it either into mathematical (and thus, into *immaterial*) points, or into centres attracting to themselves other atoms; or again, into infinitely small, therefore infinitely divisible, magnitudes. In both cases substance ceases to be that which it appears to us. It loses its sensuous existence (sensuous as subjected to our senses) and becomes, in other words—force. Just so; a *force*, for having decomposed it into atoms, we can no longer regard it as quiescent and inactive; and by allowing it action, we endow it with the chief attribute of force (*viz.*, action). In order not to deprive substance of its most characteristic properties, we have to trace a limit to the mental analysis which decomposes it; *e.g.*, if, by carrying on our analysis infinitely, we thus allowed to matter infinite divisibility, then we would, as I just said, transform it into force or into something invisible and intangible, outside of the perception of our senses, and deprive it thereby of its other chief properties—impermeability and weight. On the other hand, to limit mental analysis, by refusing to carry it to the end, means to mistake for substance, not the last product of the analysis—atoms, but only their agglomeration or congeries; and in this case, we have to allow the possibility of the formation of matter out of an accumulation of force. Nor do I see a logical impossibility in accepting this final result of my mental analysis of matter. Very true, I do not know what may be a force manifested *outside* of matter; but then again, I do not see anything in substance, subjected to mental analysis, except a manifestation of that same force; and all the properties of substance are in my eyes, such manifestations. So, for instance, substance would become as permeable as force, did not its particles (*i.e.*, its accumulation of atoms) hold together by cohesion, without which primeval force, there would not exist the smallest particle of substance, and the infinitely divided matter would disappear from our world of sense. But the force which manifests to my senses through the properties and motion of matter could still exist without being necessarily in the form of agglomerated atomic particles. How far, after the dispersion of matter, it would remain entitled to the name of substance—meaning by the latter, to what extent it would remain perceptible to our brain-thought—this, I am not prepared to say. Yet, convinced as I am that beyond my brain-thought there exists another, and a higher thought—World or Universal Ideation—I believe that this Thought Substance would still continue to exist, and act in that World Thought. And this Thought, and the Force which acts through it, are just that which constitute Cosmic Life.

Yes ; life, for me, is a collective conception. I have already said it : life is an intelligent, illimitably acting force, ruling all the properties of substance (*i.e.*, its forces), aspiring, moreover, and tending incessantly toward a certain object, namely the realization and support of being.*

The simple, empirical definition of life, by Bichat and others, is very correct : life, according to it, is summed up by the collectivity of functions counteracting death—*l'ensemble des fonctions qui résistent à la mort.*

Indeed, in a living organism, as in the whole living realm of being, all the vital functions are directed toward the conservation of life and the counteraction of decay. The mistake, or rather the incompleteness of this definition, lies in that it is not the vital functions of the organism *per se* that aspire to, and reach more or less that object, but something else in them, a ruling principle, intelligent—since it aspires toward an end, preserving continuity in all the functions of the organism, namely—LIFE FORCE.†

All the mechanical actions of the organic arrangements and apparatuses, all the chemical processes, the whole process of the organic development, all is continuous, everywhere we find thought, plan, and the aspiration to realize, preserve and support life. The mechanism of the organisation of the organs, the chemism of various functions, &c., all this, the more we investigate and the more we subject it to the analysis of the senses, the clearer it shows in the ingeniousness of its formation, causation and design.

But that which directs the mechanical and chemical processes of the organism toward its aims, *that* remains, and will remain for us the real and the primordial Force, though for ever hidden to our sensuous perceptions.

December 2, 1879.

A few days have passed since I conversed with myself. Whether I shall be able to catch the thread of my argument without reading over what I have written, or not, matters little. I do not pretend to the title of a philosopher, and write but for myself.

That which once seemed the greatest absurdity to my mind, which was somewhat given to empiricism and that which strengthened it in me—was the proposition that thought can exist without an organ to generate it.

No ; Brain-thought is inadmissible without a brain.‡ But then, even

* Useless, we believe, to draw the attention of our theosophists to the purely occult and metaphysical speculations in the above pages.—[TRANSL.]

† The bugbear of the modern materialist : that independent Entity denied so vehemently by *exact* Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to—Science.—[TRANSL.]

‡ Precisely so ; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a "brain". The latter, although not objective to *our* senses, is none the less existing ; it is to be found in the Entity called Kosmos (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every "organ" in it is a sentient entity, and every particle of matter or substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates

World Thought is only the product of Brain-thought. Where can we find its manifestations without the latter? And that is just the trouble, as I say, *viz.*, that the same feeling which convinces us of our existence, is inseparable from that other conviction—the existence in the Universe, through its manifestations, of a World Thought or Universal Ideation. And thus the same mind which persuaded me of a design and purpose in our vital functions and which antecedes them, sees the same design in the work of the universal functions. In other words, our own mind, in whatever way it may have been trained by empiricism or idealism, cannot fail to perceive the presence of thought and reason outside of itself, just in the same manner as it gets convinced of the presence of substance in its own organism and also outside of it. One of these two things: either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe—the whole of that which is the “not I”—must be as undeniable to it, as is its own existence. To protect myself from insanity and the lunatic asylum, it becomes necessary for me to accept the latter proposition.* And this leads us to a further and an as unavoidable admission; the actual existence of a cosmic as well as of a brain thought, of a higher and Universal Thought. Its constant manifestation in the Universe that surrounds us, is the more unquestionable to us, as all that manifests in our mind, all that it invents, all, in short, it can think out, exists already and *is* in the manifestations of the Universal Ideation.†

Of course it is far easier to a mind, trained in empiricism, to conceive itself as a simple function of the brain. In practical life an empirical intellect may, without any difficulty, choose such a view, flawless in appearance, and based on unquestionable facts. The unavoidable result of such a view, of course, is that a universal design, conformity and creative faculty according to a definite plan, are but the products of our own minds, a function of our brain. And this once accepted, we shall have to admit also this other result—*viz.*, that the brain itself, which finds through its function (mind) a plan and design in the organization of our universe, does so only because it happens to be so organized, that the atoms which constitute the brain, have, under the influence of external conditions, come

with the *brain-stuff* or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, *was man produced in the image of God*—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like “cell” in the divine organism of the manifested universe; only the latter “cell” assumes in the macrocosm the gigantic proportion: of an intelligent unit in this or that “Hierarchy” of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.—[TRANSL.]

* Vedantic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the “I” and the universe an illusion. Naturally we cannot separate the two, both having to stand or fall together.—[TRANSL.]

† Evidently the great Eastern and philosophical teaching of “non-separateness”, reconciling the two propositions, was unknown to Dr. Pirogoff. Still his philosophical Pantheism is most remarkable.—[TRANSL.]

to group themselves accidentally, and by mere chance, in such manner and no other. Furthermore, we shall have to allow, that it might have been also, otherwise. The outcome of all this is something very strange: if both design and plan are fathered upon the universe by my brain, and if this brain itself, as everything else in the world, is but the product of a fortuitous combination of atoms, a certain form of the grouping and composition of which has resulted in that the operation of [the external world upon them produces sensation and ideation; if, I say, we have to admit all this as an *ultimum refugium* of the mind, then all that which I attribute to the creative faculty of universal thought and life, must also be the work of chance? It is fortuitous—since there is no first principle to act designedly, intelligently and rationally. It is fortuitous, I say, even in the presence of those numberless legions of various forms and compounds, into which by means of their own properties the atoms of matter have grouped themselves together, as also the atoms of the brain; at first, of course, in some other, more primitive type; and then, changing and becoming more complex under the influence of external conditions, the now acting organ of ideation and sensation was formed.

Thus, chance is the first principle of the creative faculty; it is from the combination of its actions with the co-operative forces—generated likewise, in the beginning, through blind chance—that the bastard, called by us the Universe, has come into being.

In such a conception of the Universe as this, it is, of course, of first necessity that we should recognize blind chance as the mightiest of forces. But I will give my views upon chance further on, if I may presume that this fair unknown is as much known to me as to those who ascribe to it such a first-rate importance.

There is, however, even in this concept, a grain of truth.

In investigating nature even on the most empiricall methods, that is to say trusting only to those facts which we get through our external senses, we still do nothing more, in reality, than transfer our ideation and mental faculties, in general, to the external world; inversely, we cannot analyse our own "I", otherwise than by making of it an external object, that is to say, by transferring it outside of ourselves. But while accepting this as an unquestionable fact, yet with the views I hold, I cannot agree, at the same time, with the idea, that the design in cosmic organization, discovered in it by my reasoning powers, is no better than something that I myself have fathered upon Kosmos, arbitrarily or otherwise; *i.e.*, that it is something not quite as real or as unquestionable a fact as my own being.

But, the difference between my conception of the universe and the empirical view is shown nowhere better or clearer than in the fact, that the mind which regards itself as simply a function of the brain, views as the greatest nonsense and absurdity the opposite conviction, *i.e.*, the existence of another, of a primordial and intelligent, vital Principle; one

that is neither functional nor organic, which is independent of the grouping of atoms and the action of forces, and is itself that which organizes and brings into activity the atomic forces; and the instrument or organ of whose manifestations is the whole Universe. Thence, our brain-mind discovering itself—or that tendency peculiar to it, to design and creation, which is its natural property—outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.*

(To be continued.)



A P O P O M P C E U S .

APOPOPCEUS.—A name given by the Jews to the scape-goat, which when loaded with all their maledictions on its head, was driven away into the desert.—*Quotation.*

As forth into the wilderness, of old,
 With all their sins and failings on its head,
 The men of Jewry drave, with visage dread,
 The unresisting brute: even so, behold!
 The weight of all mine errors manifold,
 By long-enduring time and custom bred,
 Would I cast off, and harbour in their stead
 Those dim-seen purposes of loftier mould.
 Away! away! into the desert flee,
 Thou apopomp, encumbered with the load
 Of mine iniquities! nor ever more
 Do thou retrace thy wayward steps to me,
 But let me walk in that more perfect Road
 That leads to LIFE ETERNAL, I implore!

ST. GEORGE BEST.

“How seldom, friend, a good great man inherits
 Honour and Wealth, with all his worth and pains;
 It seem a story from the land of spirits
 When any man obtains that which he merits
 Or any merit that which he obtains.”

“For shame, my friend! renounce this idle strain:
 What would thou have a good great man obtain?
 Wealth, title, dignity, a golden chain,
 Or heap of corses which his sword hath slain?
 Goodness or greatness are not means but ends.

“Hath he not always treasures, always friends,
 The good great man? Three treasures—love and light,
 And calm thoughts equable as infant's breath;
 And three fast friends, more sure than day or night,
 Himself, his Maker, and the Angel Death.”

COLERIDGE.

* Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower *Manas*) is a direct ray or reflection of the Higher Principle, the *Noetic* Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Manasajuti*, the “Sons of Mind” or of *Mahat*, the Universal Cosmic Mind. In the Hindu Purānas (see *Vishnu Purāna*) Mahat is identical with Brahmā, the creative God, the first in the trinitarian group (*Trimurti*) of Brahmā, Vishnu and Siva. — [TRANSL.]

Is Spirit a Rightful Teacher?

[The reader must remember that the words "Spirit" and "God" are used in the Kabalistic sense.—Eds.]

IT is a common (exoteric) belief, reaching back to the infancy of faith, that "God" teaches man through "Spirit". It is true, and this also from time immemorial, that the very existence of Spirit has been and is called in question by some: but it is equally true that faith in overruling Spirit is the primary incentive to religion; and that assurance of the teaching of Spirit is the groundwork of doctrinal belief.

That individual spirits have communicated with man through individual men is the subject of historical evidence, let that evidence be worth what it may; and it is probably worth as much as any tradition we possess. That they have sought to teach man through specially chosen men is the common claim of so-called Holy Scriptures. While that the action of Spirit in regard to man is still persistently carried on is the basis of the several religions of mankind.

And yet, however far-reaching this action of Spirit in regard to man may be, those who have studied that action through its effects are aware that its general characteristic is instability; and that this characteristic pervades the entire range of Spirit action.

But if so, then the action of Spirit is not the action of God: for the general characteristic of Divine action, according to human conception, is stability. "Unchangeable as God" is the aspiration of man. "Changeable as Spirit" is the witness of history. By what right does that which is changeable identify itself with that which is unchangeable?

The existence of individualized Spirit cannot be so demonstrated as to satisfy the requirements of science, though there is, perhaps, a tendency in the present day to admit its occasional action as a form of undefined force.

Spirit, as spirit, is thus unknowable of man. God also is absolutely incognizable; and in this respect, though in this respect only, can be likened unto Spirit. And it is because Spirit, like God, is incognizable of man, that Spirit has been taken for God by man.

If God be the "Creator" of man; if God created man by natural process, and placed him in a natural world, that he may acquire knowledge in a natural way, through the experience of a natural life, then is the teaching of God a teaching through nature.

But if the teaching of God is a teaching through nature, then should God have occasion to communicate with man to guide him in the uses he

makes of his natural life, the channel of such communication would be a natural channel, just such a channel as is found in the natural conscience, through which a suggestive guidance could be carried on.

Spirit cannot communicate with man through nature. To do so would be to identify itself with nature and so veil its spirit identity. Its attempts at communication are always made from without. It comes confessedly from another state, another phase or plane of being, another world—a world with which the world of nature is in antagonism: and it seeks to draw man from “the experiencing” of the uses of life to a knowledge counter to nature, and in opposition to its teachings.

That is to say, the unknown “God”, working through nature, is opposed in his workings by an unknown “Spirit”, working against nature.

Can Spirit, teaching, working under such conditions, be a Divine agent?

When man first becomes aware of the presence and attempted action of Spirit, he shrinks from the unnatural contiguity with feelings of awe and alarm. That is to say, God, acting through nature, warns him to shun a dangerous and deadly influence.

Should man, actuated by curiosity or any other motive, disregard the Divine warning thus given, and subject himself, more or less, to the influence of Spirit, he is easily persuaded that the phenomena submitted to him have a Divine origin; that theirs is a sanctifying influence, capable even of making holy the ground whereon he treads; that the awe inspired thereby is due to the actuating presence, which then claims to be Divine, or at least to be discharging a Divine Mission.

This mission is a teaching mission.

Through the teaching thus given Spirit claims to be God.

By this teaching it impresses man with the belief that the nature he has received from God is a fallen nature—the effects of a fall from which it seeks to lift him. That is to say, it claims that the work of God in man has, so far, been a failure—a failure from which it invites man to escape by raising himself, from the natural state in which God has placed him, to a spiritual condition, for which nature wholly unfits him, and which can only be reached in its fulness by a subversion of the natural order.

But man has no knowledge of God save through the natural order. Is wholly ignorant of the Divine intentions in his regard, save as they are unfolded to him through his natural life. Knows only this, that life is a use, a use provided by God—a use which Spirit condemns and seeks to reduce to its smallest proportions; and thus learns that Spirit is working from without against the work of God, which is a work carried on from within; and so learning sees that before accepting the teaching mission of Spirit he must submit for consideration the preliminary question—Is Spirit the Divine Teacher? Is it a rightful teacher of man?

HENRY PRATT, M.D.

Theosophy and its Evidences.

(Concluded from p. 367.)

PART II.

TAKING up our investigation at the point at which we left it last month, we have to seek evidence for the statement that a body of doctrine exists, which has been secretly handed down from generation to generation, and has been the basis of the great philosophies and religions of the world.

As to the existence of such a Secret Doctrine, no doubt was felt in the ancient world. What were the famous "Mysteries", whether in India, in Egypt, in Greece, or elsewhere, but the unveiling to the selected few of the doctrines so carefully hidden from the outer world? As said Voltaire: "In the chaos of popular superstitions, there existed an institution which has ever prevented man from falling into absolute barbarity: it was that of the Mysteries". So Dr. Warburton also: "The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means". These Mysteries, we learn from Cicero, were open only to the upright and the good: "An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance." Originating in India in pre-Vedic times, the Mysteries were there, as later in more Western lands, reserved as the reward of virtue and wisdom: "Resignation; the act of rendering good for evil; temperance; probity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the superior soul (spirit); worship of truth; abstinence from anger"; such were the virtues exacted from all candidates for initiation. They are the ten virtues prescribed later in the Institutes of Manu, and "No one who has not practised, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the Council". In Egypt the same strict rules of conduct were inculcated: ere the neophyte could become a "Khristophoros" and receive the sacred cross, the Tau, he must know and observe the rules: "never to desire or seek revenge; to be always ready to help a brother in danger, even to the risk of his own life; to bury every dead body; to honour his parents above all; to respect old age and protect those weaker than himself: to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body". The very names of the great Initiates of Greece are eloquent as to the intellectual and moral heights attained by these mighty men of the elder world: Pythagoras, Thales, Democritus, Euclid, Solon, Plato, Archytas—these, with others

like Apollonius of Tyana, Iamblichus, Porphyry, give us some idea of the stature of the Initiate of old.

Now, it is beyond doubt that in ancient time the distinction between exoteric and esoteric teaching was strictly observed. In Buddhism we find the "doctrine of the Eye" and the "doctrine of the Heart", and we read how Gautama, the Buddha, entrusted the secret teaching to his disciple Kasiapa, and how Ananda preached abroad the doctrine of the Eye, while the "Heart" was left in the possession of the Arhats—the Masters of the Hidden Wisdom. Pythagoras divided his students into two classes, for the reception of his doctrines thus classified. Ammonius Saccas had his "higher doctrines", and those who received them were bound by oath not to divulge them to the outer world. The "Books of Thoth", in the keeping of the Initiates of Memphis, were the treasury from which Pythagoras and Plato gathered their intellectual riches, and Thales and Democritus culled their knowledge. At Sais, Lycurgus and Solon were trained in the principles of legislation, going back to their own land as Initiates, to lay the legislative foundations of ancient Greece. In the Hebrew nation are manifold traces of the same traditional hidden wisdom; Abraham, its founder, was a great astronomer and arithmetician, according to Josephus, who also claims as a reference to him the passage in Berossus about a Chaldean "skilful in the celestial science"; and the great Jewish scholar Maimonides claims that the true meaning of the Hebrew Scriptures is esoteric. "Whoever shall find out the true meaning of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent; or if he speaks, he ought to speak of it but obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me." Origen deals with the Old Testament in similar fashion: "If we hold to the letter, and must understand what is written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable". And again: "What man of sense will agree with the statement that the first, second, and third days, in which the evening is named and the morning, were without sun, moon and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in paradise, like a husbandman? I believe that every man must hold these things for images, under which a hidden sense lies concealed". Paul speaks in like manner, saying of the two sons of Abraham: "which things are an allegory: for these are the two covenants"; and going on to show that Hagar was Mount Sinai and Sarah "Jerusalem, which is above". The Zohar denounces those who read the sacred writings in their literal sense; "Woe be to the man who says that the

Doctrine delivers common stories and daily words. . . . Therefore we must believe that every word of the Doctrine contains in it a loftier sense and a higher meaning. The narratives of the Doctrine are its cloak. The simple look only at the garment, that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."

The Essenes, we learn from Josephus, only admitted candidates into their order after a prolonged probation, and then bound the successful neophyte by "tremendous oaths" that he would not (among other things) "discover any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life". Jesus is said to have reserved his special teaching for his chosen disciples: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables". Paul, who, using a well-known metaphor, calls himself a "a wise master builder", says that he and his fellows "speak wisdom among them that are perfect", *i.e.*, that are fully initiated, and describes this wisdom as "the wisdom of God in a mystery, even the hidden wisdom". Clemens Alexandrinus says that "the mysteries of the faith are not to be divulged to all", and speaking of hiding "in a mystery the wisdom spoken, which the Son of God [the Initiate] taught". Mme. Blavatsky says in "Isis Unveiled": "Among the venerable sect of the Tanaïm, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final mystery. But the *Mishna Hagiga*, 2nd section, says that the table of contents of the *Mercaba* 'must only be delivered to wise old ones'. The *Gemara* is still more emphatic: 'The more important secrets of the Mysteries were not even revealed to all priests. Alone the Initiates had them divulged'."

It would be easy to multiply testimonies to the existence of this body of doctrine, at least down to the fourth century A.D. The triumph of the illiterate exoteric side of Christianity then swamped it, so far as Europe was concerned, and we only catch glimpses of its continued transmission by the occasional divulging of secrets of nature—"great discoveries"—by wise and learned men who, by the ruthless persecution of the Churches, were compelled to hide their lights carefully under bushels. But wherever in the Middle Ages we hear of "alchemists", "magicians", "atheists", "learned heretics", from whom impulses came towards rational learning, towards the investigation of nature, we shall generally find, on investigation, that they have some connexion with the East, whither had retreated for safety, under the tolerant rule of Buddhism, the guardians of the Hidden Wisdom, to be in security until the storm of Christian persecution had exhausted itself by its own fury.

The knowledge of physical nature was indeed part of the instruction received during preparation for the higher initiations. The wonderful astronomical calculations of the Hindus, their zodiacs, their cycles, are

matters of common knowledge. In the fifth degree of the Egyptian neophyte, he was instructed in *chemia*, chemistry, including alchemy; in the sixth he was taught astronomy. The knowledge of Pythagoras on the globular form of the earth and on the heliocentric system, was imparted to him during his preparation for full initiation. So were the secrets of alchemy to Democritus of Abdera. The extraordinary life of Apollonius of Tyana—the Pagan Christ as he has been called—is familiar to all students. He also passed through the discipline of the Mysteries, the supposed “journey to India”, related by Philostratus, being but an allegorical account of the neophyte’s experience as he treads “the Path”. As “Master”, he was at once teacher and healer, like others of the Brotherhood, and it is curious to find Justin Martyr, in the second century, asking: “How is it that the talismans of Apollonius have power in certain members of creation? for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord’s miracles are preserved by tradition alone, those of Apollonius are most numerous, and actually manifested in present facts, so as to lead astray all beholders”. A strange testimony from an opponent, although Apollonius worked no “miracles”, but only utilised purely natural powers, which he understood, but which were unknown to the people around him. Is it without significance that the disappearance of the Mysteries coincides with the beginning of the intellectual darkness which spread over Europe and deepened into the night of ignorance of the eighth, ninth, and tenth centuries? Is there nothing strange in the contrast between the literary, scientific, and philosophic eminence of Hindustan, Persia, Chaldea, Egypt, Greece, and the arid waste of the early Middle Ages? The dead letter triumphed over the living spirit; the crust of dogmatic religion hardened over philosophy and science; the exoteric symbol took the place of the esoteric truth; and the latter—though hidden unregarded as is its image, the heart in the human body—the very Heart of civilisation and of knowledge, whose unfelt beatings alone circulated the life-blood in the veins of human society, that Heart was paralysed in Europe, and the paralysis spread to every limb of the body politic and social. Yet from time to time a throb was felt: Roger Bacon, the marvellous monk who mastered mathematics and astounded Europe by his chemical discoveries, who made gunpowder and predicted the use of steam as a motor, drew his knowledge from his study of the ancients. Paracelsus came back from his captivity in Tartary a learned physician and “magician”, curing, as at Nuremberg, “incurable” cases of elephantiasis, laying in Europe the foundations of the practical use of magnetism in curing disease, writing on medicine, botany, anatomy, chemistry, astronomy, as well as on philosophical doctrines and “magic”. He was the “discoverer” in Europe of hydrogen, and it is asserted that a knowledge of oxygen is also shewn in his writings. Van Helmont, his follower and disciple, is described by Deleuze as creating

“epochs in the histories of medicine and physiology”; and indeed from Paracelsus came the great impulse that started medicine, chemistry and the study of electricity and magnetism on the lines along which such triumphs have been won in modern times. Closely interwoven with his wonderfully suggestive theories on these sciences were his philosophic teachings, teachings which are fundamentally identical with those of Theosophy. His language and his terminology, adapted to the conditions of his times, may often prove misleading and disconcerting; but if his *ideas* are studied, rather than the dialect in which he clothes them, it will be found that he was in possession of true knowledge and had been instructed by the wise, passing, as Madame Blavatsky says, in “Isis Unveiled”, “through the true initiation”.

It may be said the proofs of the existence of a great body of philosophic and scientific doctrine in the past, demonstrate nothing as to its existence in the present. That is so; but if it admittedly once existed; if it was taught in schools held in temples and handed down for thousands of years from generation to generation of hierophants; if glimpses of its continued existence can be caught in Mediæval Europe; is it likely, is it reasonable to suppose, that it disappeared wholly in the course of a few centuries after enduring through millenniums, that the long succession of faithful men came suddenly to an end, leaving no inheritors, that the vast mass of accumulated knowledge, so loyally guarded, so carefully cherished, suddenly went down into nothingness, all the garnered experience of humanity vanishing like the “baseless vision of a dream”?

It is this body of doctrine that we assert is in the hands of the Masters of Wisdom, heirs of the great Hierophants of the Past, and that we allege is still to be reached by those who are strong enough to take on themselves the old obligation of the Neophyte: TO KNOW; TO DARE; TO WILL; AND TO KEEP SILENT.

The study of comparative mythology has done much to prove the assertion of the Theosophist, that the great world religions have, as basis, the same occult truths. The Kosmic Trinity, the “Father-Mother-Son”, with its correspondence, the human trinity, Atma-Buddhi-Manas, and its reflection on the material plane—so brutalised in the comparatively modern degradations of phallic worship—is the “Church’s one foundation”, by whatever name the “Church” may be called. As Dr. Hartmann puts it:

“The doctrine of the Trinity is found in all the principal religious systems: in the Christian religion, as Father, Son, and Spirit; among the Hindus as Brahmâ, Vishnu and Siva; the Buddhists [Vedantins, A.B.] call it Mulaprakriti, Prakriti, and Purush; the Persians teach that Ormuzd produced light out of himself by the power of his word. The Egyptians called the first cause Ammon, out of which all things were created by the power of its own will. In Chinese, Kwan-shai-yin is the universally manifested Word, coming from the unmanifested Absolute by the power of its own will, and being identical with the former. The Greeks called it Zeus (Power), Minerva (Wisdom), and Apollo (Beauty). The Germans, Wodan (the Supreme Cause), Thor (Power), and Freia (Beauty).

Jehovah and Allah are Trinities of Will, Knowledge, and Power; and even the Materialist believes in Causation, Matter, and Energy".

The subject is too familiar to be enlarged on; it is the stock in trade, these myriad trinities, of every student of religions. Note further how these trinities always spring from ONE, and mystically continue One. The Persian Trinity has as its forerunner Boundless Time-and-space. The Hindu are but aspects of the supreme Brahma. The Vedantin has Parabrahm, the Absolute, whereof Mulaprakriti is as a veil. The Greeks had Kronos, greater than Zeus. The trinity is ever the creative aspect of the ONE. Even in Christianity, with its uncompromising anthropomorphism, the Son is "begotten" by, the Spirit "proceeds" from, the "Father"; although outside time and space relations, there is yet a gleam of the idea of the original undifferentiated One.

Again, in all religions "God" incarnates. Theosophy teaches of the "Pilgrim" incarnating throughout countless cycles, the divine entity which is the human Self learning its lessons of experience in the school of the universe. This Self was the Khristos, crucified in matter, and by its voluntary sacrifice redeeming the lower selves from animality, saving such part of the personalities as could assimilate themselves to it, and weaving these into its own immortality. In the Mysteries this pilgrimage was dramatically shewn in the person of the neophyte passing his initiations, until at last, stretched cruciform on floor or altar of stone, he lay as dead, to rise as the Hierophant, the Sun-Initiate, the "risen Khristos", or Christ. In many a form this story has been related as religious dogma, but whether Mithra, Krishna, Bacchus, Osiris, Christ, the varying name has been but new label for old truth. Whom they ignorantly worship, him declare we.

The symbols of the creeds are but esoteric glyphs, used in modern times without understanding. The tau, or cross; the waters of baptism; the ringed light round head of saint; the serpent, whether of light or darkness, image of God or devil; the virgin Mother, clothed in the sun and the moon about her feet; the archangels and angels; the recording angels and the book of life. All, all, from the Hidden Wisdom of the Sacred College, legible in their entirety only to the trained eye of the Seer.

Whence all this similarity if there be no identity of origin? When the Theosophist finds the ancient symbols decorating the sacred places of antagonising modern creeds, each claiming them as exclusively its own, is it wonderful that he sees in all the creeds branches from a common stem, and that stem the truths taught in the Mysteries, known to have been once established and revered in all the countries now possessed by the rival faiths?

The evidence by experiment is chiefly valuable to those who have conducted or seen the experiments, but there is an accumulating mass of this evidence available at second-hand to those who have no opportunity of carrying out direct personal investigations. The power of conveying a

thought from one brain to another at a distance, without any of the ordinary means of communication; the obtaining of knowledge by clairvoyance or clairaudience, which knowledge can afterwards be verified; the power of making an object appear and disappear at will, so far as onlookers are concerned; the power of projecting a simulacrum to a distance, being seen and heard by persons there present, and bringing back information which can subsequently be found to be correct; the power of moving articles without contact; of rendering an object immovable; and so on, in well-nigh endless variety. Then, more easily accessible than the above, are the phenomena obtainable by the use of mesmerism and hypnotism, with the separability of consciousness from brain-action, the immense stimulation of mental faculties under conditions that would *à priori* negate any exercise of them, the reducing of brain-activity correlated to the augmenting of psychic activity. Experiments of this sort are useful as helping to establish the independent existence of the Intellectual and Spiritual Self, as an entity joined to, but not the mere outcome of, the physical body. They are useful also as demonstrating that the consciousness of the individual is far wider and fuller than the ordinary consciousness of every-day life, that memory covers a far larger field than the remembered of our usual active mind. But, above all, the result of pursuing this line of study, the consideration of these obscure and little understood phenomena, will be a growing desire to find some theory which will draw them into rational relationship with the rest of a universe of law, which will correlate them, and present them as the normal working of natural causes. This great service to the intelligence is done by Theosophy, and, accepted only as a working hypothesis, as a temporary guide in experimentation, it will be found to speedily justify its hypothetical acceptance, and will be seen to be verified by its alignment with facts.

The evidence from analogy needs, of course, to be worked out in detail, step by step, and it is impossible to do more here than hint at the kind of use to which this tool may be put. Let us take as example (*a*) the seven-fold planes of the universe, and (*b*) the doctrine of re-incarnation.

(*a*) In studying the material world of which we are a part, we find the constant emergence of the number seven: split up a beam of white light, and we find the seven colours of the spectrum; take the musical scale, and we have seven distinct notes in progression, and then the octave; take the periods of gestation, and we find them occupying set numbers of lunar months, *i.e.*, of multiples of seven; take fevers which run a definite course, and we find that course to be a multiple of seven; crises of madness shew this recurring seven; the moon marks its stages in sevens, and has served as the basis for our seven-day week; and so I might go on, for a page or two. All these sevenfold periods can scarcely be matters of mere chance, mere coincidence; in a universe of law they are surely likely to be the outcome of some deeply-seated principle in nature; reasoning by analogy, the seven-

fold division is likely to exist in the universe as a whole, even as in its parts. Beyond this, for the moment, we may not be able to go, for the bearing out of the analogy by the observation of facts on the cosmic planes is work beyond the faculties of the ordinary man as at present developed; it is claimed that there are men so highly evolved that they can observe on the higher planes as we on the lower, but we are not now concerned with proofs that can only be obtained by years, nay by lives, of patient endurance and study.

(b) Once again, in studying the material world, we note the frequent co-relation of the relatively permanent and the transitory. A tree will last for a century, putting forth yearly its crop of leaves, leaves which wither as the finger of autumn touches them; the leaves pass, but the tree endures. So the fern stem or the bulb will send up year by year its seasonal growth of frond or flowers; the seasonal growth perishes with the season, but the plant dies not. Tree and plant live through their periods of manifestation, giving birth to innumerable lives, the outcome of the central individual. So is it, Theosophy teaches, with man. As an individual he endures throughout his period of manifestation, putting forth the leaf-crop of innumerable personalities, which die while he remains. But, it may be said, the *leaves* perish: *they* do not revive when the breath of the spring-tide awakens nature; they are rotting in the ground, and it is their successors, not they, that cover the tree with its glory. So, in very truth, is it with the personalities likewise; they perish, and for them there is no resurrection. But just as the leaves, living their life through spring and summer and autumn, gather from air and draw up from soil substances which they fashion into materials for the growth of the parent-tree from which they spring; and just as these elaborated materials are drawn from them by the parent, and the virtue and the use of them are over ere they are cut off by the keen knife of winter's frost: so does the personality gather knowledge and experience from its contact with the world, and transmute these into forms that can be drawn from it into the individual which endures; so that when the knife of death severs it from the parent trunk, all that it has gathered of true materials for the growth of the Ego shall have passed over into its keeping, each life ere it perishes thus adding its quota of nutriment for the Man who does not die.

In this fashion, did time and space permit, I might continue, gathering hints of the unseen from the seen, catching whispers of the Eternal Mother, musical with the truths hidden beneath her veil. But this paper is intended to incite to study rather than to teach the student, to suggest rather than to convince, to win audience for Theosophy rather than to expound its doctrines. Science tells us how a myriad cords may be stretched and mute, as a note of music comes pulsing through the empty air, making motion where there was stillness, sound where silence reigned. Here and there, as if in answer, from among the many silent past whom the music swells unheeded, will sound out a note in harmony, in rhytmh responsive to

the master-tone. It comes from those few cords that have the same vibration-frequency, and that are therefore set throbbing as the note peals by them, and give it back in music deep and melodious as its own. That all do not answer lies not in the fault of the note as struck, but in the incapacity of the strings to vibrate in unison. And so among human souls in every generation, many will remain dumb as the organ-note of Theosophy thrills out into the silence, and for them it will die away unheeded into empty air. But one, here and there, will feel the throb of the music, and give back in clear full resonance the chanted tone. For such the note is sounded, the call is given. Let those who can hear, respond.

ANNIE BESANT, F.T.S.

“ So we inherit that sweet purity
 For which we struggled, failed, and agonised
 With widening retrospect that bred despair.
 Rebellious flesh that would not be subdued,
 A vicious parent shaming still its child,
 Poor anxious penitence, is quick dissolved ;
 Its discords, quenched by meeting harmonies,
 Die in the large and charitable air.
 And all our rarer, better, truer self,
 That sobbed religiously in yearning song,
 That watched to ease the burthen of the world,
 Laboriously tracing what must be,
 And what may yet be better—saw within
 A worthier image for the sanctuary,
 And shaped it forth before the multitude
 Divinely human, raising worship so
 To higher reverence more mixed with love—
 That better self shall live till human Time
 Shall fold its eyelids, and the human sky
 Be gathered like a scroll within the tomb
 Unread for ever.”

From “ O may I join the choir invisible.”

“ A great idea is as an eagle’s egg,
 Craves time for hatching ; while the eagle sits
 Feed her.”
 “ If thou wilt call thy pictures eggs
 I call the hatching, work. ’Tis God gives skill,
 But not without men’s hands : he could not make
 Antonio Stradivari’s violins
 Without Antonio.”

“ Stradivarius.” GEORGE ELIOT.

The Idea of Re-birth.*

IN this small volume Miss Arundale has made an important addition to the English literature of a subject which is attracting yearly more attention and interest. The translation of Mr. Karl Heckel's treatise is in itself good service; but it must be admitted that this part of the book, valuable as it is from the historical and literary point of view, leaves much to be desired, which the translator, in an interesting introductory essay, and in notes, has done her best to supply. And this essay is itself supplemented by a Preface by Mr. Sinnett, marked by his customary lucidity and force.

If we accept the dictum that the essential nature or idea of anything is only to be learned from its history—though, perhaps, the truth rather is that the history can only be really understood from the idea—we must be thankful for the historical sketch which occupies so much of the original treatise. Mr. Heckel shows Lessing to have been not quite correct in his assertion that the idea of re-birth presented itself with immediate spontaneity to the consciousness of thinking man. But the development of a doctrine is sufficient evidence of its germinal antecedence, nor is it difficult to see the essential connection of the doctrine in question with every religious philosophy which has grasped the idea of the evolution of the universal spirit in human consciousness. The possibility of this evolution depending on renunciation of the Individual Will, neither the persistence of the latter, nor even its tendency to any special mode of manifestation, can be contingent on a duration not determined by itself. Its organic conformations, that is to say its means of contact with the environment or sphere of objectivity to which it tends, are subject to laws and conditions of duration which are no measure of the subjective tendency. The internal principle remaining the same, unaffected by the external change, must be repeatedly urged to reconstruction; nor can any supposition be more gratuitous and unscientific, than that, because the universe is wide, there is no constancy of direction in the craving Will. The philosophy of Re-incarnation is entirely missed unless the *spontaneity* of the action is understood. We are not to suppose the soul—we use the term provisionally—blown about from sphere to sphere of manifestation by the action of a force other than its own, or not generated (as its Karma is) by itself. It is an enduring affinity with earth life, or with some special feature in it, that is the operative cause of re-incarnation. And the idea of re-birth here may be greatly disliked—as by many it is—without that fact affording any evidence of a true eradication of the attractive tendency. Our self-consciousness is neither deep enough nor comprehensive enough for any of us to be able to say that his specific Upadânâ—his “clinging” to a particular mode of existence—has passed away. Meanwhile we are apt to mistake disgust—especially ethical disgust—of the world as we know it for a complete failure of its power over us. The answer to those who profess indisposition to be re-born here is simple:—“Very well, if that indisposition is really as deep as you imagine it to be, you have nothing to fear; for you alone are ‘the builder of the house’, and can have no embodiment in any sphere that is not cognate to your will. But do not mistake a temporary disrelish or a partial satiety for extinction of the nature which is the source of appetite.” For what is true of the supreme and final consummation of Moksha, is true also of every distinct stage of spiritual evolution. As the great deliverance is liberation from *all* the

* “The Idea of Re-Birth.” By Francesca Arundale. Including a Translation of an Essay on Re-Incarnation by Karl Heckel. With a Preface by A. P. Sinnett. London, Kegan Paul, Trench, Trübner & Co., 1890.

attachments of desire which bind the soul to any external sphere in which desire must seek its satisfaction, so is any promotion to other spheres contingent on the extinction of those special forms of desire, of that particular nature in us, which attracts us to this world as our appropriate home and pasture. We have to understand the ground of Re-incarnation in elective affinity. It is an application to psychical affairs of the general law of attraction of like to like. The doctrine postulates that the cause of all manifestation or objectivity is in the will. We must here conceive will far more deeply than as act or faculty of conscious volition. It is the radical fact underlying all nature, universal and particular. Originally behind nature, as being the creative urgency of spirit for self-representation, it enters into its own object thus constructed, working in that, and seeking to display all which is still potential in it by further objective differentiation. It has two poles or nodes of action, which may be termed indifferently positive and negative, centrifugal and centripetal, expansive and contractile. The life of anything is in the centrifugal force of the will; its substance, stability, or self-assertion is in the centripetal. The contention, or opposite tendencies, of these two forces are said by Jacob Böhme to result in a third form or motion — a “whirling”, “anguish”, or “wrath”—and it is our consciousness of this third form which has been described as “the wrath of God” in us. But we have not now to pursue these ultimate abstractions further, except to note in passing, that deliverance from the “anguish” of the self-centred will is always by the spring or emergence of a new form of the will, a will of liberation from the “anguish”—a will to renounce or negate the first will. This renunciation is not, however, a return to pure subjectivity or spirit; it constitutes another principle of the soul, whereby the will of the anguish, or first principle, is appeased or quenched for consciousness, and upon the ground of the dark centre of nature or the individual is established the divine evolutionary freedom of the second principle, the “Logos” in God and Man. It will, of course, be understood that temporal process and the dynamics of Will are to be predicated only of manifestation; in the eternal they are only logical moments, or principles of co-eternal subsistence, prior or successive not in time but in order. But the self-consciousness of phenomenal man belongs to the form of time, and it is just this form of time which breaks up the integrity of consciousness, and is an apparent separation of principles which are noumenally united.

The will of Egoity, given over to its inherent tendencies, would develop these into all we can imagine of diabolical and infernal. But the soul is partially and provisionally saved from this by participation of external nature, as it would be saved altogether and perfectly by the divine nature. Whether we conceive the origin of human individuality in nature from the point of view of evolution or from that of devolution, as nature come to conscious differentiation through organic forms, or as a grosser embodiment taken on by imagination from a finer one, the result for our purpose is the same, a new sensibility attaching the will to an external sphere of influence. To be in any part of nature is to belong to it by participation, and this participation is a modality of the will, which no mere privation of a re-actionary basis can radically dissolve. Such a basis or body is only an external means or connection; but the nature which has been taken on by the will is not detached from it by any force alien to the will itself—the deeper will of renunciation. Nor is that will of renunciation exercisable in any condition of involuntary privation; it is only in the presence of the object of desire that desire can be truly eradicated. There is no conquest otherwise than through temptation. No one dies a natural death to the world by undergoing the natural death of the body. Doubtless there is a periodicity in the cravings of the acquired nature for objective re-expression and satisfaction, analogous to that which we observe in our

appetites here, and in our alternations of rest and waking, and we have even statements measuring the durations of this periodicity in terms of our own time. We need not lay stress on such calculations in ignorance of their transcendental data; enough for the present if we can get a clear idea of the application of some general principles to the question at issue. We cannot, it is true, at all definitely trace the incarnating process; but then neither do we even know how will-force is communicated to the muscular apparatus in the simplest of our physical actions. We can only make a general appeal to the principle of the convertibility of forces, and to the philosophy which sees in all forces the special forms of Will in Nature. And those who have made a study of occult phenomena will be at no loss for facts illustrative of the formative power of will, when vehemently urged, and projected through the medium of its natural form in the imagination. Nor is it necessary to attribute to the incarnating will all the work of organisation, which in the order of nature may very well be done for it, up to the point at which it can attach itself to the plastic embryo of the mere human animal, as its informing principle or soul. In short, if once we see that the law of attraction requires the return of the soul to an appropriate sphere, and weigh the reasons for considering the scene of its past experience as such a sphere, we shall be little disposed to set up our ignorance of processes as an objection. Probably no unprejudiced mind will deny the application to the soul of a principle so universal as that of attraction, and very little observation and reflection are needed to satisfy us that the life of most of us here is generative or confirmatory of deeply-seated affinities with the world in which our will is so active and our consciousness is so immersed.

It may not have escaped notice, that sometimes in the foregoing remarks the words "will" and "soul" are used indifferently. Their respective use, however, marks the distinction between very different schools, each of which claims to be in accord with the conception of Re-incarnation in the Buddhist philosophy. It seems we are to appropriate the term, Palingenesis, to the doctrine of which Schopenhauer is the most distinguished Western exponent, that of the persistence and re-emergence of the individual will with its specific qualities and tendencies, but not clothed with consciousness except in the incarnate state—its "idea". Metempsychosis, on the other hand, associates consciousness indissolubly with the individual will, and is the doctrine of the re-incarnating soul. The due discussion of this question would demand a volume of metaphysics. Miss Arundale claims the authority of the Buddhist Church of Ceylon for the persistence of consciousness, through a "clinging" (Upadāna) to the Skandhas, or "attributes sensible and intellectual". It is hardly worth while raising the question whether the authority she cites, following Mr. Sinnett, quite bears out this contention. There is not, in Buddhism, any more than in Christianity, a consensus of orthodox opinion on metaphysical doctrines. Northern and Southern Buddhism represent widely divergent tendencies of thought, the *former* being generally more favourable than the latter to the recognition of transcendental consciousness. The attempt to extract definite order and meaning from the statement to which we most naturally turn for authoritative information—the Buddhist "chain of causation" from birth to birth—is nearly maddening; and we can here only suggest a single consideration of abstract metaphysics as applicable to the solution of the problem. The individual process is the cosmic process writ small. The return of the will upon itself is not the negation of consciousness but the true finding of itself in consciousness. The going forth of the will, its centrifugal tendency, waits ever on the centripetal moment for the sensibility of itself. The life of consciousness is the life of creative energy which has reached a term, and re-acts upon itself. In an infinite expansion there would be no self-con-

sciousness. We may be philosophically certain that the coming of Nature to consciousness in her higher organisms denotes the upward or return movement of her cycle. In the microcosmic representation of that cycle in individual man, we have consciousness, indeed, in the centrifugal movement, but that is because the individual centrifugal movement has found its term in the developed organism which is subject to the predominant centripetal movement of the nature to which that organic expression belongs. But when the individual will in its cycle has reached the temporal term of its out-put and its proper centripetal tendency draws it back upon itself, this compression or reaction is much more distinctively self-consciousness than that which was struck out in the course of organic activity. For as in the predominantly centripetal movement in the cosmic cycle the self-consciousness of nature is the harvest of the centrifugal seed and growth-time, but retains only the pure resultant of her unconscious history, analogy dictates a similar conclusion in the case of the individual. Clarified from the accidental ingredients of objective life, there remains only the consciousness of appropriation, of an added nature of the self. But that the psychical elimination of what is non-essential is not immediately consequent on the physical catastrophe of death, will be easily understood. The objective memories, for instance, will endure as long as the interest of the will, not now fed by contact, retains its grasp upon them. The growth of a pure self-consciousness, only possible by removal of all that distracts it, is a psychical process of digestion and excretion, and is probably of very different duration—as we measure time—in different cases. Its completion would be a knowledge of the real affinities of the will, and therefore we need not suppose re-incarnation to be a blind tendency of a will unconsciously motivated. It is, on the contrary, conceivable even as a deliberate act of self-prescription, or at least as willing assent of the soul to the necessities of its Karma. Readers of Du Prel's "Philosophy of Mysticism" may remember with what ingenuity, and support from analogies of somnambulism, that view is there presented.

But from such considerations we must turn to a view—so far but slightly indicated—of the relation of our subject to the only interest of man which is entitled to be called religious, the evolution in him of a consciousness and will progressively more approximate to the divine foundation of his being. And in the attempt to reach a partially definite conception of this evolution, it will be impossible to avoid encountering the question of what is meant by "freedom" in any evolutionary process, of the sense in which any will can be said to be "free", when we are regarding the emergence in consciousness of principles reconstructive of its character. Upon this question the present writer appears to be at variance with leading exponents of the philosophy of spiritual evolution in the Theosophical Society. But in this controversy it often turns out that variance is rather apparent than real. And at any rate the subject has an inexhaustible interest for every metaphysical mind.

The ideal of religion is *freedom* of divine manifestation. Not only Christianity, but every religion worthy of the name, teaches the ideal identification of man with a principle, or, as it is sometimes expressed, a "spark", or "seed", of divinity in him; and for Christians, at least, that divinity is definable as the "will of God", the will which is not individually self-regarding, but which operates spontaneously from the principle of universal love, and in the form of universal wisdom. But whether we speak of the actual—or, if any one prefers, the apparent—condition of man and nature as a "fall", or as immersion in Maya or a cosmic fiction, the problem of religion is equally the *extrication* of a true consciousness from the false consciousness which has been super-induced. This extrication is its freedom of manifestation. Now that is a question of consciousness; not of

the speculative consciousness, reversing in moments of philosophic thought the vulgar conceptions of reality, but of the consciousness which springs spontaneously from the spiritual life, as a natural and unobstructed expression of the divine will. The spontaneity of any consciousness whatever depends upon a naturing or substanting of the will, an organic facility of its expression conceivable as a texture of ideal lines of least resistance. Organism in its perfection enables will to act automatically, and whenever we find will consciously active with a sense of effort, it is about some purpose or expression which its psychical organism does not sufficiently serve. When this first process has been facilitated by frequent use, it results in the marking out of fresh organic lines along which will can in future pass without labour. All habit is establishment of such invisible, or ideal lines of direction. And this system of lines of least resistance, is the real truth of *substance*. "All will", says Böhme, "brings itself into a substance" for the manifestation it necessarily desires. In material nature it is the same, nothing being ultimately discoverable as "matter", so far as we can distinguish that at all from force, than just those constant *directions* of force, which are its "laws". As the physical forces are to the will (of which they are the elementary aspect or equivalent), so is "matter" to the substance of the will. Thus the medium of force, whether physical, or the will-force we call spiritual, is just the line which force has originally beaten down for itself, the path itself has made; so that speaking as at present, psychically, whether we use the term substance, or organism, or habit, we mean the same thing, the objectification or manifestation of the will in man. That is its freedom, and any state of will is free in man when it is "born" in him as a nature, that is, when it has worked out for itself this organic facility of manifestation, of which corporeity is the ultimate expression. The lower principles of man are already in this freedom, but the divine principle and its will are not free in him, not being born or "natured", but only conceived; even this conception, therefore, being for us only a truth of faith, but not of the knowledge of consciousness. It is this faith upon which religion insists, when she urges self-identification with this ungrown germ; and nothing can be more palpably and perversely inconsistent with this self-identification with a principle whose will is thus confessedly shut up in the constraint of germinal subjectivity, than the dogma of a freedom only applicable to the consummation of the human process. If the doctrine of spiritual regeneration had not become a mere figure of speech in the Church, there would never have been substituted for the great natural truth of evolution a tenet which obscures the whole problem of religion. The false thesis has consequently been met by the equally false antithesis which makes phenomenal necessity a sufficient account of the whole matter. According to this view, the personal character is a fixed and final quantity, so that, if it were also a known quantity, the individual reaction on any stimulus of circumstances, in other words, the whole conduct, could be predicted with certainty as circumstances arose. Nor could we object to this conclusion, if we admitted its premise. But with an evolutionary will behind the established character, a will whose first act of manifestation is a denial of the will of that character, the whole reasoning is upset, but certainly not in the interest of an undetermined liberty of choice. Such a "freedom of indifference", as it has been well called, a power of choice by a mere abstract faculty of will without any definite quality to determine its attraction—and that in the empirical order wherein no "cause" can be original—is now in course of abandonment by most metaphysical thinkers. Moreover, even if conceivable, conduct so determined would still have no more ethical significance than conduct determined by tossing up a halfpenny. Every determination is from a principle, every will is the will of a principle. The will of man has no unity as a faculty, except in the moment of exercise, and then its action testifies to the prevalence for the moment, according to its character, of one or another

principle in his composite consciousness and nature. If man were a single principled being, with consequently a single will, that will would be perfectly free, subjectively, for there would be in him no contrariety of tendency, no inner obstruction to spontaneous self-expression, or uttering (*outring*). He would be free by the very necessity of his simple nature. That is the case with the lower animals, who experience no subjective constraint, and with whom necessity and freedom are the same. But constituted as we are, there is a strife of distinct principles and therefore of distinct wills.

But it is supposed that man has a will other than the wills of his constitutive principles, a will which, belonging to neither of them, is yet elective between them, and that herein consists his "freedom". This illusion is simply due to the inconstant prevalence of one or other of the principles, and to the necessary self-identification for the moment with the one which is for the moment in power. If it should be suggested that this very inconstancy of dominion as between the constitutive principles is itself an argument for an arbitrary election between them, the answer is to be found in the exceeding subtlety and changeability of the ideal ingredients of consciousness, as modified by the circumstances of each occasion of determination. These, or a resultant of these, combine more readily now with one, now with another, of the conflicting wills, and in that combination form the "motive" of the eventual determination. Then, again, it may be urged, that as we must conceive a human being as in some sense a unity, at least as the synthesis of his component principles, it is proper that there should be a unitary will, and that this must be judicial and decisive, whereas the wills of the principles are spontaneous. Here will is conceived merely as volition, as *in actu*, without a basis or a principle. What is contemplated is simply the resultant determination already sufficiently explained by what we discover in analysis, and this resultant is converted into a cause and regarded as the uncaused will of the individual. As already said, such a will could have no moral quality, no quality at all, because *ex hypothesi* it is not a *principle* of determination, but a pure *arbitrium*. It does not save human responsibility, for it is itself beyond all appeal. Immediately you bring ethical language to bear upon it, the fallacy is exposed, for any moral predicate at once converts it from the hypothetical *liberty* of choice into a real *principle* of choice, a *state* of the individual, whereby he tends to self-identification with one or other of the conflicting principles of his constitution. Such a state is at once seen to be *already* a determination of the Ego of consciousness, not a determination of itself by itself, but a modification which could only originate from a deeper level. Only by abandoning the stratification of principles in a vertical order, and the restriction of the term "Ego" to consciousness at any given stage of development, can we make the will of the Ego the agent in evolution; and even then it would express the very reverse of a free election between opposite determinations, as it would be identical with the evolutionary energy itself of the deeper principle which it raises to consciousness. And we drop the idea of evolution altogether, if we attribute *temporal* freedom to a will which could thus dispense with process. But a freedom of manifestation the attainment of which is the very end and explanation of the life-process is not an actual freedom within it. Perfect man is free, but imperfect man is man in the making. In this process, the self of consciousness is not the principle seeking realization, but as yet unrealized, in consciousness; and therefore it is that the evolution of that principle appears at first as alien, as a *law* to the conscious self, and determination in accordance with that law to be an act of voluntary obedience. But every such determination is in fact a moment of evolutionary force or power, and in the very act of determination the higher principle establishes itself, so far, as the self of consciousness; and thus it is that determination in accordance with reason and the moral law, against the spontaneous tendencies of the apparent self which is thus

invaded from within, is recognisable as self-identification with the universal principle to which reason and the moral law are referable. The perfect, unhindered, spontaneity of that principle in us would be our complete at-one-ment with it. Only the Universal Will *in us*, as the deepest and inmost ground of our being, can make intelligible those early forms of our consciousness of it, which appear as Conscience and the sense of moral Obligation. And as we can will nothing except in the degree in which the principle of a will is active in us (however deficient our formal consciousness of it may be), it follows that our "Freedom", which is but another word for our Atonement—our freedom, in the sense of unobstructed manifestation of our divine original or ground, is of *progressive* attainment, and demands conditions impossibly comprised in any experience limited by external causes.

"The idea of Re-birth" has thus two pillars which sustain and necessitate it: the *spontaneous* tendency of the will to any sphere of manifestation in which it may be found ("Where the treasure is there will the heart be also"), and the use of such sphere in furthering the evolution whereby any state of the will is discovered to be non-essential and surmountable. The explanation of this use is nearly obvious. The true self of us all, the Universal Will or Principle in us, cannot attain realisation—its "freedom"—in consciousness, until the contingency, the non-reality of the individual perversion, which meanwhile passes for the self, is known. But this non-reality is not given in the mere consciousness of it as defect or fault. On the contrary, *this* moral consciousness is just the illusion which makes a reality of sin, and of the self of sin. Just as little, however, or rather far more dangerously less, is the non-reality of the sinful self given in an intellectual apprehension, like the present, which enables us to assert this non-reality as a proposition. A thousand times preferable is the naïvest acceptance of sin as real by a Methodist preacher or a captain in the Salvation Army, to a philosophy which mistakes a truth of the intellect for an exoneration of the will. For only in the affirmation of the will lies the verification of the intellect. Only then is sin unreal to me when I have proved its unreality by an act of freedom from it. And therefore is the stage of action so indispensable to the evolution which discovers truth behind illusion, and being behind appearance. Thus it is that the very desire of the will, drawing it back to the sphere which engendered it, offers again and again opportunity to the will of renunciation. Nor is that all. The mere self-consciousness of a subjective state can never attain the intensity of self-judgment which is only possible when the will in action has flung out a representation of itself, and when the individual is confronted with the out-birth of his nature. The agent in this judgment is always, though under many disguises, a deeper being in him which has hitherto seemed mere inactive participation in the moral development of his environment, but which he now appropriates as his own principle in energy. The incarnation on which, for its own gratification, the proximate will insisted, has exposed it to the influence of whatever in the environment is adapted to kindle a force at variance with it. Ever watchful for its opportunity of emergence, the deeper will to deny the will most proximate to consciousness is stimulated to equality of development with the higher levels of moral attainment in the world. The unconscious tendency of all moral development is to the ultimate ideal of universalisation of the will which is proclaimed by all great religious teachers, but which, by a necessary process of accommodation, soon sinks to the conception of a rule or standard of conduct, though as a revelation it always remains at hand for progressively practical assertion. Now it is evident that on the one hand the attraction of any world for the incarnating will, and, on the other hand, its use in bringing to energy and consciousness a deeper will in denial of the first, depend on its being neither too good for the one purpose, nor too bad for the other. I am here equally

because I like it—(however my superficial self-consciousness may think the contrary)—and because it is good for me to be here. There is, indeed, the third, and relatively very rare case, in which the completely liberated will, manifesting as a Buddha or a Christ, incarnates to raise the spiritual level of a world, by re-publishing and re-exemplifying the ideal end of existence. "Salvation in the Church" means nothing more than exposure to the rays of this communicated influence, in a social environment which has appropriated it most distinctly and immediately, and which has provided the representations of it best adapted to elicit recognition and excite aspiration—an efficacy not to be denied to external ritual, symbolism, and religious art.

In re-actions against externality, in all iconoclasm, whether its hostility is directed to images or concepts of the mind, or to material embodiments of an idea, there lurks a fallacy of spiritual independence in a sense contradicted by all analogies of growth in nature. Sun, moisture, soil, are all external to the acorn, but it would remain an acorn for ever if it could turn from them with vain imaginings of its arborific potentialities. And so a dormant spirituality needs for its excitation a cognate principle in energy. And when, for instance, we are told, as so often now, that the whole truth of Christianity is the Christ in ourselves, we are constrained to add, borrowing the form of a famous supplement to another proposition, "except Christianity itself". The Christ in ourselves would have no chance of emergence but for the revelation which became a vitalising power from without, a revelation given to the world, says the Bhagavad-Ghita, as often as its spiritual level falls below what may be assumed to be the lowest average required for the uses of incarnation.

The world regarded in this two-fold aspect, as a sphere the most attractive to the wills of its inhabitants, and as a school most appropriate for the negation of those very wills which brought them, for the most part, to it, is thus seen with moral certainty to be the *necessary* theatre of individual life till its attraction is exhausted by accomplishment of its disciplinary purpose. Nothing, if we consider it, can be more beautiful than the economy of this arrangement, whereby the very spontaneity of the egotistic will provides the conditions of renunciation and exaltation.

The doctrine of Re-birth is therefore a necessary consequence in every religion which teaches the liberation of the Will from the bonds of individuality, as the ideal end of human existence. That this ideal is that set up by Christ and by his great successor, St. Paul, and is circumstantially typified in the whole career of the former, there can be no possible doubt. On the other hand, there can be no more certain proof of the early obscurity of this ideal in the history of the Christian Church, than its explicit repudiation of a conception so indispensably consequent. The single human life could only be conceived as eternally critical upon dogmatic suppositions, which had grown up in substitution of the pure and original revelation. A Theosophist of the Eastern school might say that Christianity lapsed from the dignity of a religion when it mistook Devachan for Nirvana, exalting and eternalising the spiritual result of one objective life-time. That this mistake is largely responsible for various perversions of the Christian revelation, besides necessitating a total misrepresentation of human freedom, there can be little doubt. The spiritual situation had to be logically saved, on the one hand by a revival of the false idea of sacrifice as substitutionary instead of as typical or representative, and on the other hand, by postulating a freedom of evolution, instead of the evolution of freedom.

The doctrine of Re-incarnation in itself belongs, it is true, in the first instance, rather to psychology—in the most comprehensive sense of the term—than to religion, for the latter is more concerned with the ideal to be attained than with questions of time and opportunity. Nor would the supreme interest of religion lose by exaggerating the importance of a single

moment of experience, or by the "foreshortening" of spiritual processes which is so characteristic of its statements, were it not for the reaction of despair inevitably ensuing from comparison of the magnitude of the demand with the unequal powers of response in unequal stages of development. From this embarrassment sprang a whole doctrinal system intended to obviate it, but offering new difficulties to advancing intelligence. These conceptions were like the cycles and epicycles by which it was attempted to torture geocentric astronomy into conformity with nature. Evolution through re-incarnation was a factor indispensable to solution of the spiritual problem; in its absence the consummation must be *per saltum*. Now though it is quite true that an evolutionary process may be accelerated by suitable agencies—and this may as well happen in the soul of man as in the plant which springs into abnormal growth by the application of Akasa—an equality of germinal capacity, at least, must be presupposed, if the special agency is to be equally available for every individual in a single life-time. Such equal capacity would be equal proximity of the spiritual principle to the consciousness of each and all, so that equally favourable conditions of growth—the same environment—would be equally efficacious in each and all. But this supposition is altogether rebutted by our experience of mankind. Moreover, due exposure to the quickening agency is itself a question of environment, and here, too, we find the same or even greater inequality.

In the foregoing attempt to represent the most abstract grounds of the belief in Re-incarnation, and of the connection of that belief with Religion, the writer has advisedly abstained from associating it especially with any particular system which happens to have developed the idea in its own way. In his opinion, however consequent such developments may be, they rather confuse than elucidate the conception on a first presentation, to say nothing of the necessary limits of a paper like the present. Nothing, for instance, beyond the barest allusion, has been said of the great law, or force, of Karma, at least under that name, or by way of distinct recognition. In what has been said here, the force of specific attraction, conditioning the individual at re-birth, has been seated rather in the acquired constitution of the will, than in any "action" in the objective sense. And Karma as the operative cause of Re-birth has again to be distinguished from the other side of the conception, or perhaps rather its development, which contemplates it as a law of moral equivalence or requital, and asserts a self-acting efficacy of the moral law, in exact correspondence to that which obtains in relation to physical laws and man's observance or neglect of them. A great and characteristic interest of the idea of Karma is its realisation of spiritual force as an agency not less operative in the dispensation of human circumstances, than is physical force in physical relations. It introduces science into the moral order, with as much confidence, and with as little dependence on any special interposition of what is understood in the West by Providential Government, as is conceded among ourselves to physical order. It is a magnificent generalisation, and undoubtedly completes the logic of Re-birth. But in its aspect as the operative cause of Re-birth the force of Karma has perhaps been recognisably included in what has been said in this paper of the attractive affinities engendered in the will.

The absence of any express reference to objections commonly urged against Re-incarnation may seem to some a more important omission. These objections are well brought together, and severally answered, by Miss Arundale in her excellent essay, which, with her translation of Mr. Heckel's treatise, forms perhaps one of the best introductions to the subject in English literature at present. But it has been thought better to confine this paper to such a presentation of several positive grounds for the belief, as in itself contains the reply to some objections due largely to misconception. The most popular and frequent objection—the want of memory of former lives—is, as usual, that which least survives adequate reflection. For it takes no

account of the sifting of consciousness, or of the uses of experience. That which is most transient, phenomenal and external, is regarded as the most real, and as bound up indissolubly with the very identity of the individual. It is not considered that memory, even within one organic condition, offers only a minute residue of all that has passed through consciousness since infancy, that withdrawal from direct contact with an environment must mean gradual effacement of all which the interest of the will has not most intimately appropriated, and that even of what adheres, the spirit rather than the form will ultimately remain. It is just this extract of the essential from the accidental that marks the transition from the consciousness of a personality which is the mere centre of circumstances, to that of a relatively abiding individuality, storing the harvests of its successive seasons. The events and external relations of earthly life are but the husks of the grain; they have no longer an interest for the will, and therefore no longer a place in the memory, when the grain is extracted. They have already gone from memory before the conditions of re-birth are fulfilled; but even were it otherwise, the totally new interests and circumstances of a new incarnate existence would offer no definite link of association for recognisable reproduction of impressions belonging to an entirely different context of experience.

Nor is the objection from the facts of heredity at all more formidable. The deeply-seated difference in the characteristics of many, perhaps most, children of the same parents is a fact more worthy of attention in relation to this question, than are the inherited traits. The believer in Re-incarnation is not concerned to deny heredity, because none of its observed facts penetrate so deeply into the structure of character, as to afford any valid presumption that the whole individual differentiation can thus be accounted for. No one but a materialist can assert that the supposition of physical propagation of a complete human being is less hypothetical than our view. The properties of any matrix must modify the resultant product in its own order. The plant is not unaffected by the quality of the soil in which its seed was sown, and the influence will be naturally more observable as the organic scale is ascended. Every ground or matrix is a basis of reaction, and the more the basis is differentiated, the more distinctly apparent will be the effect of its reaction. Nor can any idea be more cognate to a spiritual philosophy, than that which regards the joint product of the male and female principles of a lower order—and in their junction at the physical extremity only the physical or animal principles of the parents can be considered—as itself the matrix of the formative principle of a higher order.

In answering other objections, Miss Arundale has found occasion for vindicating "the Idea of Re-birth" in some of its broader features. She has done this so admirably, and also so succinctly, as to add much to the value of the volume she has given to the public. Mr. Heckel's essay, well rendered into English, gains much by association with the expositions of the translator and of Mr. Sinnett, and perhaps a recommendation of the book is hardly necessary to readers of *Lucifer*. Now and then a statement occurs in a form which seems to the present writer open to objection, as when "the Ego" is spoken of (p. 70) as standing with a power of choice between the influences of the principles above and below it. Enough has been said above to indicate the point of disagreement here, which certainly cannot be dismissed as an unimportant detail, as nothing has been more influential in postponing recognition of the great truth of spiritual evolution than the doctrine of an arbitrary freedom.

In conclusion it may be said that no one who, from an independent standpoint, has come to a just conception of the general grounds of belief in Re-incarnation, can fail to see the importance of studying the question in connection with the great religious philosophy of which it is a vital tenet. And to such a study, perhaps, no better introduction, in a small compass, can be found than the volume which has given occasion to this article.

C. C. M.

The Golden Chain of Homerus.

THAT IS

A DESCRIPTION OF NATURE AND NATURAL THINGS.

How and from what they are generated and how they are destroyed again, and what that Subject is which generates, destroys, and regenerates things.

Franckfurt and Lepzig, 1723.

Translated from the German by SIGISMUND BACSTROM, M.D., 1797.

Revised from the unpublished MSS. by THOMAS HENRY PATTINSON, F.T.S.

OF THE GENERATION OF THINGS.

CHAPTER I.

What Nature is.

Nature comprehends the invisible and visible creatures of the whole universe. What we call nature especially is the universal Fire or ANIMA MUNDI, filling the whole system of the universe; and therefore it is a universal agent, omnipresent and endowed with an unerring instinct, which manifests itself in Fire and Light. It is the first creature of Divine omnipotence.

Anima Mundi as used here does not mean animal life-principle, manifested or otherwise; but the *cause* of what we understand as the *universal life* principle.

CHAPTER II.

How all things proceed therefrom.

Thus God created first the invisible Fire and endowed it with unerring instinct and a capacity to manifest itself in three principles.

1. In its original most universal state it is perfectly invisible, immaterial, cold, and occupies no space; in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent.

2. In its second state it is manifested by motion or agitation into *Light*. In this state it was separated out of Chaos, when God said, "Let there be Light, and there was Light". Yet it is still Cold. When gently moved and agitated it manifests Warmth and Heat, as is the case in all frictions, and in fermentations of moist things.

3. When collected in a sufficient quantity and violently agitated it is manifested as a burning Fire. This continues burning as long as it is agitated, and has a fit subject to act upon. When that fails it returns to its first state of tranquil universality. In the character of Burning Fire it manifests Heat and Light.

Thus we say in its primary universal state it is perfectly invisible and immaterial.

In its second state of manifestation it is visible as Light.

In its third state of Heat and burning Fire it is visible, hot or burning, and becomes somewhat material; as it occupies room or space whilst in this state.

You have now seen 3 distinct powers of the Universal Spirit. But it possesses still more, and even some inconceivable powers.

We have told you the Universal Spirit is endowed with an unerring instinct. Working by the most simple and nearest way, it has also, besides its already mentioned conspicuous qualities, 2 occult powers, *viz.*, attraction and repulsion, and these two powers are inconceivably great.

We see various instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising effects of gunpowder.

When God created this universal Fire he gave it a power to become material, that is to become Vapour, Humidity, Water and Earth, although that fire in its own universal nature is and remains centrally the same. Thus you see the beginning of the 4 Elements. Burning Fire, Vapour and Humidity, mixed with cold Fire, constitutes atmospheric Air, which still more condensed becomes Water, and Water becomes Earth. Originally it was but one element, Fire.

This universal Fire becomes a vapour of immense extent, which by further inspissation becomes chaotic Water, and out of *this* Water the Creator separated the Light, that is separated (*or sub-divided*) the universal invisible Fire into Light. Thus we see that invisible Fire manifested in two principles—*Light* and *Humidity*. Therefore out of Light and (*chaotic*) Water God has created all things.

Water was the first condensation of the universal Fire, which nevertheless in its centre was and remains *Fire*, full of life and activity, and the more so as it was assisted (*or equilibrated*) by its equal the Light, separated out of it as much as was necessary for the creation of all immaterial and material Beings, and in succession of time, for their maintenance.

Of the separated Light we have spoken before.

We have now to consider its first Body, Humidity. Water differs in regard to its Density (*or sub-division*); if rarefied to a certain degree it constitutes Air, that is a predominance of Fire above Water. But if condensed to a certain degree it becomes Humid Water, or Humidity predominating over Fire; nevertheless in Both lies concealed the universal Fire or Spirit of the universe.

As soon as the Air gets deprived of this universal Fire, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines (*precipitates*), becomes Humidity, Earth and Solid. It is the same case with Water, when deprived of Fire or of animated Air, it becomes putrid and condenses still further and becomes Earth.

God has ordained it so that the Universal Spirit, by means of Humidity should work all things, because Humidity mixes easily with everything, by means of which the Spirit can soften, penetrate, generate, destroy and re-

generate all things. This Humidity or Water is the Body, the vehicle. But the Spirit or Fire is the operator, the universal agent, the *Anima et Spiritus Mundi*—the all-working spirit and power of God; the universal Germ, the genuine agent, the only agent and fabricator of all natural things.

The universal Fire fills that immense space of the universe between the Heavenly bodies, and as it has a power to become material, it generates a subtle vapour or invisible Humidity, its first passive principle. It causes therein a gentle reaction, and a most subtle fermentation takes place universally, and by this reaction the universal acid is everywhere generated, which we can call nothing else than a most subtle incorporeal *Nitre*; it is inwardly fire and outwardly cold.

Thus this spiritual *Nitre* or universal *Acid* we call the second invisible change of the universal Fire generated out of chaotic invisible *Humidity*; and as this approaches the atmosphere of the Heavenly Bodies it becomes gradually more and more material, until it meet an alkaline passive principle wherein it fixes itself and forms native *Nitre*, so that from universal spiritual *Nitre* it becomes material *Nitre*.

Thus we say not without good reason that the Solar Rays of light are nothing else than a most subtle spiritual *Nitre* which gradually becomes more and more nitrous as it approaches the Earth, but Sea Salt in the ocean, animating the atmosphere with fire or life, and thereby giving elasticity to the air and life and preservation to the water.

We see between the Firmament and our Earth continual Vapour, Clouds, and Fogs, which ascend like a transpiration of the Earth; and are sublimed upwards by the central heat of the Earth.

This chaotic Water and Vapour, contain and are the first matter of all things, and although this appears very simple before our eyes, yet it is twofold, as it contains *Fire* and *Humidity*. The invisible in the visible—the Fire or spirit is the agent and the Water the mother or parent.

Whosoever wishes to arrive at the fountain of Secret Wisdom, let him study this well and let him go with the central point of truth to the circumference, and for ever imprint on his memory, that from Fire and Water, or Spirit enclosed in Humidity, all things in the world are generated, preserved, destroyed, and regenerated.

Whoever comprehends this will find no difficulty in analysing natural things. He may easily volatilize the fixed—and fix the volatile: a putrid subject he may convert into a pleasant smelling one; out of poison he may make a salutary medicine, because he knows that all things proceed from one root, and return to that root. The distinction is external, and regards only the modification of the matter, which is more or less digested or fixed. Therefore the philosophers say that *their matter* is in all things. Yet they select subjects wherein the universal spirit is more abundantly contained, and more concentrated and thus easier to be obtained.

THE GOLDEN CHAIN OF HOMERUS.

		CHAOS CONFUSION.
Volatile Spirit of EARTH incorporeal.		Spiritual incorporeal Nitre containing the universal Fire without a Basis or alkaline Body.
EARTHY acid spirit corporeal.		Nitre, or corporified Spiritus Mundi in earth. Sulphur ♀. Nature, <i>Male</i> .
Fixed EARTHY Spiritual Alkali corporeal.		Sea salt or corporified Spiritus Mundi in Water ♂ and salt. Nature, <i>Female</i> .
Primary substance of all Bodies.		Nitre and salt united.
Regnum Animale.		The most volatile.
Regnum Vegetabile sive Acidum.		Between Volatile and Fixed. The mediator.
Regnum Minerale.		Fixed. The volatile spirit is here downwards.
Pure concentrated Fixed EARTHY tincture, Extractum chaoticum.		The unfermented tincture.
Perfect concentrated universal Quintessence.		Fermented and specified with Gold or Sun. Lapis philosophorum.

EXPLANATION OF THE GOLDEN CHAIN OF HOMERUS.



After the chaos is divided, a Volatile Fire is separated.



This is named *spiritus mundi*. Dew, Hail, Rain, Snow, and all that which comes from the atmosphere are its faithful companions.

Here is hidden the volatile essence of the World from the upper regions, when it descends into the lower; out of which it takes a body and appears visible and palpable before the eyes.



Nitre is known to the whole world, but where is he that can enumerate all its virtues? There is that in Nitre which can fabricate all things.

The lower regions are subject to it.

The upper regions cannot be without it.

Nitre is the Father of all things in nature. It causes the Foundation of the Earth to tremble.

Its power has been given to it by the Creator.

Its dominions are over the skies, the earth, and the sea.

It is the ADAM of all things, out of which the EVE originates.

The end will be obtained when the earth has been fertilised; when *Adam* has been fixed, and does no longer fulminate, and when *Eve* sits by his side.

Sun and moon, the motion of the Earth, and the ocean moving, continually convert *Adam* and *Eve*.



Through heat and cold, and the tides of the sea, the earth resuscitates that which is rained, *common salt* and Alkali, feeding the children of nature with its Blood.



When the Male and Female meet a perfect Fruit is engendered.



The volatile animal kingdom demonstrates this.



The vegetable Hermaphrodite, which is between volatile and fixed, shows also whence it proceeds.



The fixed Earths, Stones, Flints, prove that they belong to the nitre and salt. Air, water, and earth demand the active principle from nitre *alone*.



When now the noble sperm of the Earth or World has been fixed, and from vapour and water has been converted into a fixed earth, then is accomplished that which the wise esteem most.

The volatile must become fixed, and from vapour and humidity must become earth and a dry Red Blood. Then it is the treasure of the world and the highest blessing.



A perfect perfection which expels poverty and disease.

(To be continued.)

Reviews.

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THE PHILOSOPHY OF THE MAZDAYASNIAN RELIGION*.

WE are glad to notice that the translator of Dr. Casartelli's dissertation, *La Philosophie religieuse du Mazdéisme sous les Sassanides*, whereby he gained his *Doctorat* at Louvain University in 1884, has added some corrective notes to his excellent translation of the Doctor's treatise. Dr. L. C. Casartelli, who is also a Catholic priest, throughout his work labours under the strange delusion that Mazdeism is largely indebted to Judaism and Christianity for all that is best in it. Whenever he makes a confident statement on this point, his Parsee translator is immediately busy with a refutation, supported either by texts from the Avesta and other ancient writings, or by quotations from Western scholars who hold opinions exactly the reverse of those of the Louvain graduate. There are also many other points on which the translator picks up the author and corrects his translation of Pehlevi texts or misconceptions of the philosophy. We however think that there still remains much to be done, especially in the latter direction, and shall endeavour to point out one or two misconceptions which an elementary knowledge of symbology should have easily avoided. In spite of these blemishes, however, much remains that will be of great interest to the student of Esotericism and of support to the argument of Theosophy as to the unity of all religions.

In the outset but scant justice is done to the primal spiritual postulate of the Mazdean system, that "Boundless Time", *Zrvan Akarana*, which connotes the *Parabrahm* of the Vedantin and the *Ain Soph* of the Kabbalah, the Absoluteness; while on the contrary the Dualism of the religion is unduly accentuated. This draws from the Translator a long note beginning with the paragraph:—

"It is a well-known fact and it is proved by many distinguished *savants*, both European and Zoroastrian, that the leading feature of the theology of the original or Zoroastrian Mazdeism, as contained in the Avesta and especially in the *Gáthás*, was strictly based on Monotheism . . ."

A view, by the way, which has been strongly defended even in the Occident by Dr. West and others.

In describing the Wisdom Doctrine, which is the common property of all Eastern religions and to be found in the Avesta equally with the rest, Dr. Casartelli follows Spiegel in his effort to set down its *origin* to the credit of the West, and quotes largely from the Sapiential Books of the Old Testament. If there is one thing that is certain it is that the Wisdom-religion and the Sophia-mythus have always come by the way of the East. However it is not to be supposed that a man will ever find the root of the tree of the World Religions by keeping his eyes fixed on some particular branch or branchlet.

The frequent recurrence of the number 7 in the Mazdean System is remarkable. For instance we read of 7 continents; 7 days of creation; 7 great mountains, the principal off-shoots of Albürz, the Mazdean Meru; 7 metals produced from the limbs of the *first man*, *Gâyomart*; 14 kinds of liquid; 7 senses, &c. This has, however, escaped the notice of the author.

* The Philosophy of the Mazdayasnian Religion under the Sassanids, translated from the French of L. C. Casartelli by Firoz Jamaspji Dastur Jamasp Asa: Bombay Jehangir Bejanji Karani, 17 and 18, Parsi Bazaar, 1889.

Again in dealing with the *Amesōçpands*,* the *Fravāhars* and *Fravashis*, not the slightest elucidation is offered and the entire puzzlement of the scholars on the subject is frankly admitted. The Amshaspends are esoterically the 7 Primordial Emanations, or Logoi, of their synthesis *Aūharmazd* who "dwells in the eternal or endless light in the place of Aūharmazd" and which is "clearly distinguished from the created light of the world" (p. 26). The Ferouers or Fravashis are the Reincarnating *Egos* of Humanity and are said to be *equal in number* to the Drūjs or Demons (p. 93).† At the end of the world each Warrior-Fravashi combats and overcomes his twin-demon. All of which is perfectly clear to the student of Esotericism, who will also see the same idea underlying the mystery of *Aharman*, the syzygy of Aūharmazd, and the synthesis of the Demons, who are identical with the *Asuras* of the Purānas. Speaking of the Mazdean Satan, Dr. Casartelli writes:—

"If he deprives a man of his wife, his children, his whole terrestrial wealth, nay even his life, he does not consider it as a great misfortune; but if he succeeds in carrying off his soul and in ruining it, he considers it indeed a great wrong that he has done him" (p. 64).

So that perhaps after all the devil is not so black as he is painted.

Very far from the truth is our learned Pehlevi scholar in his remarks on the frequent allusions to rain in the Mazdean scriptures and the reverence with which it was regarded by the followers of the Avesta doctrines. Of course the reason of this reverence must be attributed to natural causes. It was simply because the populace was largely engaged in agricultural pursuits! But then what can you think of a superstition which actually believed that the seeds of all things came down in the rain!! Such is the tone of the Doctor's remarks. Perhaps such an explanation may satisfy the limited comprehension of a solar-mythologist; it will not however content the student of occult symbology. Rain and Water correspond to the ether of space and to the *astral* ocean that surrounds the earth. This contains the types or "seeds" of all that grows on the bosom of our Mother Bhumi. But setting aside occult science, for ignorance of which an orientalist may perhaps be excused, the author might at least have found, even from his own notes, some more reasonable explanation of the peculiar reverence for rain which obtained in the Sassanian cosmology.

In the category of the 14 kinds of Water, called by the "general name of *Mayā*" (p. 114), we read of the "Water in plants", of "Animal seed", "blood", &c. We may compare this with the different kinds of Fire, of which "five . . . are known", these were "diffused through the six *substances*, that is to say the works of the six periods of creation" (p. 116), which together with the seventh creation, the "day of rest", complete the 7 mystic Fires. The 5 correspond to the 5 known elements, the remaining 2 being still latent, like the senses. These are given as follows:—

"(1) The fire *Berezi-savang* shines near the Lord, Aūharmazd. It seems to be a spiritual fire which is incorporated in the various forms of material fire, especially like three souls in the three sacred fires. . . .

"(2) The fire *Vōhū-fryān* dwells in the bodies of men and animals and feeds upon water and solid food.

"(3) The fire *Urvāzist* is the fire which is found in plants. It feeds upon water and has no other food.

"(4) The fire *Vāzist* is the lightning which dwells in the clouds . . . This fire has no need either of food or drink.

"(5) The fire *Çpēnist* is the common fire of the world which consumes food but not water.

"The fire *Vāhrām*, the sacred fire of the Mazdayasnian altar, is associated with the fire last mentioned. As we have seen, this fire is rather an incarnation of the celestial

* It is to be regretted that the French transliteration has been retained throughout.

† Because the Drūjs are the *lesser* "Mapases".

fire. It has three bodies or principal centres . . . The three souls of the celestial fire lodge in these three corporeal fires, all of which form the entire body of the fire *Vahrām*."

Again, speaking of the Mystic Trees, the *Gōkart*, the source of all medicines, is said to grow out of the earth, whereas the *White Hōm* "which will furnish man with immortality at the time of the resurrection, is spoken of as being in the ocean, or the sea with the wide shores", esoterically *Space*. And, we might add, that the one grows with its roots in the earth, the other with its roots in heaven, twin-trees, one the reflection of the other and both within every man. From all of which we may perceive that perhaps the superstition is not so absurd, for: "the water or sap in the plants circulates like the waters of the earth, or like the blessings which the righteous utter, or which come back to themselves" (p. 119), and as "blood" is under the same law, therefore it follows that the Mazdean initiates knew both of the "circulation of the blood" and, more important still, of the cyclic and karmic law.

Those who have read Berosus and of the "Monsters terrible and bad" of the stanzas of the Book of Dzyan, will find some interesting items in corroboration of the existence of intermediate and monstrous types in the first arc of primordial evolution. We read of gigantic three-legged asses, of tree fishes and ox fishes, &c., &c. But more interesting still to the student of the *Secret Doctrine* is the description of the Mazdayasnian anthropogenesis.

"The human race is not only descended from the primeval man, *Gâyōmart*, from whom the metals are also derived, but it has also passed through a vegetable existence before being constituted in its present state.

"Man was in fact the work of the sixth epoch of the creation. *Aûharīnāzd* formed *Gâyōmart*, a solitary male being, from the earth. He was white, brilliant-looking as the sun. He had three characteristics, viz., life, speech, and mortality. The first two were communicated to him by *Aûharmāzd*, the last is owing to the influence of *Aharman*. The whole of mankind has inherited these characteristics by its descent from *Gâyōmart*.

"He and the primeval ox were the only living beings on the earth during the first 3,000^o years. Both of them lived in peace and happiness till the commencement of the millenium of the constellation of *Libra*†. Then *Aharman* attacked and overwhelmed them with evils during 30 years‡, and at length put them to death. *Gâyōmart*, while succumbing under the blows of his adversary, predicted that mankind would be born of him. Then he bequeathed his body¶ very justly to *Aharman* . . .

"*Gâyōmart* while dying dropped his seed, which was purified by the light of the sun§. Two-thirds of it were absorbed by the earth. Forty years after, it produced two human beings under the form of a plant, having only one stem, 15 leaves, and 15 years of age. These two beings, *Māshya* and *Māshyōi* (otherwise *Matrō* and *Matrō-yâd*), were united together at the middle§, in such a manner that it was impossible to know which was the male and which the female. It was not either known if they possessed reason. Then they passed from the vegetable form to the human one; the reasoning faculty . . . which is the soul, spiritually entered into them.°°

"We give below the comments of *Windischmann* on this curious legend:—††

"The plant with a single stem is the type of the unique origin of the two sexes, or of their original inseparableness. The stem is aged fifteen years, for this is the perfect age assigned to *Gâyōmart* himself. It has fifteen leaves, for an equal number of human races inhabited the *Kīshvars*‡‡. The plant appeared for forty years, for that is the normal age of generation in the *Var*. ¶¶ *Māshya* and *Māshyōi* were twins, like

* Three Rounds. Here "man" stands for the future physical man and the "primeval Ox" or Bull, for the ever developing potential nature.

† Symbolizes separation of sexes.

‡ *Sandhyas* among the Hindus. This signifies the third Root Race of the Fourth Round.

¶ *Chhaya*.

|| The Egg-born.

§ Hermaphrodite.

** Separation of sexes; incarnation of *Manasaputra*.

†† *Windischmann*, *Zor. Stud.*, pp. 214, 215.

‡‡ Continents.

¶¶ The "Ark".

Yama and Yami in the *Vedas*, like Yima and his sister in the *Bûn-desh*, which derives its information from more ancient sources.'

"Another plant was formed resembling this one: it produced ten races of monstrous and fabulous men, as the Cynocephalus, winged men, men having tails and others; but all of them were the issues of the seed of Gâyômart. Those 'of the forests having tails and hairy bodies'^o are undoubtedly the great quadrumana, like the gorilla of Africa (?). Besides other cases of relationship between men and some inferior animals were admitted. The Pehlevi version of the *Vendidad* also asserts that 'all that which appertains to the monkey (*Kûbik*) is precisely like (that which appertains to) man.' Elsewhere the monkey, bear and negro are grouped together as *degraded human races, issued from the intercourse between men and evil spirits*†—*devs, drûjs and pariks*"(pp. 129-131).

Further on we are told that Mâshya and Mâshyôî when they first obtained their soul, "covered their bodies with *grass* (giyâh), and had no need of food but drank only water"; afterwards they killed a sheep, and having discovered *fire by friction*, they roasted it. "On this very occasion they covered themselves with *garments of skin*"‡. All of which is a plain simple statement of fact to the student of scientific mythology.§

Page 145 gives us an interesting piece of information and another proof of one of the contentions of the esoteric doctrine, for we read: "The age of reason has no fixed limit; it varies between 7 and 8 years, for before this age 'sin does not take root'", or as we should say individual Karma does not operate.

Under the heading *Khvêtûkdaç*, the author tries his best to convict the Mazdean scriptures of sanctioning incest! This pious libel brings his translator down upon him in an excellent note, where he conclusively proves that the meaning of the avestaic term *quætvadatha* cannot even by the most elaborate imagination of prejudice be twisted into any such meaning. It simply means a "a giving of oneself, a giving in relationship, self-dedication, devotion". As an epithet of the Mazdayasnian religion, it means "bearing relationship with God" and as an attribute generally means "devout". In other words it is descriptive of spiritual *Yoga* and occult powers. But what can you expect of the religious mind of the West, which believes literally in the 700 wives and 300 concubines of King Solomon! The same charitable accusation is brought against Ardâ-i Virâf, the most holy of all the Dasturs, who restored the Mazdayasnian traditions to their original purity. This most holy man is said to have had his *seven sisters* to wife, whereas the meaning is, that the Dastur had achieved complete mastery over his seven "principles". O Shades of holy ascetics, into what evil times have the narratives of your great deeds fallen!

Space will not permit us to make more than mention of the wonderful world mountain Albûrz that surrounds the whole earth and is pierced with 360 openings, and of the mundane egg; of the two Maidens that meet the Soul at death, the personifications of his good and evil deeds, and of the *Cinvat Bridge* which unites this world with that beyond the grave and is situated on the "peak of judgment", which is in the middle of the World and a part of the Albûrz; of the Heavens and the Hells, of which latter Virâf says *the worst is on the earth*, and of the end of the World. Under the last heading we read:—

"At last comes the millenium of Soshyâns, the last prophet. During this epoch the appetite will gradually diminish and men will desist at first from eating meat and lastly they will live upon water."

"All this regeneration will be accomplished under the direction of the prophet

* The "Race of crooked red-hair covered monsters going on all fours". (S.D. II. 19.)

† Animals.

‡ This refers to the gradual consolidation of the bodies of primitive men, and to the incarnation of the Flames, or *Manasaputra*, the reincarnating Egos.

§ N.B.—The Italics are our own.

Soshyāns, who will have assistants, certain men and women who have been preserved from death in the mystical regions, like that of Airān Vēj, the reminiscence of the primitive country of the Aryas, which has become a sort of *officina gentium* for the last ages. This country seems to be in *Khvaniraç*, on the shores of the ocean. It contains the *Var* or the enclosure formed and governed by Yim; it is under the earth and is one of the abodes of these immortals."

Which is simply a reference to the "imperishable land" and the "race which never dies" of the *Secret Doctrine*.

Finally we would ask the author: (a) how, if, as he says, the Mazdayasnian religious writers were most strongly opposed to Christianity, Judaism and Manichæism, they could at the same time owe the most spiritual portions of their system to the two former religions: and

(b) If he cannot escape from the horns of this dilemma, is he prepared to endorse the statement where he says:—

"Among all other non-Christian religions, the Mazdayasnian religion can justly boast of having the soundest, the highest and the most reasonable system of ethics."

(c) If so, what was the source of this religion, if not the one stream of initiation that has ever watered the earth?

THE YOGA SUTRA OF PATANJALI.*

OUR learned brothers Tookaram Tatyā and M. N. Dvivedi have laid us under a fresh obligation, the one by publishing, the other by producing this new edition of the immortal work of Patanjali. Without doubt it is the best edition yet presented to the English reading public, and will be welcomed by every Theosophist acquainted with one or another of the already existing translations and commentaries. Following the good example of the arrangement by brothers Judge and Connelly, it dispenses with the annoying brackets of Govindadeva Shastri's translation. But this is the least of its merits, for not only are the improvements in translation numerous, but the annotations of our learned professor follow with unvarying regularity each aphorism, written in an excellently clear style which will render the difficulties of the text, already considerably modified by Dvivedi in his translation, within the comprehension of every careful student.

The professor points out a fact that Western students are not sufficiently aware of, viz., that the study of Patanjali assumes an intimate acquaintance with the evolutionary system of the *Sankhya* philosophy of Kapila, which may be rendered as the numbering or analysis of the universe. The *Yoga* system adds the conception of *Iswara*, or god, but whether Patanjali intended this term to connote a personal or impersonal deity is still a matter of dispute among the learned, in fact *adhuc sub iudice lis est*. On page 94, Professor Dvivedi drops a useful hint in saying: "What Patanjali calls mind throughout is called *Prakṛiti* by Kapila"; this is a veritable Ariadne's thread which will lead the steadfast enquirer to a remarkable discovery, for if the key to the *apparently* materialistic "atomism" of the *Sankhya* is once grasped, it will translate itself into the most spiritual and occult metaphysics the mind can conceive.

Generally speaking the annotation of this translation contains a large number of useful aids and suggestions for the student of occultism, especially with regard to reincarnation and the independent action of the

* Translation, with Introduction, Appendix, and Notes, based upon several authentic Commentaries, by Manilal Nabhubhai Dvivedi, sometime Professor of Sanskrita, Sāmāladāsa College: Published by Tookaram Tatyā, for the Bombay Theosophical Publication Fund, 1890.

mind. The idea of the supreme state attained by the Yogis is also well explained. It is called, in the *Yoga-Sutra Kaivalya* and is "a state in which there is entire cessation of all desire, and when the nature of the essence of all consciousness is known, there is no room for any action of the mind, the source of all phenomena". It is defined in the text as "the power of the soul centred in itself", and further explained by the translator as "not any state of negation or annihilation as some are misled to think". And he adds, "The soul in *Kaivalya* has its sphere of action transferred to a higher plane. . . . This our limited minds cannot hope to understand."

It is impossible for all except the finest Sanskrit scholars to pass a sufficient criticism on the translation of the aphorisms, although a comparison with other translations will easily place Dvivedi's in the front rank, both from the point of view of philosophy and comprehensibility. We shall, therefore, only remark on a few of the most salient points in the notes. *Shraddha*, which is translated by that scapegoat of a word "faith", is thus explained :

"Faith is the form and the pleasant conviction of the mind as regards the efficacy of *yoga*. True faith always leads to energetic action, which again, by the potency of its vividness, calls to mind all previous knowledge of the subject. This is energy which leads to proper discrimination of right and wrong."

In commentating on the "Word of Glory", the *Pranava*, the mystic Word OM, and its repetition, the annotator says :

"*Japa* means repetition, but it should be accompanied by proper meditation on the meaning of the words or syllables repeated. The best way is *Mānasa*, i.e., mental, such that it never ceases even during work, nay, even in sleep."

Verb. sat. sap.! The 40th and following aphorisms of Book II. deal with "purity" and it is interesting to remark how these spiritual sciences of old insisted on "mental" purity as of the first importance. How little has the solitary hint, "he that looketh on a woman to lust after her, hath committed adultery already with her *in his heart*", been understood by the West! And how desperately we need the knowledge of such elementary facts of Eastern occultism, and the *Gupta Vidya*, is known but too well and miserably by all Western students. The "unco' guid" scowl at Tolstoi, when he points to the knot that is choking them; still they will have to get their fingers on it some day if they do not wish to be "cast out into the swine".

The very difficult and obscure aphorisms IX. *et seq.* Book III., are explained more intelligently than heretofore. After explaining *Nirodha* as meaning "the interception of all transformations, or thought and distractions", and further elucidating that these distractions are not those ordinarily understood, but "the distraction which is still there (*sc.*, in the mind), in the form of *Samprajnāta* or conscious *Samādhi*, the result of *Samyama*" (i.e., the union of the three processes: *Dhāraṇa*, contemplation, or "the fixing of the mind on something external or internal"; *Dhyāna*, the making of the mind one with the object thought of; and *Samādhi*, the forgetting of this act and the becoming one with the object of thought)—he says :

"The moment the mind begins to pass from one state to the other (*sc.*, from conscious to so-called "unconscious" trance), two distinct processes begin, *viz.*, the slow but sure going out of the impressions which distract, and the equally gradual but certain rise of the impressions that intercept. When the intercepting impressions gain complete supremacy, the moment of interception is achieved, and the mind transforms itself into this intercepting moment, so to speak. It is in the interval of this change that the mind may droop and fall into what is called *laya* or a state of passive dulness, leading to all the miseries of irresponsible mediumship."

He reiterates this 'warning' again in another passage when saying :
"Mere passive trance is a dangerous practice, as it leads to the madness of

irresponsible mediumship"; and again in describing the four Yoga states, he says:

"When the *Yogin* passes from the first state and enters the second, his danger begins. He is *en rapport* with those regions that are not amenable to ordinary vision, and is therefore open to danger from beings of that realm, good, bad, and indifferent. These are called *Devas*—powers of places, *i.e.*, powers prevailing over various places or forces, such as residence in heaven, company of beautiful women, &c. . . . But besides these temptations, either seen or unseen, there may be various other ways, both physical as well as spiritual, in which the aspirant may be worried, frightened, or anyhow thrown off his guard, and tempted or ruined. The only remedy for all this mischief is supreme non-attachment, which consists in not taking pleasure in the enjoyment of the temptations, as well as not taking pride in one's power to call up such. A steady calm will carry the *Yogin* safe to the end. If this cannot be done, the very evils from which the *Yogin* seeks release would harass with redoubled strength."

Oyez, Oyez, ye psychics!

In annotating the XVII. aphorism of the same Book, Professor Divivedi gives us a very interesting exposition of the *Sphota* doctrine.

"*Sphota*", he says, "is a something indescribable which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it *reveals* (*Sphota*, that which is revealed) itself on the utterance of that word. In like manner the meaning of a sentence is also *revealed*, so to speak, from the collective sense of the words used."

So also with nature sounds, cries of animals, &c. By a knowledge of the *Tatwas* and the practice of *Samyana*, the *yogin* can *sense* all sounds; this is one of the *Siddhis* or "powers latent in man".

The appendix contains some selections from the *Hathapradipikā* which deals with the practice of *Hathavidyā*, that is *Hathayoga*, of which the less said the better. The diet recommended, however, may be useful to Vegetarians. It is: "wheat, rice, barley, milk, *ghee*, sugar, butter, sugar-candy, honey, dry ginger, five vegetables (not green), oats and natural waters". This puts us in mind of another interesting passage in the notes on aphorism XXX. Book II., which enjoins forbearance from five evils, and is almost identical with the Buddhist *Pansil*. The word *himsā* is translated, for want of a better term, "killing", and thus explained:

"It means the wishing evil to any being by word, act, or thought, and abstinence from this kind of killing is the only thing strongly required. It obviously implies abstinence from animal food, inasmuch as it is never procurable without direct or indirect *himsā* of some kind. The avoidance of animal food from another point of view is also strongly to be recommended, as it always leads to the growth of animality to the complete obscuration and even annihilation of intuition and spirituality. It is to secure this condition of being with nature and never against it, or in other words being in love with nature, that all other restrictions are prescribed."

This is further explained in the note to aphorism XXXV., where it is said:

"The abstinence here implied is not the merely negative state of not killing, but positive feeling of universal love. . . . When one has acquired this confirmed habit of mind, even natural antipathy is held in abeyance in his presence; needless to add that no one harms or injures him. All beings, men, animals, birds,—approach him without fear and mix with him without reserve."

Finally, if any one raise the question "*cui bono*; what good can such books do to us Westerns"; they will not have far to seek. We have already heard threatening rumours that some of our best minds, who have been fed solely on the intellectual husks of modern research, have raised the cry, "there is no scientific basis, no *raison d'être* for ethics; all such unscientific garbage is hysterical emotionalism". The ancient soul-science of Aryavarta gives such objectors the "lie direct". As well stated in our thoughtful and learned pundit's introduction:

"A system of ethics not based on rational demonstration of the universe is of

no practical value. It is only a system of the ethics of individual opinions and individual convenience. It has no activity and therefore no strength. The aim of human existence is happiness, progress, and all ethics teach men how to attain the one and achieve the other. The question, however, remains, what is happiness and what is progress? These are issues not yet solved in any satisfactory manner by the known systems of ethics. The reason is not far to seek. The modern tendency is to separate ethics from physics or rational demonstration of the universe, and thus make it a science resting on nothing but the irregular whims and caprices of individuals and nations.

"In India, ethics have ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature, and to realise the place of man in nature. Every religion has its philosophical as well as ethical aspect, and the latter without the former has, here at least, no meaning. If every religion has its physical and ethical side, it has its psychological side as well. There is no possibility of establishing relations between physics and ethics, but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality."

This "missing link" will be found everywhere in Manilal Nabhubhai Divedi's book, and we are delighted to congratulate both him on his work, and also those who will be fortunate enough to be persuaded to study this valuable contribution to Theosophical literature.

THE BLOOD IS THE MAN.*

THIS weird story derives its inspiration from a conceit that has been several times already employed by the compilers of "shilling shockers". A dying man is resurrected by the transfusion of blood from the veins of another. The result is a change of personality. The inevitable Doctor who dabbles in the occult, certain tragic incidents of a "vendetta" colouring, and a general *mise-en-scène* of names, countries, and times that no one has ever heard of before, or wishes to hear of again, fill 100 stout pages of pica type, and may wile away a quarter of an hour with sufficient excitement for some people. The general craving for mystery is producing an over supply of such books. It is, however, strange that the caterers for the popular appetite offer such poor fare, when they might serve up such gorgeous banquets of horrors for a very small outlay of reading in the limitless fields of mediæval magic and witchcraft.

SAADI.

And where is Saadi now? O Golden-mouth!
 Who swept the heart-chords of this world at will;
 Thy song is ringing thro' the ages still,
 Thy memory revered from north to south.
 Thy perfect Soul knew not the cost of sin,
 The clutch of Dharma, Kamaloka's kiss,
 Nor dull Devachan with its aimless bliss;
 Nirvâna gaped to suck thy Spirit in.
 Our life's the nobler for thy having been,
 The happier for thy messages of love;
 Charmed by thy power the unhappy strove
 To build a niche within the dim Unseen.

CHARLES MACKAY OLIVER, F.T.S.

* W. Lawton-Lowth: The Bancroft Company, San Francisco.

Theosophical Activities.

EUROPEAN SECTION.

ENGLAND.

The second course of Thursday evening discussions at the Blavatsky Lodge opened on Jan. 22nd. The following is the syllabus:—

- JAN. 22.—*The Constitution of Man*. I. Man as a septenary: his relation to the seven planes of Being: the Trinity and the Quaternary: the building up of the physical man: the "Lives": the physical consciousness: "death."
- JAN. 29.—II. The astral body: meaning of the term: astral forms: the relation of the astral body to the physical: "apparitions": "spirits": "death."
- FEB. 5.—III. The Life-Principle: its relation to the One Life: The Kamic Principle: passions and desires: Kama-Rûpa: the "spook": "death."
- FEB. 12.—IV. The "Mind": the Higher and Lower Mind: the Ray: Kama-Manas: the personal and individual "I": the battle-ground of life.
- FEB. 19.—V. The "Mind": Reason and Intelligence: Ratiocination and Intuition: Perception, Memory, Judgment: Brain-Mind: genius: persistence of the Individual.
- FEB. 26.—VI. Separability of mental consciousness and brain: mental activity and physical lethargy: senses other than "the five": clairvoyance: creative power of imagination: domination of fixed ideas.
- MAR. 5.—VII. Atmâ-Buddhi; the Higher Self: glimpses of "the god within": the physical, the psychical, the spiritual: the oneness of Humanity in its permanent element: the final triumph of the self-conscious Spirit.
- MAR. 12.—*Reincarnation*. I. Meaning of term: metempsychosis: what it incarnates and reincarnates: when and why: the object: the pursuit: the spoils of victory.
- MAR. 19.—*Reincarnation*. II. The proofs: "innate ideas": "hereditary transmission": "organised experience": family likenesses and divergences: precocity: rapidity of acquirement: intuitions: argument from justice: vexed problems of life: wide-spread nature of belief.
- MAR. 26.—*Karma*. Meaning of term: "laws of nature": cause and effect: fatalism: character and destiny: poverty and wealth: the choice of the Ego: the object of its pilgrimage: "good" and "bad" conditions.

The discussion is opened each evening by Annie Besant, the President of the Lodge.

Chiswick.—The recent efforts which have been made in this district, have resulted in the formation of a Lodge, which was formally inaugurated on the 10th Jan., when the following officers were elected. President, W. Kingsland; Vice-President, A. A. Harris; Secretary, Treasurer and Librarian, F. L. Gardner. Open meetings of this Lodge are held every fortnight, on Saturday evenings, at 8 o'clock; at 37, Barrowgate Road. On the intermediate Saturday evenings the members meet for the study of the *Secret Doctrine*.

"The Problems of Life and Death" was the subject of Annie Besant's lecture, on Saturday afternoon, Jan. 24th, at the Steinway Hall, Portman Square. The Hall, notwithstanding the most inclement weather, was well filled by the public, comparatively few Theosophists being present. We leave the press to speak about the success of the lecture. Says the *Star* and other papers:—

"Mrs. Besant gave an extraordinarily eloquent lecture on Saturday in the Steinway Hall on 'The Problems of Life and Death'. She understands, as so very few good speakers do, the beauty of rhythm in a sentence, and the force that is gained by the reiteration of some particular word. She has evidently trained herself in the same school of oratory as John Bright, and has gone to the same source of literary and poetic inspiration—the Bible. The one central belief upon which she laid stress was the eternity of life. 'It is death,' she

said, 'not life that is the hallucination.' The spirit alone is eternal. 'If the brain decay and the body die,' she exclaimed, 'shall not the spirit find some new instrument?' In this Theosophic faith, Mrs. Besant said, was 'an inner fount of serenity', and to those who had once held it 'life could never be the same again.'

"Only second in importance to this faith in the eternity of the spirit Theosophy maintained the truth of the 'brotherhood of man'. Mrs. Besant recognised now as before the necessity for mutual helpfulness, with the added obligation that Theosophists 'out of their own fount of calmness should bring calmness to those around them'. The lecture was listened to throughout with the utmost attention by an audience which included many thoughtful and cultivated people."

The *Echo* says:—

"It almost takes away one's breath to find Mrs. Besant arguing against the Materialistic position, and rebuking the absolute scepticism of Professor Huxley, but this is actually what took place at the Steinway Hall on Saturday afternoon. Mrs. Besant argued that 'The real life of man resided in self-consciousness, and it was that alone that was permanent, while all else was transitory. It was this self-consciousness partially separated from the body that was met with in the hypnotic state. It was clear, therefore, that this intelligence need not perish when the body perished, as it functioned more freely when it was even partially divorced from the flesh. Death, then, became a mere change, and not a blow which destroyed life.' Esoteric Buddhism is not Orthodoxy, but it has stronger affinities with Orthodoxy than Materialism."

The impressions that the reporter of the *Daily Chronicle* noted down were, that

"She compared human life to the flight of a bird from the dark of night into a brilliantly-lighted hall and back again. All religions had been more or less an attempt to turn that darkness into light, an attempt to escape from the hard conditions of daily life, always reaching upwards with the design of making life itself more precious by throwing on the darkness that encircled each grave some light which might make it less sad for those who were left. Even the natural religions gave expression to man's yearning for a life beyond the grave. All these religions had striven to solve the mystery of death, it being believed that if this should be explained life would be a problem less hard of solution. In every man's life there was a period when he passed out into the desert alone, and faced in solitude the problems of life and death. The materialistic position that one never found 'mind' apart from 'matter', and from a specialised form of matter, was a strong one. But if we looked to nature, we were struck with one pregnant fact, which seemed to suggest that Materialists had begun at the wrong end. Having rejected the materialistic position, Mrs. Besant said that public attention had been called more and more of late to a body of evidence which scientists must take into consideration, and some of which had been placed before the public in connection with the spiritualistic movement. Professor Huxley had a perfect right not to believe, but he had no right to deny where knowledge had not preceded denial. Let them turn to another development of purely modern science which could not be explained upon a materialistic basis—hypnotism. Applying this to the higher qualities of reason and intelligence, it was found that memory and the reasoning faculties could be so stimulated as to give a fresh insight into life. The real life of man resided in self-consciousness, and it was that alone that was permanent, while all else was transitory. It was this self-consciousness partially separated from the body that was met with in the hypnotic state. It was clear, therefore, that this intelligence need not perish when the body perished, as it functioned more freely when it was even partially divorced from the flesh. Death, then, became a mere change, and not a blow which destroyed life. Life was the one thing permanent in the midst of change."

Will Theosophy ever leaven the Churches, is a question which is often asked by earnest Theosophists. The Churches do not come to Theosophy but Theosophy has begun to go to the Churches. On Sunday, January 25th, Herbert Burrows lectured before the members of the Rev. Fleming Williams' Congregational Church at Stoke Newington. To a deeply interested audience he spoke on the present position of churches and creeds, the need for agreement rather than difference, and for synthesis rather than analysis. He explained the chief Theosophical ideas, and traced the fundamental conceptions of man and the universe as spiritual in their essence, as the connecting link between all the world religions, showing how in Christianity this conception had exoterically become materialised; and concluding with a strong appeal to those present to look beneath the surface and search for that spiritual truth which alone can form the basis of the real brotherhood of man. The Rev. Fleming Williams, who presided, said that rarely had he been so profoundly

interested. The transparent honesty of the lecturer's public life was well known to all present, and was a guarantee that his views had been thought out with earnestness of purpose and singleness of heart. In view of the exceeding importance of the subject he recommended that there should be no discussion then, but that all should carefully think the matter over so that a discussion might be taken at some future date. The *Star*, in noticing the lecture, says:—

"The Theosophical lesson which Mrs. Besant taught the West-enders on Saturday was repeated to North Londoners on Sunday afternoon by Herbert Burrows. For the first time Theosophy found a hearing in a church. The Rev. Fleming Williams is essentially a live all-round man, and he has instituted at his church at Stoke Newington a series of Sunday afternoon conferences, which are remarkable for their broadness and catholicity of spirit.

"Mr. Burrows was invited to open one of these conferences, and he chose for his subject 'The Spiritual in all Religions', treating it from the Theosophical standpoint. A large audience listened with the closest attention to the lecturer's exposition of his new belief. The most eager interest was shown in his account of his passage from Materialism to Theosophy, and to a spiritual conception of man and the universe, and also in the narrative of how Mrs. Besant and himself had little by little gained the new light during their work together in the East-end."

Mrs. Besant lectured also on Jan. 15th to the Christo-Theosophical Society, on "What is Theosophy?" and on Jan. 17th, at the Bedford Park Club, to a crowded audience, her subject being: "Theosophy in relation to the occult side of nature". Jan. 27th found her at Croydon, explaining Theosophy to an uncomfortably full meeting of the Socratic Society, connected with the Free Christian Church.

THEOSOPHY AND THE PRESS.

Among the late Press Notices of *Lucifer* we remark in the *Review of Reviews* a lengthy extract from the article "Magic Rainmakers in Africa", and this article is also noticed and quoted from in the *Weekly Review* of 13th Dec. Mr. Stead's recently issued *Portraits and Autographs* contains excellent likenesses of Madame Blavatsky and Mrs. Besant, and in the *Review of Reviews* for January and the *Scottish Leader* are short extracts from the principal articles in the December number. *The Western Morning News* of January 13th and the *Literary World* of January 16th (which gives the definition of Hypnotism, from H.P.B.'s article), *The Evening News* and *The Newcastle Chronicle* also contain short notices. Our East-End Club for Working Girls, and its doings, are, among other papers, noticed by the *Newcastle Chronicle*, *The Queen*, *Evening News*, *East London Observer*, *Daily Chronicle*, *Mistress and Maid*. Accounts of Blavatsky Lodge Meetings are to be found in the columns of the *Star* for various dates. The *Birmingham Post* has a short paragraph describing the January Conversazione at Headquarters. The *Society Times*, as usual, has a number of articles on Theosophy and kindred matters contributed by Theosophists, among which may be noticed "The Teachings of Theosophy", "A Plea for Theosophy", "Theosophy as an Aid to Morality", &c., &c. Mr. Jastrzebski's series of articles "Theosophy on the Defensive" is continued in the issues of the *Agnostic Journal* for January 3rd and 10th, and is concluded in the issue of January 17th. A series of papers in reply, entitled "Theosophy at Bay", is commenced in the succeeding number. The *Birmingham Gazette* of 2nd January devotes a column to a review of Miss Arundale's book, "The Idea of Re-birth". There are numerous paragraphs in the papers this month relating to Mrs. Besant and her work, the more important being those in the *Star*, *Bristol Mercury*, *Newcastle Leader*, *Woman*, and the American *Chicago Tribune*. The *Woman's Penny Paper* has of late given some attention to Theosophy, and we notice discussions in its columns on "Theosophy and Christianity", "Women and Theosophy". The London correspondent of the *Umpire* informs the world that "Theosophy as a social factor is as dead as Æstheticism, or the Dodo"!

The following papers also contain short articles, notices and correspondence on Theosophical subjects: *Tablet*, *Liverpool Mercury*, *Athenæum*, *Light*, *Sunday Times*, *Glasgow Herald*, *Kensington News*, *West Middlesex Standard*, *West London Observer*, *Freeman*.

SCOTLAND.

The Scottish Lodge.—The new year was opened with a special meeting. The first subject for discussion being "Psychic Currents" in connection with the present epoch, its hopes and fears, dangers and ways of meeting them. After noting the cyclic periods, *e.g.*, the light which radiates from the East in the closing years of each century, and the approaching close of the first cycle of the Kali Yug, an analogy was drawn between psychic currents, and the currents of magnetism manifesting in the arrangement of steel filings on a membrane stretched over a magnet, the filings being compared to human beings under the influence of currents. The psychic currents were distinguished into the dispersive and the centralizing, and their effect illustrated, the former sweeping all that is worthless to outermost darkness, the latter collecting and intensifying all that is worth keeping. The power of man to place himself in connection with one or other of these was insisted on, and the fault known as "short-circuiting" was illustrated in the tendency to form little groups, apart and separate from the great spiritual life of humanity.

The next item was a very interesting lecture on mechanical modes of hypnotism by a physician of great eminence and experience, who exhibited various apparatus used for the purpose, including Dr. Luys' revolving mirrors. In pointing out the dangers of hypnotism the learned lecturer used almost the identical terms employed by Madame Blavatsky in *Lucifer* for December, but without having read her article.

At the next meeting section six of the "Key to Theosophy" was commenced. The relations of the principles there laid down, with the Gnosticism of the early centuries of the Christian era, and the connection of the latter with Persian Dualism; Manichæism, and the doctrines of the Hussites and Lollards were briefly sketched.

The President then gave a short address on the septenary nature of man, embodying in the simplest and clearest possible language the most elementary teaching of the *Secret Doctrine*, by way of introduction to the latter half of this section.

Referring to the friendly editorial note to our last report in *Lucifer*, we notice that the remarks are treated as though proceeding from the President alone. They are, however, a summary of the opinions of the Lodge after long and close discussions, lasting usually from two and a-half to three hours at each meeting.

SWEDEN.

The great pressure on our space prevents us from printing at length the Annual Report for 1890, made by the council of the Swedish Branch of the Theosophical Society. The following extracts will interest our readers:—During the second year of its existence the Swedish branch of the Theosophical Society has shown a slow but steady growth.

In the first issue of the "Teosofisk Tidskrift", appears an article by Mrs. Annie Besant, called "Theosophy and H.P.B.," which everybody ought to read and take to heart.

At the end of 1889 seventy-two members were inscribed, sixty-six of these are still members, and forty-one new ones have been inscribed during 1890. At the end of 1890 the number of members was consequently a hundred and seventy—sixty-nine settled in Stockholm, thirty-six in the country, and two in America. Of these members, sixty-six are men and

forty-one are women. During the eighteen meetings of the year, many important questions have been discussed, among others on: "The idea of God", "The link of union between the doctrines of Luther, as they are now promulgated, and Theosophy", and on "Free will". The Society has published six pamphlets and a translation of the "Key to Theosophy" by H. P. Blavatsky. A catalogue of the Society's library and a list of its members was published April 1st. On September 28th it was resolved to publish a Theosophical Magazine, to appear eight times during the year. An issue of four thousand copies was published and distributed in December.

On the 14th December it was decided that the Society hereafter should receive guests to their meetings who could continue to follow the proceedings of the Society, without inscribing themselves as members. Three new paragraphs were added to the rules, which settle the relations between the general Swedish branch and future lodges in the country towns.

G. ZANDER, *President*.

SPAIN.

Madrid.—A lecture on Theosophy, entitled "Una fase del moderno Renacimiento oriental: la Teosofia novisima" was delivered on January 20th, by Senor Gómez Baquero, at the "Ateneo" which, as our correspondent informs us, may be styled "the brain of Spain, composed of scholars and writers, politicians, artists and journalists, in a word, of the intellectual life of Spain". The lecture has been widely and favourably noticed by the leading papers of the capital and peninsula. This is the first occasion on which Theosophy has found voice on the platform in Spain, and we are glad to say that the lecturer thoroughly interested his audience in his presentation of the synthesis offered by it. The *Imparcial*, a leading liberal journal, speaks of Theosophy as containing "the purest, the most sublime, and the most elevating system of ethics".

AMERICA.

We have not much news from our American brethren this month; but we notice the delivery of a number of lectures under the auspices of various branches of the Theosophical Society, among them one at Philadelphia by Mr. Judge. The latter gentleman has issued an appeal to the fellows of the Indian Section, urging them to systematically and determinedly carry out the second object of the Society, by sending to the West translations of Sanscrit and Indian vernacular works bearing on the fundamental doctrines of Theosophy.

It is with pleasure we see that the Gautama Lodge has been using the "Theosophical Gleanings", published in these pages, and that the study of the "Secret Doctrine" has become easier in consequence. The Upasana Branch has started on the same plan.

Brother McBride of Light Theosophical Society has been just appointed Judge of the Supreme Court of Indiana.

INDIA.

[*Selections from the Supplement of the "Theosophist"*.]

FIFTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY,
At the Head-quarters, Adyar, Madras, December 27th, 28th,
and 29th, 1890.

The General Convention opened at noon on December 27th with the address of the President-Founder, who was most enthusiastically received.

Colonel Olcott, after welcoming the delegates to Adyar, and alluding to his work, gave a report of the progress of the Society. Sixty-two new branches had been chartered, 84 Theosophical publications, some of them of a most important character, were issued from the press in 1889 and 1890. The Adyar Library, Oriental Section, now contains 2,848 works and MSS., 418 of which are Chinese, 272 Japanese, and 10 Thibetan. The President then sketched the financial position of the Society, and from this went on to speak of his intended retirement as follows: "In the December number of the *Theosophist* I printed a paragraph announcing my determination to relinquish office and withdraw into private life. Five years ago to-day, I asked to be relieved, that some better man might be elected in my place. The history of my life proves that I have been ever actuated by the feeling that I would not linger in any place where I was not wanted, or where I had out-grown my usefulness. I felt that the time had come for me to withdraw from this Presidential office. My constitution has undergone heavy strains from my eleven years' public work in the tropics and my nervous system has been weakened. Things worry me that did not before, and the cares and troubles of my unique position bear me down. I have been unable to find time for rest and relief from mental strain. Night and day the burden of anxiety has pressed upon me more and more as the expansion of the Society has increased, and as calls have been made upon me to open up fresh fields for theosophical activity, India has stood quietly by, seeing me continually more and more pressed for help, without volunteering to give it, and, because I was not importunate in begging, let me shift as I could for income and helpers. Friendly words and pleasant compliments I have had in plenty, but little more. But for my American compatriots—I repeat the question—where should I have been? So that, with old age approaching, my health weakened and my mind distressed by ever-augmenting worries and responsibilities, I felt that I had earned the right to rest, and that if I did not get it, I should soon break down. So I announced my decision, as above stated. No sooner had my paragraph appeared, and my friends been privately informed in advance, than letters, telegrams, and protests from Branches came pouring in. From some of the best men in America, from friends in Europe, and from all parts of Asia, came one universal supplication that I should not withdraw. One of the chief men in India at once sent in his resignation; a letter from America warned me that hundreds there would follow suit. One and all, without a single exception, prophesied that the collapse of the Society would be the consequence if I persisted. Not a single man or woman realised my true position, or gave me god-speed into my longed-for retirement. In casting about for my successor, I thought that the proper person would be my co-founder and intimate friend, Mme. Blavatsky, and informed her of my determination to resign in her favour. Besides the fact of our having founded the Society together, and the delicacy, therefore, of my placing anybody as President over her, I had a still stronger reason. The Esoteric Section has now grown into a compact body, which includes more than a thousand of the most intelligent, active, unselfish and devoted among our Fellows. Each of them is bound by a solemn pledge to obey her orders in all their Theosophical duties.* Evidently, then, the transfer of the presidential functions to my eminent colleague would put her in a position to accomplish for the Society infinitely more good than she can now, or than I could, who have no claim of authority over the Fellows, and no pledged body of disciples. So, to reconcile everything, and promote in the highest degree the best interests of our movement, I asked Mme. Blavatsky to take the office of President. Her answer, thrice reiterated by letter and cable, was a refusal, coupled with the declaration that if I resigned she should quit the Society and withdraw Mr. Keightley

* Always, however, within the limits of the *Rules* and the *sanction of conscience*.—[Eds.]

from India: I was needed in my present office, and she would not go on without me. The gist of the whole matter is this, then: if I persist in retiring now I must take the responsibility of breaking up this grand, world-covering Society, or of whatever loss might befall in the withdrawal of a large number of most respectable colleagues, to say nothing of Mme. Blavatsky's own resignation. If I stop where I am, and as things now are, I have the prospect of breaking down, or even worse. But my life-work is not yet finished. I have books to write that can better be written by me than by another, because of my personal experience. One great block of my plans—a religious pact of the Buddhist nations, and the unification of the two schools of Buddhistic Philosophy—is but just begun. And then, there is that child of my brain, that hope of my heart, the Adyar Library. If I succumb, who will make it the power and the blessing to the world it ought to be? A large part of the chance for the revival of Sanskrit Literature and the consequent spiritual resuscitation of Indian and enlightenment of modern thought, depends upon the full development of the scheme of the Adyar Library. I wish to live for that; that alone is ideal enough for one man. So this is what I have decided upon. I shall withdraw for a sufficient time from active official work to recuperate my strength and rest my mind. My resumption of responsibility will depend upon the course of events, and it rests with my colleagues when that shall be. Meanwhile I place the Presidency "in Commission", hereby appointing Tookaram Tatyā, of Bombay, Norendro Nath Sen, of Calcutta, Navroji D. Khandalvala, of Ahmedabad, and William Q. Judge of New York, as President's Commissioners; to have and exercise all powers and prerogatives remaining to me (save jurisdiction over and management of the Buddhistic department of our work, which has always been distinct from the general work of the Society, and which nobody is familiar with or could properly manage besides myself) until this day twelvemonth, or such other time as I may see my way to wholly or partially resuming active duty. This act to have effect from the 1st of April next, or sooner if I can make the requisite arrangements. Should I die, meanwhile, ample provision has been made in the Code of Revised Rules just enacted by the General Council of all the Sections of the Society, for such a contingency. Mr. Keightley's appointment as General Secretary of the consolidated Indian Section takes effect from the 1st of January, and I bespeak for him the loyal and unstinted support of every Indian Branch. His plans have my entire approval, and they must inevitably result in great good for this country.

"And now, I pray you, be convinced of one thing, *viz.*, that I have no intention of returning to my country or to Europe to settle down. Asia is my home and my paradise; here let me live and die."

The Recording Secretary's report then followed, and mentioned that circulars had been sent out to all Indian Branches, containing questions as to their working. In the middle part of the current year (1890) fresh circulars were sent to those branches that reported want of activity in them, asking (1) what they thought the reason of decline of interest in Theosophy due to; (2) whether political agitation had anything to do with such a decline; and (3) what remedies they suggested. Out of 93 branches circularized, 51 uniformly replied by saying that decline of interest was due mainly to transfer, owing to exigencies of the public service, of devoted Fellows of the Society, who are Government servants: that it was not due to political agitation; and that the best suggestions they could offer were that Inspectors should be appointed to visit the Branches at short intervals and lecture for their benefit; and that the Head-quarters should frequently communicate with them.

Mr. Kotayya had, in compliance with these suggestions, visited the Branches of Southern India, while the President-Founder, and Messrs. Keightley and Harte have also made various tours.

After the financial and branch reports had been given, the following letter from the learned Indian Sanskritist author, Professor Dvivedi, was read by the Secretary:—

GENTLEMEN,

It is over four years since the day when our respected and beloved President-Founder performed the very noble ceremony of declaring open the Adyar Oriental Library. The results of the institution will, no doubt, be as far-reaching and universally beneficent as the idea of it, which has been conceived in the true spirit of universal brotherhood, originally intended. The endless topic of its inexhaustible advantages and benefits—individual, national, and universal—has well-nigh been exhausted by our worthy President-Founder in his Inaugural address of 1886. It is now for us to see how far these aims and objects have been actually realised, and what remains for those interested in the revival of ancient literature to accomplish. And, the remark may be permitted, it is difficult to conceive not so much who are, as who are not, interested in such a revival. For such a revival means national regeneration, and moral and spiritual progress, not of any particular nation or community, but of the whole world. It has repeatedly been observed by intelligent and thoughtful men, here and abroad, that the ancient learning of India deserves a place, and perhaps the topmost one, even in the republic of modern advancement and research. None, but one whose eyes are entirely blinded by materialism, could fail to see the immense influence which the revival of Sanskrit literature has exercised on comparative philology and mythology, and therefore on the historical development of religion and metaphysics in general. And indeed the claims of ancient wisdom for recognition at our hands have been very well put on as neutral a ground as possible by our large-minded President-Founder. He says, "if the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discern the fact too speedily". Either way a careful study of these books is extremely useful, to say nothing more.

What we want at present therefore is such a thoroughly permanent footing for the library and its works as will ensure permanence to its future well-being and activity. The work before the institution is two-fold: the collection of fresh books and MSS. and the translation and publication of important works into English and subsequently into the several vernaculars. This is a question of funds, and competent co-operation. The library as it stands at present is unprovided for, though the work above alluded to, is just the one without which the original object of the institution cannot be said to be fulfilled. It is therefore the duty of every native of India, from the richest prince to the poorest peasant, to contribute his mite towards this national work. It is truly national, inasmuch as it is a work, nay the work, most essential for national regeneration, accompanied with moral and spiritual exaltation. It is in fact the only way to polish into nicety the various rough ends and angularities of the dead-letter creeds of superstition and ignorance. The idea of universal brotherhood which we all cherish, cannot have a better way prepared for its actual realisation than the work before the Oriental Library. These certainly are ends, practical ends, worthy to be striven for, and the duty of every true son of India lies plain before him.

It will not here be out of place to give an outline of a scheme for carrying out the said work. Our estimates should naturally be very modest and moderate to begin with. The whole work must be placed under the definite superintendence and guidance of a thoroughly competent English and Sanskrit scholar, who should combine in himself the duties of Director of the Oriental Library and Superintendent of the Translation and Publication Department. He must have at least one competent Sastree to assist him, and to serve as general referee in matters of difficulty. Both these should be assisted in the work of looking after the library, doing sundry translations, examining proof sheets, and serving generally as copyists, clerks, and librarians, by at least two competent men.

It is intended that the Director and Superintendent should add to the stock of books and MSS. every year, as the funds at his disposal permit, and as the Council of the Library sanction. But besides this what he should chiefly attend to is translations of important Sanskrit works into English. He may, however, from time to time, invite competent specialists to take up translations of different Sanskrit works into English, arranging with them, from the funds at his disposal, the terms of their honorarium, which, however, we do not expect any gentleman serving so noble a national cause will ever condescend to accept.

When the English translations leave the press, the Director should arrange to have them translated into the Tamil, Marathi, Guzarati, Hindi, and Bengali vernaculars, and published through eminent book-houses in the several provinces.

The expenditure for maintaining an establishment of this kind and for keeping up the Library would be about Rs. 5,000 per annum, or an amount equal to the interest on a hundred thousand Rupees at 5 per cent. The sale of the Library's publications would, in time, be able to supply some considerable item, but this cannot, however, at present be counted upon; for with the increase in the income, there will be proportionate increase in the calls on the activity of the Library and therefrom increase in the expenditure on account of staff, etc.

The direction in which the energies of the said staff may be engaged for a number of

years to come, may briefly be indicated. A large stock of Sanskrit works has been brought to light, published, translated, annotated, or edited. But the Darshana literature, as well as the Tantraliterature, is still, on account of its internal difficulties, a sealed book for Orientalists. But these exactly are those phases of thought which, with the Puranas, all of which are not yet translated, represent the metaphysical and moral aspect of Indian philosophy. Not only that, but they are most important in bringing about that moral and spiritual progress which we are aiming at.

Translations of important works are not all that we require. We require elementary manuals and easy catechisms, after the system of Western scholars, to familiarize the rising generations with the sublime truths of the higher learning. These ought to be attended to. It may not be out of place to hint at the most burning necessity which at the present moment exists for a catechism of the Advaita, on the lines of Col. Olcott's Buddhist Catechism. The necessity is felt not only in Theosophical circles, but throughout India and the civilized world, for the Advaita, besides being the groundwork of the sublime edifice of Theosophy, is at the same time an easily accessible form of that universal Truth which is present in all formal religions of the world. The late lamented Mr. T. Subba Row contemplated some such thing as an Advaita Catechism, and he was best fitted to do it, with the depth of thought and richness of intellect that he possessed. All the same, the necessity for such a book is daily pressing upon us, and it behoves any gentleman in our midst, who may be qualified to take up the work, to come forward, and undertake it.

These few remarks fully explain the scope, utility, and emergency of what the Library has to attend to. It is all a question of funds and we earnestly invite all to contribute towards this grand work of national regeneration.

MANILAL N. DVIVEDI.

Addresses from the European, British and American Sections, from the Odessa group, the Swedish and Ionian Branches, were then read, and were followed by the report of the Ceylon Section, read by Dr. Bowles Daly. He said: There is every reason to be satisfied with the work done here during the past year. The sectional work during the absence of a General Secretary has been conducted by H. Dhammapala, assisted by Mr. Buultjens and others. Branches were visited in the Western Province and some schools organized by the native villagers. In the month of March I visited the Island on my way to India. During a few weeks' stay I visited some of the more important towns, delivering addresses in several places. The presence of a European seemed to inspire the people with energy and resolution to prosecute the work already begun.

Thousands of cheap publications have been issued by the Buddhist Press. The introductory Catechism by Mr. Leadbeater has had a very wide circulation. The Olcott Catechism has been used only in the higher classes of the schools, 28,000 Sinhalese copies having been circulated in the Island.

The Christian missionaries are unusually active; they are using every effort to deprive the Buddhists of the opportunities of educating their children.

The Second Annual Convention of the T.S. was held on the 8th and 9th of November last at Kandy. The W. E. Society, under the leadership of Mrs. Werakoon, is pushing on its operation. Five girls' schools are now opened within the year. From August to 14th December I was engaged on a lecturing tour in the Central and Sabaragamawa Provinces. Received a very friendly welcome in every village and town; visited from 70 to 100 places; delivered about 120 lectures and addresses on Buddhism, Theosophy, Occult learning, Condition of Christianity in large towns in England, showed the importance of industrial and technical education. The money collected after lectures amounts to Rs. 1,911-90. Sold Rs. 300 worth of books.

The social condition of several of the villages was very low; drinking, gambling and idleness very prevalent. The people in every instance hailed with acclamation my proposal to introduce industrial schools. The want of technical education is very much felt.

I am glad to be able to report that the heads of the Government in Ceylon have given me their assurance of sympathy and support in developing the schemes of industrial and technical education. I have virtually pledged myself to the Public Instruction Department to comply with and support the scheme of Government education.

Mr. Tokusawa then delivered the following address, on behalf of the Kioto Theosophists and the Buddhists of Japan :—

BROTHERS,—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say. Some of you may know that Buddhism was introduced into Japan in 70 A.D., and it appealed so strongly to the sentiments of the people that it soon acquired widespread influence, and finally became the national religion.

But, unfortunately, some centuries later the Portuguese missionaries arrived and persuaded some Buddhists to change their creed, and Christianity gradually acquired power in the land. Especially was this the case during the last 30 years, when Buddhism was trampled under foot by the missionaries, for till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Noguchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism.

You, no doubt, know all about Colonel Olcott's historic mission to Japan—how he went there, escorted by Mr. Zensiro Noguchi, and laboured for nearly five months in our country for the renovation of Buddhism. By his fiery eloquence and earnestness he aroused the sleeping Buddhists and put new life into religion.

The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants was shown; and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favour of Buddhism. The founding of many Buddhist schools, Buddhist newspapers and religious journals are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhist education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society"; a body founded for promoting the observance of the ten precepts of Buddhism ten years ago, but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have

ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people.

On the second day of the Convention the constitution and rules of the Indian Section were discussed and passed; and it was then moved and seconded, and unanimously carried by acclamation, that the appointment of Mr. Bertram Keightley as General Secretary, made by the President-Founder, should be ratified by the Convention. Mr. Keightley, in accepting the office, sketched the lines on which he proposed to carry on the work. He said he would make it a *sine qui non* that he should be provided with two Assistant Secretaries to reside with him, who were required to be educated and intelligent men, with some taste for philosophy and metaphysical thought, and whose duty it would be to communicate regularly with the Branches and keep touch with them. It was his plan that press copies of letters written to the Branches should be kept for his reference, and for this purpose he would divide the correspondence with all the Branches between his two Assistants, and made them, so to speak, his eyes and ears. Besides that, it would also be part of their work and of his own duty to keep in communication with scattered and unattached members, whose help would be of great importance to him so far as their time would permit. The second branch of his scheme was to print and circulate to every member of the Indian Section *gratis* every month a pamphlet of 12 pages (duodecimo) consisting of questions and answers on topics of Theosophical interest. In doing this, he would make free extracts from the "Theosophical Forum", but, broadly speaking, it would deal with any questions of interest bearing on Theosophy in any sort of way that might be sent him. In this work, he looked to unattached members helping him very particularly. In the pamphlet he wished to give as much of Hindu thought as of Western thought, and he would send it to Mr. Judge, who would make use of the matter about Hindu thought there. In the case of the members of Branches, the required number of copies would be sent to the Secretary for distribution, and in the case of unattached members they would be sent direct to them from the Head-quarters. His third scheme of work was to prepare and issue for all Branches in India a paper or papers which might be read at Branch meetings, once a month at least. This was the American scheme, and such paper would be a pamphlet of sixteen or twenty-four pages uniform in size with the new paper, and *would be issued only to Secretaries of Branches and not under any circumstances to the individual members*. The object was to give an inducement to the members of a Branch for attending its meetings, to afford a stimulus to scattered members to form a Branch, to assist in the work of the Branch, to furnish materials to Branches for study and discussion, and to attract outsiders. Those were the three lines of work he proposed to initiate. Another part of the work would be to get up lecturing tours and visitations by the Provincial Secretaries, and such inspectors as Mr. Kotayya. About 3000 rupees a year would be necessary for carrying on the work of the General Secretary's office.

On the third day of the Convention the reports of the Finance, Adyar Library, and Property Trust Committees were read and discussed. When all these had been disposed of, Mr. Tookaram Tatya rising said that he had a resolution to propose, to which he felt sure there would be no opponents. Such eminent services as had been rendered to this country by the Founders, he considered to be altogether beyond acknowledgment; but he felt that, for the sake of this Society, some permanent memorial of those honoured personages should be preserved at Head-quarters. As he understood that a bust of Col. Olcott was at present being made by public

subscription, he would move that a copy of Col. Olcott's bust should be procured, and a companion bust of Madame Blavatsky made, and that these two busts should be placed in the Adyar Library, as memorials of the Founders and an honour and ornament to the Library itself.

This motion having been seconded by Mr. Mehta, gave rise to some discussion; none of the speakers opposed the object of Mr. Tookaram's motion, but there was a unanimous feeling that if it were adopted, the fact should be made perfectly clear to the Fellows and to the public that these busts were in no way intended to represent all the Society's recognition to the Founders for the services they had rendered. Mr. Tookaram Tatya having vehemently disclaimed any such intention, and it having been understood that the honour done by the placing of the busts in the Library was rather to the Society than to the Founders, the motion was carried unanimously.

On the motion of Mr. Keightley a Committee was appointed to consider the best way to meeting the expenses of Colonel Olcott's respite from the cares of office, during which time it was the wish of the Society that he should have all that might be necessary for rest and recreation in whatever part of the world he might select.

This Committee reported at the evening session of the same day as follows: "That, in our opinion, it is our duty to provide liberally for Colonel Olcott's needs during the furlough which his present state of health has rendered necessary. We therefore recommend that a subscription list be opened by the Assistant Treasurer for this purpose, and that all Fellows of the Society and all well-wishers of the President-Founder be urgently requested to send in, without further solicitation, any sums they may wish to subscribe for the purpose."

The report of this Committee having been adopted, a resolution to the above effect was unanimously passed by the Convention.

The proceedings of the Convention terminated with a most hearty and enthusiastic vote of confidence and loyalty in Madame H. P. Blavatsky.

" In vain Remorse and Fear and Hate
Beat with bruised hands against a fate
Whose walls of iron duly move
And open to the touch of love.
He duly feels his burdens fall,
Who, taught by suffering, pities all."

WHITTIER.

Give no more to every guest,
Than he is able to digest,
Give him always of the prime,
And but little at a time;
Carve to all but just enough,
Let them neither starve nor stuff,
And that you may have your due,
Let your neighbour carve for you.

DEAN SWIFT.

" Jubal must dare as great beginners dare,
Strike form's first way in matter rude and bare,
And, yearning vaguely toward the plenteous quire
Of the world's harvest, make one poor small lyre."

"The Legend of Jubal."

GEORGE ELIOT.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for January starts with an instructive paper by the President-Founder, entitled "The New Religious Cycle in India". Colonel Olcott contrasts the present position of two famous societies which preceded the T.S. in India. These indigenous societies were the Brahma Samaj and the Arya Samaj, and the object of both was the revival of the religious spirit of the Hindus. The Arya Samaj, which was then inspired by the lamented and learned Pandit Dayanand Saraswati, was well disposed to the T.S., although its sectarianism could not be expanded into the catholic platform of Theosophy, and is still an active society working for the regeneration of Indian thought and the revival of the spirit of the Vedic religion. The Brahma Samaj on the other hand had departed almost entirely from the lines of its illustrious founder Rajah Ram Mohun Roy, who was a Theosophist born before his time. It had crystallized into a sect, or rather three sects, aping the externals of Christianity, and under the leadership of. Keshub Chunder Sen was violently opposed to the T.S. This foreign element could naturally find no permanent soil in India, and has now brought about the disintegration of the Samaj, which is in a moribund condition. As the editor of the *Indian Mirror* remarks, however, the original spirit of the Veda Samaj of Ram Mohun Roy, who worked with all his soul for the spreading of the *Brahmagnyan*, the Sanskrit equivalent for Theosophy, has reincarnated in the T.S., which is the most striking factor of "the new religious cycle in India". There is, however, still much to be done, for, as the Colonel says,

"The ocean of Sanskrit learning has not yet been sounded by modern plummet, only a few pearls have been recovered from the banks near the shore. The true and only sounding-line is the golden strand of Esoteric meaning that runs throughout the scriptural texts and philosophical teachings."

Mr. Fawcett in a review of Romanes tries to persuade us that he is really proud of his hypothetical "ape-like progenitors". However everyone has a right to his own personal God. "Human Character" is a paper by the late Mrs. Cotton, recommending the comparative study of Physiology, Phrenology, Chir-

osophy, Graphology, and Astrology. The sensible views of the authoress make her sudden death the more regrettable. The notes by "A.K." on "The Spiritualists in Congress" are interesting. Under the heading "The American Section of the Theosophical Society", Bertram Keightley enthusiastically reviews the past six months of activity in the U.S. as read in the pages of the *Path*, and holds the Section up to the Hindus as a worthy example to follow; we cordially endorse the views of the writer. Very useful and instructive is the paper entitled "Hindu Theism", which consists of selections from the texts of various sacred books of the Hindus cited in a series of articles by Babu Raj Narain Bose, which appeared in the early numbers of the *Theosophist*. This is a most useful paper. The Kumbakonam T.S. continue their good work with translations of the "Atma-Bodha Upanishad of Rig-Veda" and the "Skanda Upanishad of Krishna Yajur Veda". Both are most excellent. The notes on "The Practice of Pranayama Yoga" are incorrect, and we are afraid that the advice given in the last paragraph will never bring the enquirer within a thousand miles of hearing the "Voice of the Silence".

THE PATH for January commences with one of the best articles on esotericism that has appeared in it for some time, entitled "Mount Meru". We are glad to see that it is to be continued. It traces the analogy between the symbolism of Mount Meru and Man, and collects some of the hints which are scattered throughout the *Secret Doctrine* and *The Voice of the Silence*. "Where the Rishis were" is a suggestive paper by Bryan Kinnavan, evidently inspired by the narrative of the Destruction of Atlantis as told in the commentaries quoted in Volume II. of the first above-mentioned book. Mrs. Ver Planck follows with Lesson III. of her "Theosophical Catechism". It deals mostly with the Life Principle and Karma, and will be most useful. "Swinging Round the Cycle" is a paper tracing the recurring assertion and denial of similar ideas under various aspects. It is marred by a rehash of the sexual doctrine of *Sympneumata*, that "twin-souled" dogma that has led to so much absurdity. The occult germ of this superstition has been already explained (*Ibid.* Vol. I. p. 574).

"Hidden Hints in the Secret Doctrine" is a collection of some very useful notes by W. Q. J. This is followed by a good paper over the signature of "Harij" on "Discernment and Criticism" and the number concludes with the usual interesting paper entitled "Tea Table Talk".

THE BUDDHIST is noticeable for a version of the "Dharmadwaja Jataka", a birth story of a former life of Buddha, showing how the great Bodhisat counteracted the opposition of a malicious enemy by his heroic acts and four great virtues. The writer, Chandra Mitra, prefaces the Jataka by a short history of the deterioration of the originally simple and moral life of the Sinhalese by the introduction of "the sensual enjoyments and material pleasures of the West, miscalled civilization" and of the revival of Buddhism under the auspices of the T.S. The Buddhists are protesting not only in their own papers, but also in the general press, against the injustice of the Government Grants-in-aid being almost entirely monopolised by missionary institutions. A writer in the *Ceylon Independent* says:—

"I have taken the trouble to count up the total number of Grant-in-aid Schools for 1891—and there are in all 1,000. Of these only 18 Buddhist schools receive any grant at all

"Until very lately the Government undertook the education of the people directly; but some 10 years ago a very large number of Government Schools were closed and as the Buddhists had at the time no organised body, the work naturally fell into the hands of the missionaries. This was a severe blow upon the Buddhists, for in those schools proselytising was as much the aim as secular education. Buddhist boys were compelled to attend the Christian chapels, as at St. Thomas' College, and they were also punished for attending such religious festivals as the Wesak. Boys who had entered Christian schools as Buddhists came out after their course of education as Christians—or rather as nominal Christians—having been subjected to baptism and confirmation. I have myself witnessed a string of school-boys of about 13 or 14 led by the missionary to the font for baptism at the hands of the bishop. These were the children of Buddhist parents, and in after years I have seen them as Buddhists again, or as Indifferentists and Agnostics."

The following remarks on the subject are made by a Roman Catholic contemporary of the *Buddhist*:—

"Had Protestants entered the field merely as educators, having no other end in view than to impart instruction to the

people, they would have acquired a title to the people's gratitude, but to them education was a means to an end; their real object was to impose upon the unsuspecting natives their particular religious tenets, using instruction as it were the sugar with which the pill was coated. By this means the sects have got a few converts, many of them hypocrites; but the rest are dissatisfied and frequent the *padiri's* school because no other is available. The moment a school is opened in which they can get the knowledge they want without the religious teaching they want not, no wonder they leave the *padiri* for the Buddhist teacher."

ORIENTAL DEPARTMENT, AMERICAN SECTION: "Some Customs of Aryavarta" is the title of an interesting article by Swami Bhaskara Nand Saraswati, F.T.S., occupying the major part of the first pamphlet of the new "Oriental Department" of the American Section, which has just been inaugurated by our indefatigable colleague, W. Q. Judge. This practical and instructive series is intended to create a more general interest in Oriental subjects, not only among the members of the T.S. but also among the public. That it will be a success is shown by the fact that the *Daily Tribune* of New York has reprinted it almost in full. If we mistake not, this effort will prove the germ of a banyan tree of Theosophic interest in the U.S., and we wish it most cordially every success.

Le Lotus Bleu, in addition to the usual translations has some interesting posthumous notes of L. Dramard on "Morality and Pantheism" and a paper on "Atoms and Radiant Matter".

The Theosophical Forum, No. 19, is an interesting number, not the least creditable answer is the reply to the question: "Is not Theosophy simply the teaching of Jesus Christ; that is to say, did Christ teach anything that Theosophy contradicts?" The mysterious injunction, "Resist not evil," is objected to; it certainly is a difficulty. We surely have no right to be more unjust to ourselves than to others; for perfect justice to *all* is the Law. "Resent" would certainly be a better word than "Resist," but the Greek will not stand the strain, no matter what force is put upon it.

The Vahan, Nos. 4 and 5, are noticeable for the article "Theosophical Skeletons" and some notes on the Rig Veda. There can be no doubt of its general utility.

The Prasnottara is the title of a new

paper after the style of the *Forum* and *Vahan* which will be issued gratis to all Fellows of the T.S. in India. It is the creation and under the auspices of our energetic co-worker, Bertram Keightley, who is inaugurating his accession to office at Adyar by some very practical new departures. It will be conducted on the principle of question and answer, and a preliminary set of questions has been sent to numbers of competent Fellows, so that the answers may be made more valuable. This is another step in the right direction, and "The Garland of Questions and Answers" has our most sincere good wishes.

Teosofisk Tidskrift. Our Swedish "Theosophical Journal" for January contains among other interesting matter, an article on "The Wisdom Religion" by E. B. and also translations of "The Tidal Wave" by H. P. B. and "The Theosophical Society and H.P.B." by Annie Besant. The activities are well arranged and the whole undertaking is distinctly useful.

Theosophical Siftings: vol. 3, Nos. 15-16, price sixpence, is entitled "Keely and Science." This pamphlet summarises the latest developments of Keely's theories and discoveries, and contains many deeply interesting and suggestive passages from Keely's letters upon those vibratory forces which he has discovered and is now attempting to control and utilise.

Theosophical Siftings: vol. 3, No. 17, price threepence, opens with a kindly "New Year's Greeting" to those who have the welfare of the Theosophical Cause at heart. There is also a valuable paper by W. W. Westcott, M.B., addressed to "enquirers into Theosophy and Practical Occultism", in which the writer, after giving a concise sketch of Theosophical Aims and Doctrines, earnestly warns the untrained student of the dangers which threaten those who enter heedlessly into occult pursuits. Particular stress is laid upon the folly of dabbling in Hypnotism. The number concludes with an interesting though somewhat erroneous paper on the life and teachings of the great Gnostic Heresiarch "Simon Magus".

Transactions of the Blavatsky Lodge, Pt. 2, has at length appeared and resumes the interesting and instructive discussions on the Stanzas of Vol. I. of the *Secret Doctrine* which occupied the Lodge for the first six months of 1889. In it will be found some valuable hints on the Astral Light, Elementals, Genesis of Planets and the Hierarchies. The number is slightly smaller than Pt. 1, and the price for non-subscribers is 1s. Students of the Esoteric

Philosophy as outlined in the *Secret Doctrine* will find the "Transactions" indispensable.

Nyckel till Teosofien is the Swedish title of the *Key to Theosophy*. It is an excellent translation, and the press work and binding reflect great credit on Swedish taste and workmanship.

THEOSOPHICAL PUBLICATIONS IN HOLLAND.

We have before us a bundle of pamphlets in Dutch, printed by J. A. Meeuwissen, Amsterdam, and headed:

1. *Wat is de beteekenis der Theosophie?* (What is the meaning of Theosophy?) by H. A. V.
2. *De noodzakelijkheid der Reïncarnatie.* (The necessity of Reincarnation.)
3. *Waarom of het raadzaam is zich aan te sluiten bij de Theosophische Vereeniging* (Why one should join the Theosophical Society), by B. K.
4. *Practische Theosophie* (Practical Theosophy.)

5. *De Theosofische Sfinx* (The Sphinx of Theosophy), by Annie Besant.

These are all most excellent selections for translation, and will form a firm ground work for Theosophy in the Netherlands.

Het Westen door Oostersch licht Beschreven—Theosophische Mengelingen, 43 pages, (The Eastern light shining upon the West, Theosophical Miscellanies) contains in a popular form a summary on various subjects connected with Theosophy, mainly translations, viz:

1. *Het geheugen bij stervenden* (The Memory of the dying) by H. P. B., from *Lucifer*.
2. *De magnetische stroom* (The magnetic current), from the Spanish.
3. *De Wil* (The Will), from the Spanish.
4. "Een Bengaalsche tijgerin door een Fakir getemd" (A Bengal tigress subdued by a Fakir), "Isis Unveiled."
5. *Godsdienststelsel en misdaad* (Religious Systems and Crime), extracted from the *Theosophist*.
6. *Profetie* (Prophecy), from "Sakhya Muni's place in history," foreshadowing a series of frightful disasters indicative of the close of an era and the commencement of a new one.
7. *Boeddhistische Geboden* (Buddhist Commandments), contain the 10 beautiful vows of Gautama's followers.

To this are added a few golden precepts, a short mention of the *objects of the Theosophical Society* (p. 41), and a list of all the places in the world where the T.S. has a branch.

These publications are due to the unflagging energy and devotion of Mme. H. de Neufville, whose generosity and industry are beyond all praise.

Theosophical Lending Libraries.

THEOSOPIICAL Lending Libraries are to be found at the addresses given below. The list of books and terms on which they are lent will be sent by the respective librarians on application.

- Brighton.* Mrs. S. I. Chase, 14, Stamford Road.
Dublin. The Secretary, Dublin Theosophical Society, 105, Stephen's Green, South. (Books issued to Members and Associates only.)
Edinburgh. A. P. Cattanach, 67, Brunswick Street. (Monday is the most convenient day for enquirers.)
Liverpool. J. Hill, 17, Great George Square. (Books issued to Members and Associates only.)
London. Theosophical Publication Society, 7, Duke Street, Adelphi, W.C.
 Philaethean Lodge, 153, Acre Lane, Brixton, S.W. Librarian, H. Coryn. (Open to Members and Associates.)
 East London Theosophical Library, 345, Mile End Road, E. Librarian, F. G. Chapman. Reading Room open every evening free. Meetings every Tuesday, except the first of the month.
 J. P. Dowling, 11, York Road, Battersea. The Librarian is present every day except Thursday, from 11 to 3 and 6 to 9. Sundays 11 to 2.
Merthyr Tydfil. Theosophical Free Library, 18, Park Place. Librarian, E. M. Thomas.
Newcastle-on-Tyne. F. Bandon Oding, 30, Hartington Street.
Sheffield. C. J. Barker, 503, Intake Road.

Our Budget.

BUILDING FUND.

Deficiency from last account		£304 16 10
	RECEIVED.	
Per H. P. B. 5 dollars	£1 0 0	
Balance of Steinway Hall lecture	1 18 10	
L. J. W.	1 0 0	
E.	10 0 0	
		<u>13 18 10</u>
Deficiency		<u>£290 18 0</u>

LECTURE FUND.

Hon. Mrs. Malcolm £2 0 0

This fund is for the purpose of meeting the cost of London lectures and of paying the expenses of lecturers from London to the provinces. All donations should be sent to HERBERT BURROWS, 283, Victoria Park Road, London, N.E., *Treasurer*.

EDITORIAL NOTICE.

We draw the special attention of our readers to the fact that the Editor of TIME (published by Messrs. Sonnenschein & Co., Paternoster Square, London, E.C. price 1/-) has promised to insert in the forthcoming March number an article by Annie Besant, entitled "The Great Mare's Nest of the Psychical Research Society", dealing with the "Hodgson Report" attacking Mme. Blavatsky, revived by Mr. Frank Podmore in a recent article. We ask our friends to give the widest publicity to this announcement.

ERRATUM.—January number, page 414, line 6 from bottom, read *Lachs* for *Laksha*.