

LUCIFER.

ON THE WATCH-TOWER.

THE President, who had delayed his return to India to the last possible moment, in order to give his enemies the fullest opportunity of attacking him—as they had been threatening to do for eighteen months—left England on October 8th. On the previous evening a reception was held by the Blavatsky Lodge to bid him farewell, and old friends and new assembled to do him honour. Much gratitude is felt towards him for the skill with which he has piloted the Society through its recent troubles, and for the courage and rectitude with which he has faced all the threats made against him by those who have been, and are, trying to disrupt the Society. H. P. B.'s old colleague and nearest friend, who stood loyally by her through the stormy times in which she was forsaken by some who now most loudly acclaim her, has justified her confidence in him as President of the Society by his firm and carefully moderate action during the last eighteen troublous months. He has brought the Society through the worst crisis it has yet had to face, and has turned what might have been its disruption into the mere defection of numerous members.

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When the President was last in Paris, he was shown by Dr. Baraduc the results of a most interesting series of experiments on the photographing of "vital force." The doctor has been for more than two years engaged in attempts to photograph what he calls the vital human fluid, the cosmic vital force, and other super-physical manifestations of energy. The human fluid possesses the quality of passing through glass, and it can thus be separated from electricity,

of which glass is a non-conductor. This human fluid impresses itself on a photographic film as dappled clouds, showing vibrating points like stars surrounded by a zone; the cosmic vital force shows a cellular tissue, like frog-spawn. This is a somewhat interesting physical proof of the fact familiar to trained students, that the "cosmic vital force," Jîva, is changed in character in the human body, and is specialised therein, becoming Prâna. Thrown off from the body it manifests qualities differing from those it possessed ere it was absorbed therein. Dr. Baraduc states further that a psychic image, formed by an effort of the imagination and projected by the will, can be received and reproduced by a photographic plate, and that such a photographed image shows lights and shadows. In addition to such images he has also obtained images produced by the action of "extra-human intelligence." A wide field of research seems thus to be opened up for Borderland Science.

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"C. C. M." has been publishing in *Light* some most curious papers on Luciferian worship, a vile and horrible form of the Black Art which recalls the nightmares of mediæval witchcraft. For many years past experiments have been going on in Paris, based on statements in the mediæval books on the Black Art, and some startling results have been obtained from time to time. It appears that various ceremonies have been performed, both in Paris and in America, which have brought their performers into relation with some of the most undesirable denizens of Kâma Loka. As all these practices are mixed up with grossly immoral proceedings, there is fortunately no danger lest any cleanly-minded persons should become mixed up in them.

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Some most extraordinary statements are being made at missionary meetings just now, as to the "crusade against heathenism" carried on by those who do so much to stir up strife between England and Eastern nations. At a meeting of the London Missionary Society, the Rev. A. P. Begg, of Calcutta, spoke on "Mission Prospects in North India," and said that the missionaries "had expelled many superstitions and evil practices among the Hindus; but they had many fresh difficulties to face. The young Hindu of the present day did not

realise what was the Hinduism of his grandfather. They were looking at things through an atmosphere of English life and thought. They were practically Christian at heart, but through sentiment and tradition they still preferred to call themselves Hindus."

Another speaker, the Rev. Edwin Lewis of Bellary, said that "the most critical and important stronghold to be attacked was that occupied by Young India, who had given up the superstition if not the vices of Hinduism. Young Indians of to-day were bound to become the leaders of the people. If they were to be enemies of Christianity they would be formidable enemies."

Unhappily, too many of the young Hindus are looking at things through an English atmosphere, and are consequently polluting with meat and alcohol the bodies resulting from thousands of years of pure living, bodies that were peculiarly adapted for the indwelling of progressed Egos. Young India has largely given up that "superstition of Hinduism" that regarded pure bodies and pure magnetism as desirable things, and that kept the body clean as an instrument of the Soul, instead of pampering and befouling it as an instrument of the animal nature. If things continue to "improve" on these lines, in a few centuries there will not be left any clean physical tabernacles for the indwelling of disciples, and such persons on taking new bodies will have to subject them to a stringent process of purification ere they will be fit to live in.

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It is odd to hear a missionary saying that these Westernised young men are "practically Christian at heart," and one would like to know what he means by the phrase. In religious feeling, in morals, in filial duty, in simplicity of life, they are distinctly below the standard of the Hinduism of their grandfathers. Is not the missionary apt to be led away by externals, and to imagine that when a young Hindu gives up his dhoti for trousers, his rice for beef, and his milk for alcohol, he has become a Christian at heart? However, a reaction has happily set in in India in favour of the ancient religion, and one may hope for the day when Hinduism, freed from modern superstitions, and cleansed from modern vices, will again stand forth in the world's eyes as a lofty spiritual religion. There are indeed many accretions to be gotten rid of, but the pure gold

is there, encrusted by much mire, and when the mire is rubbed off the gold shall again shine forth.

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The curates of the Established Church have formed to themselves a Union, after the fashion of more materialistic trades. The first attempt proved abortive, and gave rise to a scene of uproar that recalled in a feeble way some of the exciting Councils in the early centuries. The second and successful meeting was held on October 1st, and it formed a "Curates' Union and Church Reform Society." The "summary of aims and objects of the society as set forth in the unauthorised programme, which might be modified when the Union was formed," declared that the Lower House of Convocation should be reformed "on a truly democratic basis of equality in accordance with the principles of the Spiritual Church." A full statement of these principles would be interesting and possibly instructive, for the idea of a "democratic basis of equality" is in complete conflict with the idea of a spiritual Hierarchy which the Church is supposed to recognise. From the standpoint of democracy every man is equal with his neighbour and should have voice and power equal with those possessed by any other. From the standpoint of spirituality, a man stands higher or lower, according as he has developed from within himself the spiritual nature, and the weight he should exercise in council and the authority he should wield depends on the extent to which this development has been carried. In the spiritual world ignorance multiplied into itself ten thousand times does not amount to knowledge, as it is supposed to do in the political world. So one would like to hear in what way the "truly democratic basis of equality" links on to "the principles of the Spiritual Church." If one were harshly practical, one might perhaps fear that the democratic basis of the Curates' Union is a little limited, as "there were at no time in the room more than a dozen gentlemen in clerical attire and half that number of laymen." If quality be repudiated, it would seem desirable to have quantity.

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It is very interesting to see the different lights thrown on Reincarnation by various classical writers. My attention was drawn

the other day to the following passage from Virgil, in which Anchises addresses his son Æneas :

First, the heaven and the earth, and the plains of ocean, and the bright orb of the moon, and the Titan-begotten sphere, one Spirit maintains within, one Mind infused through the members keeps the whole mass in motion, and pervades the mighty frame. Thence the race of men and beasts, and the lives of flying things, and the monsters which the sea contains beneath its marble surface. In these seeds dwell fiery vigour and a heaven-derived principle of life, in so far as injurious bodies do not cumber them, or earthly frames and mortal limbs dull their force. Hence come their fears and desires, griefs and joys, and confined in gloom and a dark prison-house they descry not the light of heaven. Nay, even when on their last day life has left them, not even then every evil and all bodily taints entirely pass away from unhappy spirits, and it must needs be that many which have long grown with their growth remain rooted in them in wondrous wise. Therefore they are tormented with punishments, and pay the penalty of former crimes; some are lifted up and exposed to the unsubstantial winds; the guilt ingrained in others is washed out in mighty rushing waters or purged by fire; we suffer each his own ghostly pain; thereafter we are scattered throughout wide Elysium, and a few of us abide in these happy fields; until a long period, when the cycle of time is completed, has washed out the inherent stain, and leaves undefiled the ethereal sense, and spark of pure vital flame. All these spirits, when they have passed through the era of a thousand rolling years, the God calls forth to Lethe's stream in a vast crowd, in order, that is, that unmindful of the past they may revisit again the arching heaven above, and may begin to be willing to return to mortal bodies.

The stages through which the disembodied Soul passes in Kâma Loka and then onwards into Devachan are here not obscurely hinted at, and "the era of a thousand rolling years" for the undefiled spark of pure vital flame, and then the return to earth, preceded by the loss of memory are familiar conceptions. No matter to what literature we may turn—provided it belong not to the modern world—we find shining out the truths of the Wisdom Religion, the "Light that lighteth every man that cometh into the world."

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The Countess Wachtmeister, who was very pleased to hear of the formation of the Scandinavian Section of the Theosophical Society, sends me the following extract from her congratulatory letter to Dr. Zander: "H. P. B. was so anxious to keep the unity of her work complete: the Lotus flower with its seven petals that we were to carry on into next century, unsullied and pure with its

spiritual fragrance. We have now the five petals, the European, Indian, American, Australasian, and Scandinavian Sections—but before the end of the century we have to form two more Sections if the flower is to be complete with its seven petals. I hope that New Zealand may be one of these Sections and Africa the other one. We have passed through a severe trial these last two years, psychic forces have been rampant, and the whole of the Theosophical Society has been convulsed and shaken to its very centre, but it has survived the shock, and H. P. B.'s dearly-loved Society is still alive, and we must use our every endeavour to carry it on intact and without mutilation into the next century." It is a pretty simile for the Theosophical Society, the fragrant seven-leaved Lotus. May it be carried safely through!

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In consequence of the new attack on the Society, I have delayed my departure for India, though at very grave inconvenience, and serious pecuniary loss. H. P. B. and Colonel Olcott and myself are now the persons assailed, and although there is not the slightest danger that this attempt to rake up dead issues, as regards the two first, and to bring at present undisclosed charges against myself, will do much harm, it is still best that I should remain at hand, to deal with any specific accusations that may be made. The plan adopted by the enemies of the Society of gathering together accusations against prominent members, keeping careful silence while the members are at hand, and launching the accusations publicly when they are on the other side of the world, or are on the eve of departure, is not a very chivalrous or honourable one, but we must take people as we find them. Had I left England, there would have been another explosion of newspaper controversy with a three months' interval ere I could answer, such as we had last year; so I have unpacked my boxes and settled down again to work here, though I am grieved to think of the disappointment that will be caused in India by the cancellation of the arrangements there. However, it is all one work, whether in India or in England, and the duty of the faithful servant is to be where the greatest stress happens to be at the moment. H. P. B. told us that these closing years of the cycle would be years of strain and trouble, and we need not be distressed that the prophecy should

come true. Happy are they who shall stand firm amid all storms, and shall be able finally to render an account of duty faithfully discharged, giving them claim to further service. How can anyone doubt of the ending, knowing Who They are Who patiently work for human good and Who formed the Society for the service of man? But no one does doubt, who knows. Only they can doubt who know not.

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For myself, I may say—as I see in many papers that I am going to leave or have left the T. S.—that since I joined the Society in 1889, I have never had one moment's regret for having entered it; nay, that each year of membership has brought an ever-deepening thankfulness, an ever-increasing joy. I do not expect to find perfection either in the outer Founders of the Society or in its members, any more than to find it in myself, and I can bear with their errors as I hope they can bear with mine. But also I can feel gratitude to Colonel Olcott for his twenty years of brave and loyal service, and to H. P. B. for the giant's work she did against Materialism, to say nothing of the personal debt to her that I can never repay. Acceptance of the gifts she poured out so freely binds to her in changeless love and thankfulness all loyal souls she served, and the gratitude I owe her grows as I know more and more the value of the knowledge and the opportunities to which she opened the way. Regret indeed there is for those who turn aside, terrified by shadows, and so lose for this life the happiness they might have had. But for them also shall the light dawn in the future, and to them also other opportunities shall come. So the regret is tempered by this certainty, and there is no cause to grieve, either for the living or the dead. We can clasp more closely the hands of the living, as their number decreases; and to the dead, who have dropped by the wayside, we can put up a mortuary tablet in our hearts, writing on it in golden letters, "Resurget."

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As is ever the case, outer troubles do not mar the constant work for Theosophy performed in the Society, nor does the public interest seem to flag in the teachings of the Wisdom-Religion. The sale of literature constantly increases and new books and new editions are

eagerly welcomed. The fourth manual, *Karma*, is running through the press and will be out in a week or two ; the fifth will be the new edition of the *Astral Plane*, by C. W. Leadbeater, and is now in the printer's hands ; a large part of these editions is already sold. *In the Outer Court* is being bound, and promises to have a large sale. The printing of the third volume of *The Secret Doctrine* goes forward, and arrangements are being made for its issue in America. As, in addition to the literary work, the public meetings are well attended and the activity of the Lodges is continuous, we need not be anxious about our beloved Society, even though its enemies furiously rage together, and the newspapers vainly imagine that (for the hundredth time) it has received its death blow.

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The projects for the "re-union of Christendom" do not seem to improve. At the Church Congress just held at Norwich, the Archbishop of York—while referring in sympathetic terms to the late letter of the Pope to the English people—emphatically said that re-union with Rome was impossible under the papal terms. The President of the Congress, the Bishop of Norwich, dealing with Nonconformists, declared with no less emphasis that he did not see any prospect of organic union with them ; although there was much more friendliness on both sides, and he rejoiced in it, "there could be no question of the Church changing her principles, modifying her doctrines, or abandoning hold of the apostolic ministry." Might there not be a fairer prospect of union among religious men if an altogether wider platform were sought, on which all might stand who hold to the fundamental essentials of religion, as they may be found in all religions, in all ages, from the earliest antiquity down to the present day ? If no religion claimed to be unique and world-embracing, if all religions would meet on the basis of that which they hold in common, if they would agree that each should spiritualise itself instead of seeking to overthrow its neighbour, there would be more hope for the helping of the world.

ORPHEUS.

(Continued from p. 22.)

THE SUPERCOSMIC TRIAD.

THIS is again triadically subdivided. Thus we get (*a*) a paternal or ruling triad, (*b*) a vivific triad, and (*c*) a convertive triad, or :

(<i>a</i>)	{	Jupiter—Celestial Jupiter Neptune—Marine Jupiter Pluto—Subterranean Jupiter	}	
(<i>b</i>)	{	Coric or Virginal Diana Coric or Virginal Proserpine Coric or Virginal Minerva	}	The Corybantic Triad
(<i>c</i>)	{	Apollo The Triple Sun	}	Divine or Superessential Light Intellectual Light (Truth) Sensible Light.

The last triad is called the Apolliniacal triad, and for further details the reader is referred to Proclus (*Theol. of Plato*, Taylor, ii. 43, 44).

The first triad is referred to as the “Sons of Saturn” and they all “energize demiurgically.”

“With respect to the allotment and distribution of them, in the first place it is according to the whole universe, the first of them producing essences, the second lives and generations, and the third administering formal divisions. And the first indeed establishing in the one demiurgus all things that thence proceed; but the second calling all things into progression; and the third converting all things to itself. In the second place, the allotment and division of them are according to the parts of the universe. For the first of them adorns the inerratic sphere, and the circulation of it; but the second governs the planetary region, and perfects the multiform, efficacious, and prolific motions in it; and the last administers the

sublunary region, and intellectually perfects the terrestrial world" (*loc. cit.*, p. 34).

These are correspondences to the Supercelestial, Celestial and Subcelestial Regions in the Supersensible World, and will be mentioned again later on.

Thus much for the paternal or ruling triad of the Supercosmic or Supermundane Order. Next, and in the midst, we have the vivific triad, consisting of three zoogomic monads, divided in their turn according to hyparxis, power and vivific intellect, and named respectively Coric Diana, Coric Proserpine, and Coric Minerva.

Of these three Proserpine is preëminently designated Core, and attached to her, as the Curetes are attached to Rhea, is a triple order of Corybantes (from *κόρον*=purity). And Proclus referring to this order (*loc. cit.*, p. 49), says: "The mystic tradition of Orpheus makes mention of these more clearly. And Plato being persuaded by the mysteries, and by what is performed in them, indicates concerning these unpolluted Gods. And in the Laws indeed he reminds us of the inflation of the pipe by the Corybantes, which represses every inordinate and tumultuous motion. But in the Euthydemus, he makes mention of the collocation on a throne, which is performed in the Corybantic mysteries, just as in other dialogues he makes mention of the Curetic Order, speaking of the armed sports of the Curetes. For they are said to surround and to dance round the demiurgus of wholes, when he was unfolded into light from Rhea. In the intellectual Gods [the noëric order], therefore, the first Curetic order is allotted its hypostasis. But the order of the Corybantes which precedes Core (*i.e.*, Proserpine), and guards her on all sides, as the theology says, is analogous [in the supercosmic order] to the Curetes in the intellectual [noëric] order."

Last in order comes the Apolliniacal Triad; the physical sun or rather "sensible light" being the last member of the triad.

This Supercosmic Order is also called Assimilative, the reason for which is set forth by Proclus (*loc. cit.*, p. 52) as follows: "Everything which is assimilative, imparts the communication of similitude, and of communion with paradigms, to all the beings that are assimilated by it. Together with the similar, however, it produces and commingles the dissimilar; since in the images (of the similar) the genus of similitude is not naturally adapted to be present,

separate from its contrary. If, therefore, this order of Gods assimilates sensibles to intellectuals [*i.e.*, the Sensible World to the Noëric Order of the Supersensible World], and produces all things posterior to itself according to an imitation of causes, it is indeed the first effective cause of similitude to natures posterior to itself."

For some such reasons as the above the Supercosmic or Supermundane Order was called the Assimilative. We are also told by Proclus in the same Book that they were designated Principalities (*Ἀρχαί*), the identical term used by Paul and Dionysius; Archangels and Angels corresponding to the two following Orders, *viz.*, the Liberated and Cosmic (or Mundane) Gods. We next, therefore, pass to the Liberated Order.

THE LIBERATED ORDER.

This Order is also called Supercelestial and is conformed according to the dodecad. It is curious to remark how the orders are enumerated. First 3, then 7; the 7 being a summation, assimilation or juxtaposition of wholes, something intellectual or mânasic ($3+4=7$). Whereas among sensibles we come to multiplication, and division into parts, and generation, and so have 12 ($3 \times 4=12$).

Thus Proclus (*op. cit.*, VI. xviii.) tells us that: "Plato apprehended that the number of the dodecad is adapted to the liberated Gods, as being all-perfect, composed from the first numbers, and completed from things perfect; and he comprehends in this measure all the progressions of these Gods. For he refers all the genera and peculiarities of them to the dodecad, and defines them according to it. But again dividing the dodecad into two monads and one decad, he suspends all (mundane natures) from the two monads but delivers to us each of these energizing on the monad posterior to itself, according to its own hyperaxis. And one of these monads indeed he calls Jovian, but he denominates the other Vesta. He likewise makes mention of other more partial principalities [than the assimilative or supercosmic principalities], and which give completion to the aforesaid decad, such as those of Apollo, Mars and Venus. And he suspends, indeed, the prophetic form of life from the Apolliniacal principality; but the amatory from the principality of Venus; and the divisive from that of Mars; for hence the most total and first genera of lives are derived; just as when he [Plato] introduces into

the world souls recently fashioned, he says that some preside over one, and others over another form of life. And it appears to me, that as Timæus makes the division of souls at one time supermundane, but at another mundane, for he distributes souls equal in number to the stars, and disseminates one into the moon, another into the earth, and others into other instruments of time; after the same manner also Socrates prearranges twofold rulers and leaders of them; proximately indeed the mundane Gods, but in a still higher rank than these, the liberated Gods."

I shall not apologize for the many lengthy quotations which I am weaving into the present essay, for I desire to clearly set forth, first, the opinions of the Greeks themselves on their own religion; and secondly to place within ordinary reach information that is at present hidden in rare and costly books, which but few libraries contain.

From the above passages, therefore, we see that the Liberated Order is not fully set forth. It is a dodecad, but only five of its members are given. We shall, however, shortly see that the next Order, the Cosmic or Mundane, also consists of a dodecad and that all its members are named. It is, therefore, almost certain that we must find the prototypes of the Mundane Gods in the Liberated Order. As far as our definite information goes, however, the Liberated Gods are divided as follows:

Jovian Monad.	Vestan Monad.
} _____ }	
The Decad	
Completed by	
Apollo or the Prophetic Life.	
Mars or the Divisive Life.	
Venus or the Amatory Life.	

The Stemma of the Gods is completed by the Mundane Gods
or

THE COSMIC ORDER.

This is again a dodecad and consists of four triads as follows (see Proclus, *op. cit.*, VI. xxii., and Taylor, *Myst. Hymn. Orph.*, pp. xxxiii., and 171 note).

Fabricative Triad:	Jupiter	Neptune	Vulcan
Defensive Triad:	Vesta	Minerva	Mars
Vivific Triad:	Ceres	Juno	Diana
Harmonic Triad:	Mercury	Venus	Apollo

Fabrication as applied to the first triad is explained as "procession," and the last triad is also called "elevating" or "anagogic."

These various Powers will be referred to later on; all that is at present attempted is to present the reader with a chart, that will enable him to steer a straighter course in the sea of Grecian mythology than he may have previously supposed possible. It would be possible to give the correspondences between this scheme of hierarchies and those of other religions, but the task would be too long for the present essay. I shall, however, trespass on my readers' patience so far as to append the Chaldaic scheme for the following reason. In *The Theosophist* for January, 1882 (Vol. III, No. 4), appeared some valuable notes written down by H. P. Blavatsky, entitled "Notes on some Âryan-Arhat Esoteric Tenets" (See *A Modern Panarion*, pp. 475-480), in which the tenets set forth in such books as *Esoteric Buddhism* and *The Secret Doctrine* are referred to as the "Âryan-Chaldæo-Tibetan" doctrine. Elsewhere these teachings are referred to as "Pre-Vedic 'Buddhism'." Now as the Chaldaic scheme is shown by Taylor to be identical with the Orphic, and the ancient Chaldaic is stated to be closely related to the Pre-Vedic tradition by the informant of H. P. Blavatsky, it is evident that the doctrines set forth under the title "Esoteric Buddhism" far antedate historical Buddhism and pertain to the most ancient forebears of the Âryan race, and that Orpheus in all probability got his information from these sources.

As H. P. Blavatsky writes (*loc. cit.*): "There is reason to call the Trans-Himâlayan esoteric doctrine Chaldæo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Mansarorvara Lake in Tibet, and the Brâhmans themselves from the far north, we are justified in looking on the esoteric doctrines of every people who once had or still have them, as having proceeded from one and the same source, and to thus call it the 'Âryan-Chaldæo-Tibetan' doctrine, or Universal Wisdom Religion."

CHART OF THE CHALDÆAN THEOGONY.

The One or The Good.

Noëtic	The Paternal Profundity	{ Father Power Intellect	} Empyrean World	
Noëtic-noëric		{ Inyx Synoches—Rulers of the Teletarchæ		{ (Empyrean World [Supercelestial Place] Etherial Worlds [Celestial Arch] Material Worlds [Subcelestial Arch]) Prototypes
Noëric	Fontal Fathers [Cosmagogi or Fountains]	{ [Faith] Once Beyond [Truth] Hecate [Love] Twice Beyond		{ The Three Amilicti
		Upezokus.		
Super-cosmic	The Principles or Rulers	{ Hecate Ruling Soul Ruling Virtue	} Three Etherial Worlds	
Liberated	Azonic	{ [Serapis] Tricdotis [Bacchus] Comas [Osiris] Ecklustike	} Upper Solar World. Reflection of the Empyrean	
		Apollo.		
Cosmic	Zonic	{	} Three Material Worlds	
		(1) The Inerratic Sphere (2) The Seven Planetary Spheres [Containing in the midst the Lower Solar World] (3) The Sublunary Region [The lowest sphere of all being the Terrestrial, the "Hater of Life"]		

(See further Taylor, *Mystical Hymns of Orpheus*, pp. 78-81, and Chapter VII., *infra*, "Apollo.")

And now for a long quotation from Taylor, entitled "A Concise Exposition of Chaldaic Dogmas by Psellus" (*Collectanea*, pp. 38-43).

"They assert that there are seven corporeal worlds, one empy-

rean and the first ; after this, three ethereal, and then three material worlds,* the last of which is said to be terrestrial, and the hater of life : and this is the sublunary place, containing likewise in itself matter, which they call a profundity. They are of opinion, that there is one principle of things ; and this they celebrate as *the one*, and *the good*.† After this, they venerate a certain paternal profundity‡, consisting of three triads ; but each triad contains father, power, and intellect. After this is the intelligible *Inyx*,§ then the *Synoches*, of which one is empyrean, the other ethereal, and the third material. The *Teletarchæ* follow the *Synoches*. After these succeed the *fontal fathers*,|| who are also called *Cosmagogi*, or *leaders of the world*. Of these, the first is called *once beyond*, the second is *Hecate*, and the third is *twice beyond*. After these are the three *Amilicti* ;¶ and last of all, the *Upezokus*. They likewise venerate a fontal triad of *faith, truth, and love*. They assert that there is a ruling sun from a solar fountain, and an archangelic sun ; that there is a fountain of sense, a fontal judgment, a thundering fountain [sound], a dioptric [that which lends assistance to vision] fountain [colour], and a fountain of characters, seated in unknown impressions. And, again, that there are fontal summits of Apollo, Osiris and Hermes. They likewise assert that there are *material fountains* of centres and elements ; that there is a zone of dreams, and a fontal soul. [This fontal plane reminds us of the Vedântic Kâranopâdhi or plane of causal limitation.]

* "These are the inerratic sphere, the seven planetary spheres, and the sublunary region."

† "So Plato."

‡ "This is called, by the Platonists, the *intelligible [noëtic] triad* ; and is celebrated by Plato in the *Philebus*, under the names of *bound, infinite, and the mixed* ; and likewise of *symmetry, truth, and beauty*, which triad, he says, is seated in the vestibule of *the good*."

§ "The *Inyx, Synoches, and Teletarchæ*, of the Chaldæans, compose that divine order, which is called, by the Platonists, the *intelligible*, and, at the same time, *intellectual order* [the noëtic-noëric order] ; and is celebrated by Plato in the *Phædrus*, under the names of the *supercelestial place, heaven, and the subcelestial arch*."

|| "The fontal fathers compose the *intellectual [noëric] triad* of the Greeks, and are Saturn, Rhea and Jupiter."

¶ "The three *Amilicti* are the same with the *unpolluted triad* or *Curetes* of the Greeks. Observe, that a *fontal subsistence* means a *subsistence according to cause*."

"After the fountains, they say the *principles** succeed: for fountains are superior to principles. But of the *vivific† principles*, the summit is called *Hecate*, the middle *ruling soul*, and the extremity, *ruling virtue*. They have likewise *azonic Hecata*, such as the Chaldaic *Triedotis*, *Comas*, and *Ecklustike*. But the *azonic‡ Gods*, according to them, are *Scrapis*, *Bacchus*, the series of *Osiris*, and of *Apollo*. [Psellus is here giving the equivalent names in other systems—names more familiar to the Greeks than the Chaldaic originals.] These Gods are called *azonic*, because they rule without restraint over the zones, and are established above the apparent Gods. But the *zonic Gods* are those which revolve round the celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the *azonic*. For the Chaldæans consider the *zonic* order as divine; as distributing the parts of the sensible world; and as begirdling the allotments about the material regions.

"The *inerratic circle* succeeds the zones, and comprehends the seven spheres in which the stars [planets] are placed. According to them, likewise, there are *two solar worlds*; one which is subservient to the ethereal profundity; the other *zonic*, being one of the seven spheres.

"Of human souls, they establish a two-fold fontal cause; *viz.*, the *paternal intellect*,§ and the *fontal soul*:|| and they consider partial¶ souls, as proceeding from the fontal, according to the will of the father [the Pitri-Devatâ]. Souls of this kind, however, possess a self-begotten, a self-vital essence: for they are not like alter-motive natures. Indeed, since according to the Oracle, a partial soul is a portion of divine fire, a splendid fire, and a paternal conception, it must be an immaterial and self-subsistent essence: for everything

* "These principles are the same with the Platonic *supermundane* order of Gods."

† "The *vivific triad* consists, according to the Greek Theologists, of *Diana Proserpine*, and *Minerva*."

‡ "The *azonic Gods* are the same with the *liberated* order of the Greek Theologists, or that order which is immediately situated above the *mundane* Gods."

§ "The *Jupiter* of the Greeks, the artificer of the universe."

|| "Called by the Greeks, *Juno*."

¶ "That is, such souls as ours."

divine is of this kind ; and of this the soul is a portion. They assert too, that all things are contained in each soul [monadology] ; but that in each there is an unknown characteristic of an effable and ineffable impression. They are of opinion, that the soul often descends into the world [reincarnation] through many causes ; either through the defluxion of its wings,* or through the paternal will. [That is through Karma, either (a) because there is not strength to escape from the things of sense, or (b) because the father-soul (Higher Ego) sends its son (Lower Ego) back to earth to reap the karmic results of its deeds]. They believe the world to be eternal, as likewise the periods of the stars. [This is the idea of manvantaric eternity.] They multifariously distribute Hades, at one time calling it the leader of a terrene allotment, and at another the sublunary region. Sometimes they denominate it the most inward of the ethereal and material worlds ; at another time,† irrational soul. In this, they place the rational soul, not essentially, but according to habitude, when it sympathizes with, and energizes according to partial reason. [Hades therefore embraces the kâmalokic and devachanic spheres of the Esoteric Philosophy—Hades simply meaning the ‘Unseen’ (sensible) World.] . . .

“ With respect to these dogmas, many of them are adopted by Plato‡ and Aristotle ; but Plotinus, Porphyry, Jamblichus, Proclus, and their disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin.”

Michael Constantinus Psellus lived in the eleventh century, was called the Prince of Philosophers (*φιλοσόφων ἵπτατος*), and was the most learned and voluminous writer of his age. The Chaldæan Oracles are not to be considered merely in their Greek dress, but pertain to a genuine Chaldaic tradition. As Taylor says (*op. cit.*, p. 35) :

“ That they are of Chaldaic origin, and were not forged by Christians of any denomination, as has been asserted by some

* “ So Plato : see my translation of the Phædrus.”

† “ Hades is, with great propriety, thus called : for the rational, when giving itself up to the dominion of the irrational soul, may be truly said to be situated in *Hades*, or *obscurity*.”

‡ “ Indeed, he who has penetrated the profundity of Plato’s doctrines, will find that they perfectly accord with these Chaldaic dogmas ; as is everywhere copiously shown by Proclus.”

superficial writers, is demonstrably evident from the following considerations: in the first place, John Picus, Earl of Mirandula [the famous Kabalist], in a letter to Ficinus, informs him that he was in possession of the Oracles of Zoroaster *in the Chaldæan tongue*, with a commentary on them, by certain Chaldæan wise men." He also adduces the commentaries of the Neoplatonists upon these Oracles, who certainly were not friendly to Christianity. It is all the more probable that the Oracles they commented upon were genuine, seeing that they exposed the forgeries of a number of false revelations ascribed to Zoroaster "by many Christians and heretics who had abandoned the ancient philosophy." The ascription of these Oracles to Zoroaster in the Chaldæan MS. of Picus is exceedingly interesting as it brings the old Avesta religion (so strongly resembling the old Vedic system), into line with the "Âryan-Chaldæo-Tibetan" doctrine.

I do not flatter myself that any but a very few readers will take a vital interest in the difficult exposition attempted in this chapter. There are, however, a few who will be struck with the startling resemblances between the Orphic and Chaldaic traditions of Theogony and the Cosmogony of the Stanzas of Dzyan. These students will at once see the common basis of the three traditions, and will admit that the establishment of this point is well worth the labour expended. Here we have simply the exoteric traditions. The "under-meaning" (*ὑπόνοια*) has never been fully revealed; and this not because of any jealous exclusiveness, but simply because no human language can paint the inconceivably rapid transmutions of primal vital processes. Moreover, it is absolutely impossible to convey to one who is not possessed of spiritual sight, phenomena and noumena that have never fallen under his observation.

Having thus presented the reader with an Outline of the traditional Orphic Theogony, we will proceed to fill in a few details.

VI.—SOME COSMOGONICAL DETAILS.

A KEY TO THE MULTIPLICITY OF THE POWERS.

IF we imagine to ourselves the seven colours of the spectrum, the result of the breaking up of a ray of pure sunlight by means of a triangular prism; and if we further imagine each of

these seven rays being split up into seven sub-divisions, resembling the seven parent rays, but each ray retaining its dominant tint in all its seven sub-divisions—then we shall obtain a clue that will aid us in grasping the intricacies of the permutations and combinations of Nature-Powers. As this is a most important subject, and as, without a thorough grasp of the theory, the Orphic Theogony and Cosmogony would remain an unintelligible chaos, I append a most valuable passage from Proclus' *Comment. on the Timæus*, Book IV; Taylor, ii. 281, 282):

“ Each of the planets [? ‘planetary chains’] is a *whole world*, comprehending in itself many divine genera, *invisible* to us. Of all these, however, the visible star has the government. And in this, the fixed stars differ from those in the planetary spheres, that the former [the fixed stars] have one monad [the sphere of fixed stars], which is the wholeness of them; but that in each of the latter [planetary spheres] there are invisible stars [‘globes’], which revolve together with their spheres; so that in each, there is both the wholeness, and a leader [the ‘planetary’] which is allotted an exempt transcendency. For the planets being secondary to the fixed stars, require a twofold prefecture, the one more total, but the other more partial. But that in each of these, there is a multitude co-ordinate with each, you may infer from the extremes. For if the inerratic sphere [of fixed stars] has a multitude co-ordinate with itself, and earth is the wholeness of terrestrial, in the same manner as the inerratic sphere is of celestial animals [the ‘sacred animals’—the stars being ensouled], it is necessary that each [intermediate] wholeness, should entirely possess certain partial animals [‘globes’ or ‘wheels’] co-ordinate with itself; through which also they are said to be wholenesses. The intermediate natures, however, are concealed from our sense [are invisible], the extremes [the spheres of fixed stars (or suns) and visible planets] being manifest; one of them through its transcendently luminous essence, and the other through its alliance to us. If likewise, partial souls [‘globes’] are disseminated about them, some about the sun [the substitute of an invisible planet], and others about the moon [also a substitute], and others about each of the rest [the visible planets], and prior to souls, dæmons [daimones] give completion to the herds of which they are the leaders, it is evidently well said that each of the spheres is a

world; theologians also teaching us these things when they say that there are Gods [cosmocratores, cosmagogi] in each prior to dæmons, some of which are under the government of others. Thus, for instance, they assert concerning our mistress the Moon, that the Goddess Hecate is contained in her, and also Diana. Thus too, in speaking of the sovereign Sun, and the Gods that are there, they celebrate Bacchus as being there

“ ‘The Sun’s assessor, who with watchful eye surveys
 ‘The sacred pole.’

“They likewise celebrate the Jupiter who is there, Osiris, the Pan, and others of which the books of theologians and theurgists are full; from all which it is evident that each of the planets is truly said to be the leader of many Gods, who give completion to its peculiar circulation.”

On this luminous commentary of Proclus Taylor appends an excellent note which I have already twice partially referred to, but which I now give in full to impress the theory upon the mind of the reader.

“From this extraordinary passage, we may perceive at one view why the sun in the Orphic hymns is called Jupiter, why Apollo is called Pan, and Bacchus the Sun; why the Moon seems to be the same with Rhea, Ceres, Proserpine, Juno, Venus, etc., and in short why any one divinity is celebrated with the names and epithets of so many of the rest. For from this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, and in short every deity, each sphere at the same time conferring on these Gods the peculiar characteristic of its nature; so that for instance in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest. From this theory too we may perceive the truth of that divine saying of the ancients, that all things are full of Gods; for more particular orders proceed from such as are more general, the mundane from the super-mundane, and the sublunary from the celestial: while earth becomes the general receptacle of the illuminations of all the Gods. ‘Hence,’ as Proclus shortly after observes, ‘there is a terrestrial Ceres, Vesta, and Isis, as likewise a terrestrial Jupiter and a terrestrial Hermes, established about the one divinity of the Earth; just as a multitude of celestial Gods proceeds about

the divinity of the heavens. For there are progressions of all the celestial Gods into the Earth; and Earth contains all things, in an earthly manner, which Heaven comprehends celestially. Hence we speak of a terrestrial Bacchus and a terrestrial Apollo, who bestows the all-various streams of water [psychic influence] with which the earth abounds, and openings prophetic of futurity.' And if to all this we only add, that all the other mundane Gods subsist in the twelve above-mentioned, and that the first triad of these is *demiurgic* or *fabricative*, viz., Jupiter, Neptune, Vulcan; the second, Vesta, Minerva, Mars, *defensive*; the third, Ceres, Juno, Diana, *vivific*; and the fourth, Mercury, Venus, Apollo, *elevating* and *harmonic*:—I say, if we unite this with the preceding theory, there is nothing in the ancient theology that will not appear admirably sublime and beautifully connected, accurate in all its parts, scientific and divine."

(*To be continued.*)

G. R. S. MEAD.

TWO HOUSES.

(Concluded from p. 41.)

CHAPTER VII.

JESSAMY kept her word ; she drove to Red Cross Court on the following day, left a hired brougham at the end of the street, and picked her way through a yelling mob of children. She approached the door of the lodging-house with a sinking heart, and knocked. It was answered by a slatternly woman ; not the former proprietress.

"Are you the landlady?" asked Jessamy.

"Yus, I am."

"Does—is a girl named Elizabeth Arden still living here?"

"Liz Arden? No; she's took to the 'orsespittal, and they say she ain't goin' to live."

"Not live! Why?"

"W'y? There ain't much to wonder at if she don't, miss; she's burnt awful."

"Burnt?" said Jessamy faintly. "How—how did it happen?"

"Step in, miss. I thought you knew wot 'ad 'appened—a 'orrid thing for a respectable 'ouse like mine."

"What—what is it?"

"'Twas the old lady, miss—as 'ad bin 'aving a drop. A pleasant old lady too, when she wasn't in liquor. She 'ad some words with Liz, who 'ad a sister, miss, a young gal as 'ad got a place somewheres, and was earning good money. Liz was hoffer about the West Hend, miss, and she'd got 'old of the young gal's address, and the old lady wanted to 'ave it, and git money out of 'er. Liz, miss, she sez, no—the gal was doin' well, and didn't want no pore folk a draggin' of 'er down. It seems the young gal was quite the lady. Liz wouldn't stand no larks, and the old lady know'd it when she was sober; but larst night they got 'aving a few words, and the old lady she chucks the lamp at 'er, miss."

Jessamy screamed.

"Oh, no!" she cried "No! it isn't true! O Liz, Liz! O God, forgive me!"

"It's Gawspel truth," replied the dame, gratified at having produced such an impression by her natural eloquence. "'Er dress caught afire, and she ran down stairs screeching. The young man below stairs ketches 'old on 'er, and puts it hout, but she'd come down like a reglar pillow of flame, like as it says in the Scriptur',—and burnt! Oh lor'!"

She paused, feeling that her familiarity with Holy Writ in a measure removed the scandal from her establishment which Mrs. Arden's methods of repartee had cast upon it. Jessamy laid a cold hand on the woman's arm.

"Where is she?" she said huskily.

"She's bin took to St. Thomas's, miss."

"Could I see her?"

"Yes miss, this 'ere's visiting day, and any way they'd let you in, 'cause they say she's goin'."

"Where is—is—the grandmother?"

"Oh! the perlice took 'er up, miss—and sarve 'er right if she dies in gaol; servin' the pore gal that way."

"Thank you," said Jessamy tremulously, "I will go at once."

"It's an awful thing for me," said the landlady suggestively; "And it'll be money hout of my pocket too; and my young man 'e's out of work, miss."

Jessamy drew forth her purse, placed a sovereign in the woman's hand, and hastened away with trembling limbs. She drove to the hospital like one in a dream, and did not lose the dream-like feeling while she enquired for Liz, while she walked up the stairs and through the bright, clean, bare-looking ward and round the screen that was drawn round a bed; then she remembered that she had heard that they drew screens round beds in which those lay who were near death. Liz was lying with closed eyes; the face was only slightly scorched, and the hair and eyebrows burnt. It was handsomer in its white repose than in its full-blown, brightly-hued, undisciplined life. The limbs were powerless. Cotton wool and bandages hid the horrible injuries; the sheet was raised, that it might not rest too heavily upon the tortured frame; the torture was nearly over

now; death has its own most merciful anodynes. Jessamy knelt down.

"Liz," she said with a sob, "Liz, dear." The heavy eyelids rose; the eyes brilliant with past suffering rested on her face.

"Jessie," she said, "Why! Jess! Lord! I'm glad. It's all up with me, Jess dear."

"My dear, my dear," sobbed Jessamy, "Why didn't you tell her where I lived?"

"I thought you didn't want us, and you was right. I see you once, drivin' with an awful toff. I didn't want to stand in your way, old gal. Besides, if you'd a wanted me, you'd 'ave come, or wrote."

Jessamy bowed her head.

"Forgive," she sobbed, "Forgive."

"The old woman after she'd spent what that feller give 'er, got lower down, like. Times was bad last winter. I was glad you was out of it; you'd a gone off the 'ooks, you would."

"Lizzie, dear, are you in pain?"

"Not now. Till I was reglar out and out goin', as you may say, it was bad, and I kep' a screechin' out; now I don't feel nothin'!"

"Are they kind?"

"Lor', yus! The nuss there's a good woman."

"Do you want anything?"

"See me out, if it ain't any ways inconvenient."

She shut her eyes and appeared to go into a stupor. Jessamy began to think that she would not speak again, when she raised her eyelids, and spoke strongly.

"Jess, look 'ere! There's two things you might do."

"What are they?"

"You might, if you don't mind ownin' to us, say a word for the old woman. Say she didn't mean no 'arm. No more the old fool didn't! If she'd kep' away from the drink she'd a' bin all right."

"Is there anything more?" said Jessamy shamefacedly.

"Yes." There came a queer tremble into the dying voice. "You ask the nuss there for wot she took off me, wen they brought me in."

Jessamy obeyed; the nurse, a pleasant-faced little woman, gave

her a tarnished chain, to which was attached an equally tarnished locket.

"That's it," gasped Liz, a strange dread rattle beginning to make itself heard in her breathing,

"Open it."

Jessamy opened it, and caught her breath in a gasp. The face of her former lover, the man who would have been her husband, gazed at her from Liz Arden's locket.

"I've always wore it," whispered the girl. "You 'old your tongue, Jess; I 'eld mine, I did. Put it round my neck, last thing, if they'll let you, there's a good gal! I've kep' it through it all, I have. Put it round my neck, Jess."

Her voice died; her eyes closed—she gave a faltering gasp, and was free of Red Cross Court for ever.

Jessamy stood gazing at the face of the man she had loved; she felt no little emotion; she stooped and set her lips to Liz's brow.

"You were too good for him, dear," she whispered. "You were too good for me—poor wicked Liz!"

It was late when she returned home. Vanoni was giving a *séance* that evening, and she was to give an inspirational address. She entered her rooms and found Carol Rowe waiting for her. She was white as a sheet; when Carol extended his hands she appeared as though she did not see them.

"She is dead," she said quietly. "Liz is dead—killed by Mrs. Arden, and Mrs. Arden is in prison. It is my fault."

"No, not your fault."

"My fault," repeated Jessamy. "I have just seen my sister, Liz, die in a hospital ward, through my fault. Before ever I lived the life of Jess Arden the seed was planted by me—my fault!"

"You are too hard upon yourself, and with Liz it is well."

"If it is well with Liz or ill has nothing to do with me; she is gone from my ken; the present is our hour to make or mar. I have marred mine."

"You are too hard," repeated Carol.

"I am going to be harder still," said Jessamy, her lips whitening. "I must dress now, Carol. This is a grand house to which I go with Luigi to-night."

"I shall be there too," said Carol quietly. A spasm crossed her face; her eyes pleaded, then she said calmly:

"That is well, perhaps." She spoke as though to herself. Carol watched her as she sank down and drew her thin hand wearily across her brow, pushing back the ruffled hair from the delicate pale face; he turned away and left her without a farewell.

She did not heed his departure; she had almost forgotten the dead Liz for the moment; her mind was filled with the thought of her intention. She meant, that night, to confess herself a mere charlatan, assuming the possession of gifts which had abandoned her. Carol did not know that part of her life; his great and worshipped Vasarhély did not know, or had not told him; or truth-loving, courageous Carol Rowe would have turned his face from her. She dressed slowly and carefully, and was ready when Vanoni called for her. She was very silent as they drove. They reached the house where they were to give the *séance*, the circle was formed, and the usual phenomena were produced. They were genuine, though Vanoni would not have hesitated to simulate them, if needful. It was not until the physical phenomena were over, that the lamps were brought in, and that she was called upon for her inspirational address.

She stood up; her face white with agony; her hands trembling. Through the door which had just opened, Lady Mainwaring, dressed in mourning, had entered. It was the first time she had seen her mother's face, since the evening she had kissed her on the landing outside her door, the night preceding her awful awakening as Jess Arden.

It was the last, the supreme bitterness, that her shameful confession should be made in her mother's presence; yet she had set herself the task, and she had not been a coward in the old days.

"Before I begin my address," she said in a very low voice, "There is something I wish to say; and first I wish to state that what I say relates to myself and not to Mr. Vanoni. Nine, nearly ten, months ago he met me for the first time. I am that Jess Arden who, a year ago, was prosecuted with her grandmother, Mrs. Arden, for obtaining money under false pretences—namely, by fortune-telling. Mr. Vanoni persuaded me to go into partnership with him; he believed my gifts to be genuine, and he was right. I believe *his*

gifts to be genuine, in fact I know that they are. Two months ago, however, my powers ceased. On a previous occasion they had ceased; that was when I surprised Mr. Langridge, who is present, by the description of a face, and the quoting of a motto. I deceived him then, for I had private information on those points. Nothing that I have professed to see during the past two months has been genuine; in no address that I have given within that period have I been other than deceiving the public. Once my visions were genuine—now they are frauds.”

She spoke in a very low voice; tears slowly rose to her eyes, and trickled down her cheeks. She felt the thrill through the room; she felt the rage of Vanoni scorching her, blazing before her eyes an actual visible flame of angry scarlet—she felt the disgust, astonishment and contempt of all the listeners rise up and buffet her like material weapons striking at her. The white, dead face of Liz floated before her mental vision; she felt sick and faint, cold and dizzy; the clang of brazen bells seemed to echo in her ears; she reeled. Some one caught her, some one's arms were round her. She felt a sudden warmth and thrill; her head drooped, her eyes closed, a rush of subtle perfume intoxicated her senses; though her eyes were fast shut, the world appeared to swim in brilliant rose and azure flame, and against the colour and the light shone forth the grave, pale face she had last seen in the office of the charity bureau, the face of Vasarhély, and then came darkness and oblivion.

CHAPTER VIII.

She awoke to the consciousness of a soft tinkling sound, the swaying and tinkling of a bead-strung eastern blind, waving in soft puffs of warm-scented air. She was lying on a couch, on which were silk-covered pillows; she was conscious of a sensation of utter languor and weariness, of a weakness so great that it seemed to be too much effort to unclose her eyes and behold her surroundings. At length she opened them, and let her gaze rest upon the room in which she lay. It was cool and shaded, but without was sunshine, the brilliant blue of the waters of the Mediterranean, the blaze of flower beds, the dark foliage of cedars. She tried to rise; a woman came and stood beside her, gently staying her, a woman clad in the black robes and white coif of a sister of charity. Jessamy gazed at

her dreamily, when a rustle and a thrill quivering through her feeble frame made her turn her eyes; out of the cool perfumed twilight of the room gleamed a face, the face of Vasarhély, still, massive, sphinx-like, with the marvellous luminous eyes fixed on her, their veiled look lost for the moment, gazing into hers—deep, wise, loving, wells of light and knowledge. Weak as she was, she turned to him as the sunflower to the sun, her lips murmured a name; not that of Vasarhély, but the name of one long-forgotten, screened by the veil of the ages from the prying gaze of the present, and as he heard that name the eyes of Vasarhély lighted with joy. He advanced, he bent his gigantic figure over the couch. He touched and raised the occupant; her hands rested on his; she murmured the forgotten name once more. Her eyes closed, and she slept. Slowly, very slowly, as the days passed by, Jessamy recovered from her long illness. Vasarhély did not again seek her presence, till at last there came a day when, very early in the morning, Jessamy having found her way alone to a terrace overlooking the sea, was joined there by Vasarhély. He leaned upon the terrace wall at her side, and smiled at her.

“You are much better,” he said.

“I am nearly well—I must have been very ill, for I do not remember being brought here.”

“Carol Rowe brought you here.”

“He is not here now—where is he?”

“In England, that is his post; but he is coming here to see you, and then to England again. But in truth, Carol Rowe and myself are never parted; pledged to the same work, servants of one Teacher. I am an older traveller on the path than he, that is all.”

“I know your work,” said Jessamy, “To give light to those who sit in darkness, to guide our feet into the way of peace. Would to God such work were mine!”

“Why is it not yours?”

“Mine it can never be.”

“Why not?”

“I am not worthy to do such work.”

“You, in your essence, are as worthy as any other, for you are a God. You mean that your deception renders you unworthy. There I am partly responsible, for I paralyzed the psychic faculties

in you. Your will, your soul, neither I nor any other dare touch without laying up for ourselves a terrible retribution."

"Did you prevent me from seeing?"

"Yes. Look whether your sight be not restored."

He slipped a ring from his finger, a white cornelian quaintly set.

"Look!" he repeated.

Jessamy looked. A bright light flamed into her eyes from the gem; finally, glowing softly, it revealed to her a white temple gleaming in the sunshine; upon the steps thereof stood two men, one of gigantic stature and with a face strangely like, and yet unlike that of Vasarhély; the other man was younger, tall, fair and comely, a refined and spiritual face, but stained with pride.

"Spirit," said Vasarhély's voice in her ear, "is not holy in itself. There are sins of the spirit, sins of the soul, sins of the flesh. The sins of the spirit are manifold: pride, the lust of personal power, the lust of personal holiness."

As he spoke, the younger man descended the steps of the temple, with coldly gleaming eyes and haughty bearing, and the light swallowed him.

"So you left me," cried Vasarhély, with a ring of pleading in his voice. "I knew that you would return, when you had learnt the lessons of pain the ages had to teach. I could wait; I could be patient through the cycles, until the Law should lead you back. But now, O my pupil, my friend, my strongest and my best, come back to me, and work beside me for the common good."

Jessamy turned, and laid her hands in his.

"Teacher and friend," she said, "Show me the path, for I return; yet tell me first, what are these visions?"

"About the world," said Vasarhély, "floats the light in which is registered the past, in which is foreshadowed the future, in which your thoughts, your yearnings take form; even as your mother's thought moulded it, and gave to her longing eyes the vision of her dead child. It is your part to teach and help her now."

"Then my visions are not spiritual?"

"No—in a sense they are material."

"Do not misunderstand me," said Jessamy earnestly, "I trust you from my soul; but I must see, I must know for myself, I must learn of this mystery of spirit. Some lesser God hath made the

world, till the High God beheld it afar off. I seek the face of that High God, and neither you nor my visions can satisfy me. I must see. I know that you have powers. Set me free from this body. Let me go. Let me seek until I find."

Vasarhély smiled.

"Daring as of old!" he said. "There is the old quality in you. No, my friend and comrade, no! What if I gave you a draught to set you free? You would but wander in the astral world. Set yourself free; the Kingdom of God is taken by violence. Set yourself free, and of your thought make wings to carry you onwards and upwards. From within, outward; let the force from within carry you as far as it will."

Jessamy was silent. She returned to the house, musing. All that day and night the yearning grew, the passion to know, until all that she said or did seemed to be executed by some outer self, while within unswervingly lived the perpetual longing. On the third night as she stood with Vasarhély on the moonlit terrace, her longing surged up with such force that she cried aloud;

"I will, I will be free. I will see, I will know."

Vasarhély's eyes met her's.

"Why do you wish to know?" he asked solemnly.

"Because," answered Jessamy passionately, "There is something within me that cries for knowledge: something that cries, 'this is not your home'. Until I see, until I know, how can I help others? How can I, tossed on every wind, doubting myself, doubting all things, blinded by life, hedged by the senses, how can I teach? How can I help? But there is that in me akin to the High God, and with that Inner Self I will see, I will be free."

She reeled, she swayed, then a strange rigidity stole over her frame. Vasarhély caught her, and laid her down upon the earth, beneath the night sky, and thus, rapt from the body, blinded to the things of earth, Jessamy saw.

She beheld no longer the moonlit garden; she saw neither Vasarhély nor her own inanimate shell. Before the eyes of her soul flashed a myriad changeful lines, lights brighter than she had ever seen before, changeful, marvellous. They dazzled and blinded her; and at the same time she was conscious of a sense of rapid motion; she felt as though whirled along, whither she could not see, till she

could have shrieked with the fearful force, with the excess of brain-bewildering light; and through it all the consciousness of her own personality was strong upon her, and she cried aloud that she should never return to Vasarhély nor to the body she had left. Gradually the pace appeared to slacken; the sight faded, and she became conscious only of eyes: eyes fixed upon her so horribly, with so malignant and devilish a hatred in them that she sickened with horror. It seemed to her that she was face to face with Satan, when a voice from within herself said:

“BlaspHEME not Satan—he is the Son of God.”

“God of the earth,” she gasped in answer, “I salute thee!” As she spoke she perceived that the malignant eyes were set in a fearful face, a face from which all love and pity had died; and she knew that this was not the face of the earth-God, Satan, stern, terrible, holy. This thing was neither human nor divine, neither was it eternal. While she shuddered, she beheld innumerable strange forms around her; “bubbles of the air,” some human, some bestial, some neither beast nor human, ever changing, ever shifting.

“The world of thought,” said the voice within. “Upon thoughts that form from which you shudder, feeds.” And as the voice spoke the awful being drew near, and Jessamy felt a presence wrap her about, and cling to her, Looking down she beheld a hideous, deformed thing with savage eyes clinging to her, and beside it a creature with malignant face, and cold sneering lips. The voice cried: “These did you and your sister create, when you took the holy name of charity in vain, yonder in the shadow world you have left. Watch and see the disdainful thought blending with your sister’s thought of fury to frame a monster of which the end is death.”

As the voice spoke, the two hideous things leaped to each others’ arms and grew together into a ghastly devil. The monster with the cruel eyes shrieked for joy; and grappling to itself the newly-created fiend swept away from Jessamy with a hungry glee in its eyes; and the soul-voice cried: “Alas! that you have created a murderer’s thought. The hideous being most malignant to man, shall live and rejoice in the blood of other victims, and shall have another comrade in the world of fierce desire; a wretched, angry soul, flung forth from earth before his hour has struck.”

The whirling motion recommenced; the soul of the seeress swept on. Now the visions were gracious; lovely thoughts of children, of poets, and of saints glowed before her: music, such as earth never knows, sounded in her ears, for here was music as the musician hears it, not as he gives it to the world. Here the morning stars sang together, and shouted for joy. Here was the painter's vision as it glows before his eyes, warm with the colours of God, lit by the thoughts of the Divine. Here were the burning thoughts of the bard; here, the thoughts of the hero who lives for others; here the thoughts of love and pity, the prayers and aspirations of the pure in heart. Here was the love of the mother, bending over her baby's cradle, praying to her God to make and keep her child holy; here the trust and the faith of the little child, and the prayer of the baby who says "Our Father," unwitting what it means. The meaning of all things fair and lovely was there; so that Jessamy, lingering, almost forgot, not only earth, but her quest, until the voice of the Spirit cried, "This is not your rest; the High God is not here," and on the seeress swept in thought and longing past the wondrous world of lights. Stately forms were given to her vision, and she heard strains of solemn music, till at the last, as the light grew so intense, the flight so rapid, the sounds so marvellous, that it was more than her thought could bear, she was stayed in a mighty Presence that she could sense rather than perceive. And yet the Presence was to her vision as a human form, ever-changing, till she saw that it was the garment of the Presence she perceived, and the Form was hidden. The garment was of fire and shone like jewels; a cool breeze blew from the fire, and the fiery raiment took now the likeness of man and now of woman, of beast and bird, of plant and tree. "These are the shadow of the substance," cried the soul-voice. "Behold the wave of life; the river that floweth through the cycles."

And from the edge of the garment of the Presence a river of flame flowed forth, a smooth, rippleless, white radiance, and in the flame shone myriad sparks. Thus from the right hand flowed the stream, and on the left hand it returned and was lost in the flaming garment of the Unseen.

Then Jessamy cried aloud, passionately, yearningly—

"This is not the High God; Lord of the Spirit art thou! This is not the High God."

The voice within cried, "Enter the fire and seek Him."

Into the fiery garment of the Presence Jessamy leaped, and lost therein vision and power, and the sense of self was rapt from her, and she beheld nothing. Peace was upon her—the sense of existence; but not even to the eyes of the Spirit was aught given, and the soul-voice cried—

"Thou canst not know It, Changeless, Causeless, Eternal, Uncreate, Light in Darkness, Darkness that is Light Absolute and Unmanifest! O changeful soul! O wanderer tossed by waves of illusion and desire, how shouldst thou know It? Yet of It thou art, weary one, and therefore art thou restless, desiring a better country."

There was no sound, no breath, no sight, and the voice spoke and cried: "Stretch forth thy hands." The seeress stretched forth her hands and caught at and held that which seemed to be in the likeness of a naked human babe. The voice spoke for the last time:

"Here, O daughter of the Earth, is the High God. Under this symbol shalt thou sense It, till thou art one with It. Thou didst mount through thunderings, thou didst behold the Lord of the Spirit; but here, as there, O daughter of Earth, is the High God."

* * * *

The dawn was cool and fair, a pink light flushed the rosy almond boughs; the dew was on Jessamy's brow, and beside her stood Vasarhély and Carol.

"Carol returns to his post," said Vasarhély. "Go forth together hand in hand, for your work is there likewise. Go, my tried comrade, so shall thy soul be closelier knit to mine."

Jessamy did not hesitate.

"Now?" she asked quietly.

"Now—in the dawn."

She turned to Carol and laid her hand in his; the twain walked hand locked in hand to where a boat lay waiting on the shore, and entered it. She took the helm, he spread the sail and over the pink-flushed waters the boat swept.

Vasarhély stood and watched them; and as he watched, the sun rose.

IVY HOOPER.

(Concluded.)

THE RATIONALE OF LIFE.

A paper read before the Bristol Lodge of the Theosophical Society.

(Concluded from p. 50.)

So far, we have done what we set ourselves to do at the beginning of this paper. We have endeavoured to find the Rationale of Life. We have sought it, first, in the metaphysical and abstract side of the question, and by reviewing the outline of a manvantaric programme. We have seen that the manifold series of Divine manifestations is the result of a principle and a process which, if they do not give the motive for the manifestation of life, are, undeniably, its primary factors. The principle is development; the process, the gradual fashioning of a lower instrument through which the infinite potencies lying behind the evolutionary impulse can be brought out. So closely are both principle and process united that it is only by the existence of each that either becomes possible.

Now we have done, I trust, with metaphysics, and come to the real subject of this paper, the concrete side of Life; the plain, daily, personal existence of men and women on this human plane. Let us try to show how the same two factors run through the scheme of personal life. What is the personality? is our first consideration. I mean by the personality, the daily self; the self that is in immediate relation with the bodily environment; that is led, by the dictates of certain groups of inclinations which we call temperament and disposition, to follow certain courses of action, in certain particular directions. If we want to put it scientifically, we can define the personality as the Will to live on the physical and lower psychic and mental planes, progressing along lines of least resistance. It is obvious, however, that, to two different units of Will, the same line will offer a very different degree of resistance. Therefore the line of least resistance must be special and peculiar to each personality. In other words, each personal unit of life has a trend and a bias towards

the following out of which his nature irresistibly inclines. And it is upon the judicious treatment of this bias that the great difficulty of right living seems to me to turn.

We are not concerned here, with the question of how far the personal will is free to move in whatever direction it chooses, and how far that choice is affected by this instinctive trend which is the specific mark of each personality ; we must face the existence of the bias and the question which arises as to its importance or otherwise to the progress of the soul. We shall be the better able to face this enquiry, after a more careful examination into the purport and use of the personality.

Now the principle of soul-life, as we have seen, is development, and development through a lower vehicle. The Self of the Universe has to manifest life in all stages of limitation, but, in order to do so, it has first to build an instrument. It is not too much to say that, in following the past course of a manvantaric cycle, we have been watching the slow process of the building of a human personality. Human life is not the goal of Evolution, but it is the attainment of a certain level from which a new and spiritual evolution shall take rise ; and in order to evolve a physical basis—an adequate starting-point for spiritual man, all previous and lower forms of life have been called into requisition. Nature first builds her scaffolding ; and within it rises, stage by stage, the building that is to shelter, the vehicle that is to subserve, the coming man. Then, when the last stone has been placed, the scaffolding comes down ; the rubbish is cleared ; the fittings are added, and the owner takes possession.

But, in proportion as the interior is superior to the exterior, so the owner is superior to both. The building is not the man ; neither is the "Lord of the Body" the personality, which is his tool and furniture only. Nevertheless, since body and personality have both come down through an age long past, and have required, for consolidation, the co-operation of every atom of the Universe, we cannot over-rate their importance to the developmental principle. We, struggling men and women, with our inherent tastes, desires and capacities ; with our mental, psychic, and physical peculiarities ; our limitations and possibilities ; our unfelt forces ; our most secret and sacred aspirations—aye, and our very absence of aspiration ; our

small successes and innumerable failures, are the material provided by the evolution of the past for the evolution of the future.

These are the instruments through which the spiritual impulse to development has to work, and although at first sight they may seem inadequate, the frequent failure to produce good results is due, not to the imperfection of Nature's material, but to that tendency, which forms so strong an element in the clay, to break connection with the potter who moulds it.

There are many occult writers and thinkers who appear to under-rate the importance of the personality as an instrument for development, and affirm the necessity for its complete extinction, as a *sine quâ non* of spiritual progress. There is something illogical here. If the human life is the divinely ordained means of gaining experience for the Ego, it is not to be avoided, under-rated or regarded with contempt. It is not even to be lived half-heartedly; still less, to be viewed under the old Puritan figure of a howling wilderness through which the pilgrim must journey with bleeding feet, and eyes and heart fixed only on the higher glories of a purified, spiritual existence. I venture to say that if such teaching as this be insisted upon as the ideal of true living, the Higher Life will be a hopeless dream to all but the very few. Indeed, it is doubtful if even the greatest saint, who has become so by forcibly extinguishing his personality, has gained his saintship by the right method. The highest truth will not appal and discourage poor humanity, but will appeal directly to the intuition, in the light of a glorious and yet possible ideal. And to tell simple, average men and women that they have to abandon all interest in the personal life if they would rise to the life that is above the personality, is simply to set before them a standard that is as practically unattainable, as it is eminently undesirable.

No: there *is* a renunciation of the personality that is the essential of true living, but it is a very different thing to crude and forcible extinction. It consists, not in abandoning interest in the personal life, but in abandoning it *as an end in itself*. Far from the daily self being a worthless, unimportant part of the real man, it constitutes the whole of his stock-in-trade. It is the instrument painfully evolved by the Ego in the distant past, brought over intact, by the most marvellous and delicate system of conservation,

from the Skandhas of the last life, and specially adapted to do the work of the present incarnation. Far from renouncing the personality, therefore, our sole work in this life lies with the instrument. We have to see that it is polished and beautified to its fullest extent; that its vibrations are always in harmony with those of the higher principle, for whose use alone it is kept in being; that above all other things, it *does not set up for itself an isolated and independent existence*. Yes, this is the life in the personality that is so terribly at variance with the scheme of Nature, so disappointing to the interests of the true Self. To lose sight of the personal condition *as an instrument and vehicle of the spiritual*, and to live in it, absorbed by its varied contents, as though it were an end instead of a means, is the beginning of spiritual death. And yet, looking around us, how many do we see who are honestly using their life, and the trivial details of the daily round, with a thought or a motive other than the mere fulfilment of the demands of the hour? Is it not a rare thing to watch a man using his personality as an artist uses his instrument? Nevertheless we are here just to do this one thing—to become *artists in living*.

Now it is not enough that an artist acquaints himself thoroughly with the technique of his instrument. He has, first and foremost, to keep *en rapport* with that high realm of music, for the expression of which his technique has alone been acquired. And this is just the point on which we, who would be artists in living, differ from the average, unthinking person. We have to become connecting links with a higher realm of being, vehicles that make communication therewith possible for this mundane plane. It is necessary, therefore, seriously, consciously, and hourly to offer ourselves for the use of that Higher Self which depends upon an instrument, not for work only, but for learning. Unless this be our attitude through life we incur the serious responsibility of disappointing the Ego. "The Great Soul needs just that vehicle, whatever the errors of its nature, or its physical environment, and to disappoint the Soul is a fearful deed for a man." If this, then, be true, the bias we have previously noticed as the specific mark of each personality is not a thing to be regarded as of no importance to the progress of the soul. And we, who would be artists in living, should first get a firm grasp of the trend of our personality. Let us discover, at the outset, how

much of it follows the selfish and isolating tendency, and how much leans towards the impersonal, or towards the specialisation of one or other of the less material, or distinctly spiritual principles. Then we shall know what we have to do to our instrument. For, remember, the whole of us is valuable to the Ego—our animalism, in proportion as it is controlled; our faults, in proportion as they are got rid of; our virtues and talents, in proportion as they are used as “offerings to the Lord.” We dare not point to a single element, either in the Universe or ourselves, and say that it is useless to the Divine Economy.

The union between the worlds of spirit and matter is much closer than we are disposed to believe. I would rather, in fact, hold to their unity than to their duality. By altering the motive and mainspring of an action, it may become at once spiritual, even though its field be that of the lowest grade of the commonplace. Try, in all the details of the personal life, to catch therein glimpses of the higher Reality that waits upon those very trifles one is apt to consider so unworthy. Sigh not over the secular and unspiritual side of life, because, with Nature, all things are sacred when under the consecration of the spiritual will that is in us. “All that our secular consciousness can achieve by its activity,” says Caird, “is, so to speak, to furnish materials for the religious consciousness.” “Everything we can learn from the finite is also a step in the knowledge of the Infinite.” Therefore a personality that continually enlarges its limits and expands its rapport with Universal Life in many directions will be a more useful instrument for work than one which has never outstepped the limits within which it was born. Be more than you find yourself by nature; be that much to its fullest, but keep adding. For the principle we serve is a developing principle. It requires a vehicle only that it may move it, and move the Universe with it; it fashions that vehicle of many complementary parts and a specialisation of one or other of these forms the personal bias of each individual.

But while observing, as I think we should, the predominant bent as an indication of the lines which Karma has laid down for the present life, we dare not ignore the existence of faculties less strongly marked. The spiritual man who is spiritual only, is apt to become fanatical; the intellectual man who is intellectual only,

may grow materialistic; the psychic and æsthetic man who is no more than psychic and æsthetic may degenerate into a sensualist, the grosser for being the result of the prostitution of faculties higher than physical; the practical man who is practical only, may, by neglect of ideality, lose an important stage in life. Each must be careful that his peculiar bent does not include the whole of his personality. He should strive for a happy blend of all the qualities of his nature, for all are present in embryo. Then, when the practical, the psychic, the intellectual and the intuitional are perfectly and proportionately harmonised, an instrument will be prepared capable of answering to the widest range of soul-vibrations.

Regarding the personal nature as the material specially needed by the Great Soul for the work of a particular incarnation, the pathway to the higher Life becomes less obscured with difficulties. Life after all is a very simple—aye, and very beautiful thing. It is just doing the “next thing” as well as we can, with eyes open, and hearts ready to learn, because, in that which comes to hand to be done, lies our lesson for the hour.

It must stand to reason that each and all of the circumstances in which the daily self is placed, and which go to mould it into whatever may be the pattern chosen, have a distinct and important bearing on the education of the Ego. Small happenings come and go in our daily lives; chance words, actions; details of the home or business; losses and gains, pains and pleasures that seem too trivial for notice; here and there a word of warning, or an incident that came to teach: so frequently, and in guise so homely do these messengers of the Gods flit through our lives, that only when they have passed away unheeded is it known that we have been entertaining angels unawares. To find and learn the hidden meaning in each move of life is Duty.

Let those who are yearning to put some rational meaning into their lives, try the blessedness of viewing everything from this inflexible standard. Each life is but a stage in becoming, and if our real aim is to grow into “That,” rest assured we are not left alone. The soul that cries from the depths of its heart for help, and light, and full scope for growth, will be answered, but the answer may come from far-off places, and in ways least looked for or desired. We do not recognise the personal life *as an end in itself*, therefore the

Law is on our side, working silently and ceaselessly to bring about just what our natures want for each moment. And right graciously and royally is every real need provided for. There is never a dreary track to travel that has not close at hand the "cup of water, just when 'tis most wanted." The "higher life" may be fuller than any other of stern, unyielding tasks, yet it is not all storm and desert reaches. So long as we need to learn by human experiences, the manifold needs of the personal self will not be disregarded by the Good Law that asks only our cheerful acquiescence in the discipline necessary for the soul. Once the personal will is yielded to the behests of the higher will that manifests in the conditions of our life, the secret of true living is learnt.

A word is necessary upon a point of possible misunderstanding. It must not be inferred that, because the personality, as a whole, is useful and necessary for human progress, everything in it is of equal value to the Ego. True, our failings are valuable in proportion as they are got rid of, but there is much, it is needless to say, that is only fit for immediate expurgation. Nor, when I speak of regarding a bent as a Karmic indication, do I mean that every tendency in the nature is to be followed unchecked. Terrible, indeed, would be the consequences if such a principle were to be carried out. It must be remembered that every truth is a half-truth only until balanced by its contrary. Let us bear in mind that the motive for every action is the supreme test of its value or otherwise to the development of the Ego. A great deal is built into our personalities that is, so to say, the mere dregs of what was once a useful and necessary stage in growth. It is needful frequently to distinguish between that which is clamouring for development in the evolutionary course of a higher nature, and that which has had its useful day, and is now slowly ceasing to be. We do not want to revive the Skandhas of an exhausted past, however largely they may have assisted towards the attainment of our present stature. Sin, at the present stage, is an effete growth, a thing no longer within the economy of soul-life, but there was doubtless a point in our history when what is now opposed to the laws of the new order under which we have placed ourselves was right, natural, and necessary under the laws of the old. True, nothing is "wrong" *per se*, but nothing can stand unrelated; and it is an obvious waste of time

to return again to the nursery, and the vanished days of an animal past. "All things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any."

Let the test of the legitimacy of a thing lie in its power to subserve development. The Ego probably learns, and requires to learn, in many cases, by evil; but we whose work is to prepare a pure and adequate vehicle need not concern ourselves with the existence of sin in others. Much less are we to quiet ourselves with the false but comfortable argument that because evil is apparent in us it is therefore necessary to the education of the Ego, and may remain. The very fact that we feel within us a struggle between good and evil shows that we have passed our sinning stage, or the stage when sin was valuable.

God cannot be excluded from one atom of His Universe, nor from each of the successive and varied conditions which make up human evolution. We see the shadow of Deity in all that has ever served, or is still serving to mould the growth of the human race. The personality, then, that resolves to regard the mundane plane as the field of action of Spiritual Forces, seeing in all the changes and motions of human life and the wonderful play of forces as yet pre-human the movement of the Principle that ever works towards development, has sighted the Rationale of Life. Let co-operation with Spirit be the aim of our personality. Seek the Spiritual wherever our environment permits; if possible, in art, in literature, and all that, in modern thought, tends towards universality and the progress of soul-life; in external Nature and her messenger the Beautiful; in sympathetic touch with all our fellow-men, not with those only who happen to be with us in thought; seek the spiritual in that most interesting of its many expressions, the history of the human soul; seek it in those tender, human links that prove so indubitably the one-ness of the Soul in all the ties of family life. And coming yet lower, seek it in the worries, trifles, tasks, aye, and pleasures of a day. And having thus brought all our life up to the level of an instrument for Spirit, we shall feel the happiness of full, worthy, and intelligent living, and know the bliss that comes of the expansion, from a worthy motive, of every faculty of the nature. More than this, there will come to us the greatest privilege that can

befall a human soul, of being used by that Life in which we habitually move for the education and growth of other vehicles. But before we can aid the general evolution, we must have done something towards our own. Work is much more a becoming than a doing; and after faithfully performing our part with the vehicle, we can leave the God who informs it to do all necessary acting.

One word more. Nature advances by limits. There are nothing but paradoxes in her workings, and this is among the strangest. If many among us then seem to contract instead of expand, and to narrow down their possibilities by too close an attention to one side only of life, it is not for us to condemn them. Such a condition may be Nature's method of advance. Blame not, either, those who are, at present, so immersed and entangled in the personal life *per se*, that they catch no glimpse of glories beyond. They, too, may be building their instrument, concentrating themselves for the moment on the development of some special faculty which, at a later stage, may be invaluable to the purposes of the Soul. At the same time, there is another side to the picture at which it is necessary to glance before our subject ends.

Owing to that inherent tendency in each unit of will to act independently of the whole, there comes to all the awful possibility of becoming instruments mute to the music of the higher spheres; stirred by no vibrations from a master-soul; unreceptive, dead, useless; no longer instruments but lumber, because they have lost their power of response. Such is the inevitable result of failure to realise the complete dependence of the vehicle upon the principle. The lower will that runs after its own desires has to be brought under the behests of the higher, laid on the altar and left there for acceptance. "Life is to do the will of God" says a writer. It is more than this, it is to become it.

But in case I have been too vague in my attempts to lay down a right principle for living, let me give the Rationale of Life as found in the *Gîtâ*.

"All actions performed other than as a sacrifice unto God make the actor bound by action. Abandon, therefore, O son of Kuntî, all selfish motives, and in action perform thy duty for Him alone." "Place all thy works, failures and successes alike on Me, abandoning in me the result of every action." And St. Paul: "Whether,

therefore, ye eat or drink, or whatever ye do, do all to the glory of God."

In other and less adequate words: the Rationale of Life is nothing less than devotion of all the faculties of the nature to that Spiritual Principle whose method is evolution, and whose field is the plane of human life.

CHARLOTTE E. WOODS.

THE DOCTRINE OF THE HEART.

(Concluded from p. 29.)

PITY and compassion are the proper feelings to cherish in respect to all erring humanity and we must not give place to any other emotion, such as resentment, annoyance, or vexation. These latter may not only injure ourselves, but also those against whom we may chance to entertain them, but whom we would fain see bettered and freed from all blunders. As we grow spiritually, our thoughts grow incredibly stronger in dynamic power, and none but those who have actual experience know how even a passing thought of an Initiate finds objective form.

It is wonderful how the powers of the dark seem to sweep away as it were in one gust all one's richest spiritual treasure, garnered with such pain and care after years of incessant study and experience. It is wonderful, because after all it is an illusion, and you find it to be one so soon as the peace is restored and light dawns upon you again. You see that you have lost nothing—that all your treasure is there and the storm and the loss are all a chimera.

However heart-rending the outlook may at any time be, however gloomy and dreary the state of things, we must not for one single moment give room to despair; for despair weakens the mind and thus renders us less capable of serving our Masters.

Know for certain that the Lords of Compassion are always watching their true devotees, and never allow honest hearts and earnest seekers for light to remain under an illusion for any length of time ; the Wise Lords bring out of even their temporary recessions lessons which serve them in good stead through the rest of their lives.

It is simply our ignorance and blindness that give the appearance of strangeness and unintelligibility to our work. If we come to view things in their true light and in their full and deeper significations, all will appear perfectly just and fair and the most perfect expression of the highest reason.

That there is in the order of manifested existence not a whit more pain and misery than is absolutely necessary for the ends of the highest evolution, follows directly from the law of Justice and Compassion—the Law of Karma and the Moral Government of the Universe. That each act of self-sacrifice on the part of evolving human monads strengthens the hands of the Master and brings re-inforcement as it were to the Powers of Goodness, will also be made plain ere we are things of the past—at least to a great many of the present race.

It would not avail us much even if we knew accurately in detail all that was going to happen to us. For we are not concerned with results ; and all we should care about is our own duty ; so long as the path is clear to us it is of little consequence what comes of the steps we take on this outer plane. It is the inner life that is the real life ; and if our faith in the guidance of our Lords is firm, we ought to have no doubt that whatever the appearances in this illusory sphere may be, all shall go well within, and the world shall go forward on its line of evolution. There is comfort enough in this idea, there is blessedness enough in this thought, and this alone should suffice to nerve us to our present duties and stimulate us to further activity and harder work.

There is a great difference between one who knows the spiritual life to be a reality and the man who only babbles about it but

perceives it not, who clutches at and gasps for it, but inhales not its fragrant breath nor feels its exquisite touch.

There is far more wisdom in Those who are watching over us than we have any conception of, and if only we can firmly pin our faith on this we shall not fall into any blunders and shall be sure to avoid much unnecessary and worse than useless worry. For not a few of our mistakes might be traced to excess of anxiety and fear, to overstrung nerves and even to too much zeal.

You will now see that whole-hearted devotion is a potent factor in promoting the growth of the Soul, although it be not seen and realised for the moment; and you will not blame me for having told you to leave aside all thought about phenomena and spiritual knowledge, psychic power and abnormal experiences. For in the serene sunlight of peace every flower of the Soul smiles and grows rich in its peculiar radiant dye. And then some day the disciple looks with amazement at the beauty and delicious fragrance of every flower, rejoices, and in the rejoicing knows that the beauty and radiance emanate from the Lord he has served. The process of growth is not the hackneyed detestable article known to dabblers in pseudo-Occultism. It is a thing mysterious; so sweet, so subtle that none may speak of it, but may only *know* by service.

You have tasted some drops of the ambrosial waters of Peace, and in the tasting have found strength. Know now and for ever that in the calm of the soul lies real knowledge, and from the divine tranquillity of the heart comes power. Experience of celestial peace and joy is therefore the only true spiritual life, and growth in peace alone means growth of the Soul. The witnessing of abnormal phenomena by the physical senses can but arouse curiosity and not promote growth. Devotion and peace form the atmosphere in which the Soul doth *live* and the more you have of those the more life your Soul will possess. Rely always therefore on the experiences of your Higher Self as a test of your own progress, as also of the reality of the spiritual world, and do not attach any importance to physical

phenomena which never do, never can, form the source of strength and comfort.

The humble and devoted servants of the Masters really form a chain by which each link is held to the Compassionate Ones. The tightness of the hold of one link to the one next in advance to it, therefore, implies the strength of the chain which ever draws us up to Them. Hence one should never fall into the popular fallacy of regarding the love which partakes so largely of the divine as a weakness. Even ordinary love, if it be real, deep and selfless, is the highest and purest manifestation of the Higher Self, and if entertained in one's bosom with constancy and desire of self-sacrifice, ultimately brings one to a clearer realisation of the spiritual world than does any other human act or emotion. What then of a love which has for its basis a common aspiration to reach the Throne of God, a joint prayer to suffer for the ignorant and erring humanity, and a mutual pledge to sacrifice one's own happiness and comfort for the better rendering of service to Those who are ever building a bulwark with Their blessings between the terrible forces of evil and the defenceless orphan—Humanity! . . . But the ideas of the world are all distorted by the selfishness and baseness of human nature. If in love there is weakness, I do not know where lies strength. *Real* strength does not consist in strife and opposition, but lies all-potent in love and inner peace. So the man who cares to live and grow must ever love, and suffer for love.

When has the world, blind in its ignorance and self-conceit, done full justice to its real saviours and most devoted servants? It is enough that one sees, and in that seeing attempts to dispel to what extent may be possible the delusion of the people around one. The wish that everyone should have the eyes to see and to recognise the Power that works for his regeneration must remain unfulfilled, till the present darkness that hangs like a pall obscuring the spiritual vision has been lifted completely.

KARMA.

MOULDING KARMA.

(Concluded from p. 70.)

THE man who has set himself deliberately to build the future will realise, as his knowledge increases, that he can do more than mould his own character, thus making his future destiny. He begins to understand that he is at the centre of things in a very real sense, a living, active, self-determining Being, and that he can act upon circumstances as well as upon himself. He has long been accustoming himself to follow the great ethical laws, laid down for the guidance of humanity by the Divine Teachers Who have been born from age to age, and he now grasps the fact that these laws are based on fundamental principles in Nature, and that morality is science applied to conduct. He sees that in his daily life he can neutralise the ill results that would follow from some ill deed, by bringing to bear upon the same point a corresponding force for good. A man sends against him an evil thought; he might meet it with another of its own kind, and then the two thought-forms, running together like two drops of water, would be reinforced, strengthened, each by each; but this one against whom the evil thought is flying is a knower of Karma, and he meets the malignant form with the force of compassion and shatters it; the broken form can no longer be ensouled with elemental life; the life melts back to its own, the form disintegrates; its power for evil is thus destroyed by compassion, and "hatred ceases by love." Delusive forms of falsehood go forth into the astral world; the man of knowledge sends against them forms of truth; purity breaks up foulness and charity selfish greed. As knowledge increases, this action becomes direct and purposive, the thought is aimed with definite intent, winged with potent will. Thus evil Karma is checked in its very inception,

and naught is left to make a Karmic tie between the one who shot a shaft of injury and the one who burned it up by pardon. The Divine Teachers who spake as men having authority on the duty of overcoming evil with good, based Their precepts on Their knowledge of the law; Their followers, who obey without fully seeing the scientific foundation of the precept, lessen the heavy Karma that would be generated if they answered hate with hate. But men of knowledge deliberately destroy the evil forms, understanding the facts on which the teaching of the Masters has ever been based, and sterilising the seed of evil, they prevent a future harvest of pain.

At a stage which is comparatively advanced in comparison with that of the slowly drifting, average humanity, a man will not only build his own character and work with deliberate intent on the thought-forms that come in his way, but he will begin to see the past and thus more accurately to gauge the present, tracing Karmic causes onwards to their effects. He becomes able to modify the future by consciously setting forces to work, designed to interact with others already in motion. Knowledge enables him to utilise law with the same certainty with which scientists utilise it in every department of Nature.

Let us pause for a moment to consider the laws of motion. A body has been set in motion, and is moving along a definite line; if another force be brought to bear upon it, differing in direction from the one that gave it its initial impulse, the body will move along another line—a line compounded of the two impulses; no energy will be lost, but part of the force which gave the initial impulse will be used up in partially counteracting the new, and the resultant direction along which the body will move will be that neither of the first force nor of the second, but of the interplay of the two. A physicist can calculate exactly at what angle he must strike a moving body in order to cause it to move in a desired direction, and although the body itself may be beyond his immediate reach, he can send after it a force of calculated velocity to strike it at a definite angle, thus deflecting it from its previous course, and impelling it along a new line. In this there is no violation of law, no interference with law; only the utilisation of law by knowledge, the bending of natural forces to accomplish the purpose of the human will.

If we apply this principle to the moulding of Karma, we shall readily see—apart from the fact that law is inviolable—that there is no “interference with Karma,” when we modify its action by knowledge. We are using Karmic force to affect Karmic results, and once more we conquer Nature by obedience. Let us now suppose that the advanced student, glancing backwards over the past, sees lines of past Karma converging to a point of action of an undesirable kind; he can introduce a new force among these converging energies, and so modify the event, which must be the resultant of *all* the forces concerned in its generation and ripening. For such action he requires knowledge, not only the power to see the past and to trace the lines which connect it with the present, but also to calculate exactly the influence that the force he introduces will exercise as modifying the resultant, and further the effects that will flow from this resultant considered as cause. In this way he may lessen or destroy the results of evil wrought by himself in the past, by the good forces he pours forth into his Karmic stream; he cannot undo the past, he cannot destroy it, but so far as its effects are still in the future he can modify them or reverse them, by the new forces he brings to bear as causes taking part in their production. In all this he is merely utilising the law, and he works with the certainty of the scientist, who balances one force against another and, unable to destroy a unit of energy, can yet make a body move as he will by a calculation of angles and of moments. Similarly Karma may be accelerated or delayed, and thus again will undergo modification by the action of the surroundings amid which it is worked out.

Let us put the same thing again a little differently, for the conception is an important and a fruitful one. As knowledge grows, it becomes easier and easier to get rid of the Karma of the past. Inasmuch as causes which are working out to their accomplishment, all come within the sight of the Soul which is approaching its liberation, as it looks back over past lives, as it glances down vista of centuries along which it has been slowly climbing, it is able to see there the way in which its bonds were made, the causes which it set in motion; it is able to see how many of those causes have worked themselves out and are exhausted, how many of those causes are still working themselves out. It is able

not only to look backwards but also to look forwards and see the effects these causes will produce, so that, glancing in front, the effects that will be produced are seen, and glancing behind, the causes that will bring about these effects are also visible. There is no difficulty in the supposition that just as you find in ordinary physical nature, that knowledge of certain laws enables us to predict a result, and to see the law that brings that result about, so we can transfer this idea on to a higher plane, and can imagine a condition of the developed soul, in which it is able to see the Karmic causes that it has set going behind it, and also the Karmic effects through which it has to work in the future.

With such a knowledge of causes, and a vision of their working out, it is possible to introduce fresh causes to neutralize these effects, and by utilizing the law, and by relying absolutely on its unchanging and unvarying character, and by a careful calculation of the forces set going, to make the effects in the future those which we desire. That is a mere matter of calculation. Suppose vibrations of hatred have been set going in the past, we can deliberately set to work to quench these vibrations, and to prevent their working out into the present and future, by setting up against them vibrations of love. Just in the same way as we can take a wave of sound, and then a second wave, and setting the two going one slightly after the other, so that the vibrations of the denser part of the one shall correspond to the rarer part of the other, and thus out of sounds we can make silence by interference, so in the higher regions it is possible by love and hate vibrations, used by knowledge and controlled by will, to bring Karmic causes to an ending and so to reach equilibrium, which is another word for liberation. That knowledge is beyond the reach of the enormous majority. What the majority can do is this, if they choose to utilise the science of the soul. They may take the evidence of experts on this subject, they may take the moral precepts of the great religious Teachers of the world, and by obedience to these precepts—to which their intuition responds although they may not understand the method of their working—they may effect in the doing that which also may be effected by distinct and deliberate knowledge. So devotion and obedience to a Teacher may work towards liberation as knowledge might otherwise do.

Applying these principles in every direction the student will

begin to realise how man is handicapped by ignorance, and how great is the part played by knowledge in human evolution. Men drift because they do not know; they are helpless because they are blind; the man who would finish his course more rapidly than will the common mass of men, who would leave the slothful crowd behind "as the racer leaves the hack," he needs wisdom as well as love, knowledge as well as devotion. There is no need for him to wear out slowly the links of chains forged long ago; he can file them swiftly through, and be rid of them as effectively as though they slowly rusted away to set him free.

THE CEASING OF KARMA.

Karma brings us ever back to rebirth, binds us to the wheel of births and deaths. Good Karma drags us back as relentlessly as bad, and the chain which is wrought out of our virtues holds as firmly and as closely as that forged from our vices. How then shall the weaving of the chain be put an end to, since man must think and feel as long as he lives, and thoughts and feelings are ever generating Karma? The answer to this is the great lesson of the *Bhagavad Gîtâ*, the lesson taught to the warrior prince. Neither to hermit nor to student was that lesson given, but to the warrior striving for victory, the prince immersed in the duties of his state.

Not in action but in desire, not in action but in attachment to its fruit, lies the binding force of action. An action is performed with desire to enjoy its fruit, a course is adopted with desire to obtain its results; the Soul is expectant and Nature must reply to it, it has demanded and Nature must award. To every cause is bound its effect, to every action its fruit, and desire is the cord that links them together, the thread that runs between. If this could be burned up the connexion would cease, and when all the bonds of the heart are broken the Soul is free. Karma can then no longer hold it; Karma can then no longer bind it; the wheel of cause and effect may continue to turn, but the Soul has become the Liberated Life.

Without attachment, constantly perform action which is duty, for, performing action without attachment, man verily reacheth the Supreme.*

To perform this Karma-Yoga—Yoga of action—as it is called,

* *Bhagavad Gîtâ*, iii. 19.

man must perform every action merely as duty, doing all in harmony with the Law. Seeking to conform to the Law on any plane of being on which he is busied, he aims at becoming a force working with the Divine Will for evolution, and yields a perfect obedience in every phase of his activity. Thus all his actions partake of the nature of sacrifice, and are offered for the turning of the Wheel of the Law, not for any fruit that they may bring; the action is performed as duty, the fruit is joyfully given for the helping of men; he has no concern with it, it belongs to the Law, and to the Law he leaves it for distribution.

And so we read :

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a Sage by the spiritually wise.

Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions he is not doing anything.

Free from desire, his thoughts controlled by the SELF, having abandoned all attachment, performing action by the body alone, he doth not commit sin.

Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted he is not bound ;

For with attachment dead, harmonious, his thoughts established in wisdom, his works sacrifices, all his action melts away.*

Body and mind work out their full activities; with the body all bodily action is performed, with the mind all mental; but the SELF remains serene, untroubled, lending not of its eternal essence to forge the chains of time. Right action is never neglected, but is faithfully performed to the limit of the available powers, renunciation of attachment to the fruit not implying any sloth or carelessness in acting :

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the maintenance of mankind.

Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony (with Me) let him render all action attractive.†

The man who reaches this state of "inaction in action," has learned the secret of the ceasing of Karma; he destroys by knowledge the action he has generated in the past, he burns up the action of the present by devotion. Then it is that he attains the state spoken

* *Ibid.*, iv. 19-23.

† *Ibid.*, iii. 25, 26.

of by "John the Divine" in the Revelation, in which the man goeth no more out of the Temple. For the Soul goes out of the Temple many and many a time into the plains of life, but the time comes when he becomes a pillar, "a pillar of the Temple of my God;" that Temple is the universe of liberated Souls, and only those who are bound to nothing for themselves can be bound to everyone in the name of the One Life.

These bonds of desire then, of personal desire, nay of individual desire, must be broken. We can see how the breaking will begin; and here comes in a mistake which many young students are apt to fall into, a mistake so natural and easy that it is constantly occurring. We do not break the "bonds of the heart" by trying to kill the heart. We do not break the bonds of desire by trying to turn ourselves into stones or pieces of metal unable to feel. The disciple becomes more sensitive, and not less so, as he nears his liberation, he becomes more tender and not more hard; for the perfect "disciple who is as the Master" is the one who answers to every thrill in the outside universe, who is touched by and responds to everything, who feels and answers to everything, who just because he desires nothing for himself is able to give everything to all. Such a one cannot be held by Karma, he forges no bonds to hold the Soul. As the disciple becomes more and more a channel of Divine life to the world, he asks nothing save to be a channel, with wider and wider bed along which the great Life may flow; his only wish is that he may become a larger vessel, with less of obstacle in himself to hinder the outward pouring of the Life; working for nothing save to be of service, that is the life of discipleship, in which the bonds that bind are broken.

But there is one bond than breaks not ever, the bond of that real unity which is no bond, for it cannot be distinguished as separate, that which unites the One to the All, the disciple to the Master, the Master to His disciple; the Divine Life which draws us ever onwards and upwards, but binds us not to the wheel of life and death. We are drawn back to earth—first by desire for what we enjoy there, then by higher and higher desires which still have earth for their region of fulfilment—for spiritual knowledge, spiritual growth, spiritual devotion. What is it, when all is accomplished, that still binds the Masters to the world of men? Not anything that

the world can offer Them. There is no knowledge on earth They have not; there is no power on earth that They wield not; there is no further experience that might enrich Their lives; there is nothing that the world can give Them that can draw Them back to birth. And yet They come, because a Divine compulsion that is from within and not from without sends Them to the earth—which otherwise They might leave for ever—to help Their brethren, to labour century after century, millennium after millennium, for the joy and service that make Their love and peace ineffable, with nothing that the earth can give Them, save the joy of seeing other Souls growing into their likeness, beginning to share with them the conscious life of God.

COLLECTIVE KARMA.

The gathering together of Souls into groups, forming families, castes, nations, races, introduces a new element of perplexity into Karmic results, and it is here that room is found for what are called "accidents," as well as for the adjustments continually being made by the Lords of Karma. It appears that while nothing can befall a man that is not "in his Karma" as an individual, advantage may be taken of, say, a national or a seismic catastrophe to enable him to work off a piece of bad Karma which would not normally have fallen into the life-span through which he is passing; it appears—I can only speak hereon speculatively, not having definite knowledge on this point—as though sudden death could not strike off a man's body unless he owed such a death to the Law, no matter into what whirl of catastrophic disaster he may be hurled; he would be what is called "miraculously preserved" amid the death and ruin that swept away his neighbours, and emerge unharmed from tempest or fiery outbreak. But if he owed a life, and were drawn by his national or family Karma within the area of such a disturbance, then, although such sudden death had not been woven into his *Linga Sharîra* for that special life, no active interference might be made for his preservation; special care would be taken of him afterwards that he might not suffer unduly from his sudden snatching out of earth-life, but he would be allowed to pay his debt on the arising of such an opportunity, brought within his reach by the

wider sweep of the Law, by the collective Karma that involves him.

Similarly, benefits may accrue to him by this indirect action of the Law, as when he belongs to a nation that is enjoying the fruit of some good national Karma ; and he may thus receive some debt owed to him by Nature, the payment of which would not have fallen within his present lot had only his individual Karma been concerned.

A man's birth in a particular nation is influenced by certain general principles of evolution as well as by his immediate characteristics. The Soul in its slow development has not only to pass through the seven Root Races of a globe (I deal with the normal evolution of humanity), but also through the sub-races. This necessity imposes certain conditions, to which the individual Karma must adapt itself, and a nation belonging to the sub-race through which the Soul has to pass will offer the area within which the more special conditions needed must be found. Where long series of incarnations have been followed it has been found that some individuals progress from sub-race to sub-race very regularly, whereas others are more erratic, taking repeated incarnations perhaps in one sub-race. Within the limits of the sub-race, the individual characteristics of the man will draw him towards one nation or another, and we may notice dominant national characteristics re-emerging on the stage of history *en bloc* after the normal interval of fifteen hundred years ; thus crowds of Romans reincarnate as Englishmen, the enterprising, colonising, conquering, imperial instincts re-appearing as national attributes. A man in whom such national characteristics were strongly marked, and whose time for rebirth had come, would be drafted into the English nation by his Karma, and would then share the national destiny for good or for evil, so far as that destiny affected the fate of an individual.

The family tie is naturally of a more personal character than is the national, and those who weave bonds of close affection in one life tend to be drawn together again as members of the same family. Sometimes these ties recur very persistently life after life, and the destinies of two individuals are very intimately interwoven in successive incarnations. Sometimes, in consequence of the different

lengths of the Devachans necessitated by differences of intellectual and spiritual activity during the earth-lives spent together—members of a family may be scattered and may not meet again until after several incarnations. Speaking generally, the more close the tie in the higher regions of life, the greater the likelihood of rebirth in a family group. Here again the Karma of the individual is affected by the interlinked Karmas of his family, and he may enjoy or suffer through these in a way not inherent in his own life-Karma, and so receive or pay Karmic debts, out-of-date, as we may say. So far as the personality is concerned, this seems to bring with it a certain balancing up or compensation in Kâma-Loka and Devachan, in order that complete justice may be done even to the fleeting personality.

The working out in detail of collective Karma would carry us far beyond the limits of such an elementary work as the present and far beyond the knowledge of the writer; only these fragmentary hints can at present be offered to the student. For precise understanding a long study of individual cases would be necessary, traced through many thousands of years. Speculation on these matters is idle; it is patient observation that is needed.

There is, however, one other aspect of collective Karma on which some word may fitly be said: the relation between men's thoughts and deeds and the aspects of external nature. On this obscure subject Mme. Blavatsky has the following:

Following Plato, Aristotle explained that the term *στοιχεῖα* [elements] was understood only as meaning the incorporeal principles placed at each of the four great divisions of our cosmical world, to supervise them. Thus, no more than Christians do Pagans *adore* and *worship* the Elements and the (imaginary) cardinal points, but the "Gods" that respectively rule over them. For the Church, there are two kinds of Sidereal Beings, Angels and Devils. For the Kabalist and Occultist there is one class, and neither Occultist nor Kabalist makes any difference between the "Rectors of Light" and the "Rectores Tenebrarum," or Cosmocratores, whom the Roman Church imagines and discovers in the "Rectors of Light," as soon as any one of them is called by another name than the one she addresses him by. It is not the Rector, or Mahârâjah, who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds, or Karma, attracting individually and collectively (as in the case of whole nations sometimes) every kind of evil and calamity. We produce *Causes*, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and

react upon—those who produce such causes; whether such persons are practically the evil-doers, or simply “thinkers” who brood mischief. For thought is matter, we are taught by Modern Science; and “every particle of the existing matter must be a register of all that has happened,” as Messrs Jevons and Babbage in their *Principles of Science* tell the profane. Modern Science is every day drawn more into the maelstrom of Occultism; unconsciously, no doubt still very sensibly.

“Thought is matter”: not of course, however, in the sense of the German Materialist Moleschott, who assures us that “thought is the movement of matter”—a statement of almost unparalleled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane.*

It seems that when men generate a large number of malignant Thought-Forms of a destructive character, and when these congregate in huge masses on the Astral Plane, their energy may be, and is, precipitated on the physical plane, stirring up wars, revolutions, and social disturbances and upheavals of every kind, falling as collective Karma on their progenitors and effecting widespread ruin. Thus then collectively also Man is the master of his destiny, and his world is moulded by his creative action.

Epidemics of crime and of disease, cycles of accidents, have a similar explanation. Thought-Forms of anger aid in the perpetration of a murder; these Elementals are nourished by the crime, and the results of the crime—the hatred and the revengeful thoughts of those who loved the victim, the fierce resentment of the criminal, his baffled fury when violently sent out of the world—still further reinforce their host with many malignant forms; these again from the astral plane impel an evil man to fresh crime, and again the circle of new impulses is trodden, and we have an epidemic of violent deeds. Diseases spread, and the thoughts of fear which follow their progress act directly as strengtheners of the power of the disease; magnetic disturbances are set up and propagated, and re-act on the magnetic spheres of people within the affected area. In every direction, in endless fashions, do men’s evil thoughts play havoc, as he who should have been a divine co-builder in the Universe uses his creative power to destroy.

* *The Secret Doctrine*, i. 148, 149.

CONCLUSION.

Such is an outline of the great Law of Karma and of its workings, by a knowledge of which a man may accelerate his evolution, by the utilisation of which a man may free himself from bondage, and become, long ere his race has trodden its course, one of the Helpers and Saviours of the World. A deep and steady conviction of the truth of this Law gives to life an immovable serenity and a perfect fearlessness: nothing can touch us that we have not wrought, nothing can injure us that we have not merited. And as everything that we have sown must ripen into harvest in due season, and must be reaped, it is idle to lament over the reaping when it is painful; it may as well be done now as at any future time, since it cannot be evaded, and, once done, it cannot return to trouble us once again. Painful Karma may therefore well be faced with a joyful heart, as a thing to be gladly worked through and done with; it is better to have it behind us than before us, and every debt paid leaves us with less to pay. Would that the world knew and could feel the strength that comes from this resting on the Law. Unfortunately to most in the Western world it is a mere chimæra, and even among Theosophists belief in Karma is more an intellectual assent than a living and fruitful conviction in the light of which the life is lived. The strength of a belief, says Professor Bain, is measured by its influence on conduct, and belief in Karma ought to make the life pure, strong, serene, and glad. Only our own deeds can hinder us; only our own will can fetter us. Once let men recognise this truth, and the hour of their liberation has struck. Nature cannot enslave the Soul that by Wisdom has gained Power, and uses both in Love.

ANNIE BESANT.

JAGANNATH.

“You Europeans know nothing of Jagannath,” said my friend Pandit Anantachârya, as we lay in our long chairs on the flat roof, in the glorious tropical moonlight. “Your travellers and missionaries have allowed themselves to be deceived by the statements of the priests and devotees of that horrible worship—statements which were doubtless intentionally misleading. Why, I have actually seen in one of your books the remark that the cult in question is merely a variety of that of Vishnu! Perhaps long ago it was, but for centuries it has been simply the worship of an earth-spirit of the most blood-thirsty description. I will tell you the true story of the matter. There will be no harm in my doing so, for if you repeat it no one will believe you—unless, indeed, it be a man who already knows all about it, and *he* will at once deny its truth, lest the ghastly horror of it should come to the knowledge of the Government, from which it has always been (and always will be) hidden with such elaborate care. Wildly incredible as it may seem to the Occidental unbeliever, it is nevertheless terribly true, as I have good cause to know.

“To make my story intelligible I must begin at the beginning. Long ago—long before what you acknowledge as history begins—a mighty convulsion in a far-distant continent drove away from their home some of the priests of the old Nature-religion, and after weary wanderings they at last settled down at the spot now called Jagannath. Their power over the elements, which for many years they used only for good, gained them respect and fear among the inhabitants; but as the ages passed on their successors degenerated into utter selfishness, and their college became a mere school of evil magic. At last a leader, more unscrupulous or more daring than his predecessors, succeeded in invoking and partially subjugating a malignant earth-spirit of terrible power, by whose assistance he committed atrocities so abominable that even his abandoned followers rose against him

and assassinated him. But though they could slay him they could not dismiss the demon he had raised, and it carried destruction far and wide throughout the district, so that the affrighted priests knew not what to do. Eventually they bethought them of applying for aid to a celebrated magician of the North, whose power was used always for purer and nobler purposes than theirs had been. After much persuasion he consented, not for their sake but for that of the helpless populace around, to do what was now possible to restrain the evil influence so recklessly invoked. But bad was the best that could be done; for, strange as it may appear to your ideas, the laws of magic require that strict justice shall be shown even to such an entity as this. All that was found possible was to limit the evil—so to arrange matters that the priests might make a kind of agreement with the fiend that, instead of indulging in promiscuous destruction, it should be satisfied with taking such lives as were voluntarily yielded to it; and all through the centuries since the strange wild covenant then made has been duly fulfilled.

“The terms of the treaty will be unfolded as I relate to you what it is that really happens at each of the great septennial festivals which have ever since been regularly held in honour of the so-called god. First comes what is known as ‘The Day of the Wood.’ On a certain morning a vast but silent crowd assembles before daybreak on the sea-shore. On the beach the priests of the temple are grouped round their chief; and a little in advance of them, nearest to the water, stand two doomed men—the priest and the carpenter—doomed by the terms of that terrible compact. For, when first that unholy agreement was made, seven families of the hereditary priesthood and seven families of carpenters (you know that trades also are hereditary with us) vowed in return for a promise of temporal prosperity—which has always been honourably kept—to devote, each in turn, a representative to the service of the deity at the septennial festivals. So the two who have been chosen for the dread honour on this occasion stand apart, regarded with awe as already half-belonging to the realms of the supernatural.

“As the sun rises from the ocean all eyes are eagerly strained towards the eastern horizon, and a proud man is he who first catches sight of a tiny black speck far out at sea drawing steadily nearer and nearer to the awe-stricken crowd on shore. When the object

approaches it is seen to consist of three logs of wood, floating side by side, though not fastened together—moving with undeviating course, though without any apparent motive power. A trick of the priests, you think? You would not say so if you had seen it, my friend! Possibly your boasted Western science might succeed in imitating the phenomenon by the aid of elaborate and costly machinery; but how could it be done by these priests who know nothing of such means, and are besides in the midst of a multitude who watch their every movement? Be that as it may, the logs at last reach the shore, and are reverently lifted by the priests and borne away to a hut in the temple enclosure, where the chosen carpenter is to do his work. Eagerly he sets about his task, which is to carve from these mysterious logs three images in exact imitation of those already standing in the innermost shrine of the temple; and day after day he labours on with an ardent devotion to his object, which leaves him hardly time for food or sleep. First the two attendant figures or supporters are finished; then he commences upon the central image—the representation of the deity himself. And the neighbours tell with bated breath how at this period of his arduous labour he is always encouraged by the apparition of the ‘god’ himself—an apparition visible to him only, but thenceforward never absent from his consciousness, whether waking or sleeping, and ever drawing steadily nearer and nearer to him as his work approaches completion. At last the image is finished, and the workman who has spent so much loving care and devoted energy upon it lies down beside it, and resigns himself altogether to the dread apparition. Nearer and nearer it comes, and more and more rapid becomes the action of that intense magnetic attraction that is draining the man’s life away. The effect of imagination, you say? Perhaps; but the result is the same; in no case has the carpenter survived the accomplishment of his task by as much as twelve hours.

“Almost immediately after this comes ‘The Day of the Procession,’ the culminating point of the festival; and it is on this occasion that the doomed priest performs his share of the terrible contract. Early on the day appointed, in the presence of an immense gathering, the new images are reverently borne by the priests into the innermost sanctuary, and there laid on the ground before the platform on which their three predecessors have stood for the last

seven years. All but the chosen priest then retire from the sanctuary, and the great doors which shut it off from the body of the temple are closed, leaving the especial minister of the 'god' alone to perform the mystic rites which no human eye but his may see. Exactly what takes place within those closed doors no one has ever known—no one will ever know; for none of those who alone could tell ever live long enough to lift the veil from the awful mystery. The priests lie prostrate in adoration outside the doors as a guard of honour to prevent any possibility of disturbance; but their office is a sinecure, for no native of India could be bribed to enter that sanctuary during the Hour of Silence, even by all the fabled jewels of Golconda. The vast crowd in the body of the temple remains wrapped in the most profound stillness until the hour is over, when the high priest rises from the ground and with reverent awe opens the great doors once more. Not the faintest sound has reached the listening ears without, yet the heavy images have changed places; the new ones are in position on the platform, while the older ones are cast aside on the ground, and beside them lies the priest, speechless—dying. It is recorded that he expires always within a few minutes of the opening of the doors, and never yet has any victim been able to indicate by word or sign the nature of the ordeal through which he has passed. This much is known—that the carpenter is instructed when making the idols to drill a long cylindrical hole of a certain given diameter in each figure, roughly corresponding in location to the spinal column in a human being, and tradition whispers that one of the duties of the doomed priest is to remove *something*—something that none may see and live—from this strange receptacle in the old images to a corresponding place in the new ones. For the rest the will of the deity is said to impress upon the mind of its devoted servant the ceremonial which has to be carried out.

“Meanwhile, outside the temple, all has been prepared for the great procession, and the huge wooden car of the deity has been dragged to the door. This vehicle is a very curious one, and rather difficult to describe without the aid of a picture or a model. The lower part of it may be said to resemble an immense oblong chest richly carved round the sides with figures of the Gods, each in its separate shrine, deeply recessed and protected by beautifully moulded pillars; and upon this as a platform, or pedestal, stands a colossal

statue of a rampant lion, bearing on its back a sort of canopied pulpit. When the hour arrives the chief priest, bending low before the new image, hangs garlands of flowers round its neck in the usual Hindu fashion, and fastens round its waist a magnificently jewelled belt. And now by the strength which it has absorbed from its victims, this demon favours its faithful votaries with a marvellous exhibition of its uncanny powers. A piece of thin silk cord about twenty feet long is passed through the idol's belt, and its ends are held by two priests, who are thus some ten feet in advance of the image, though not directly in its path. The central passage of the temple is cleared, and the two priests gently pull the cord. On receiving this signal the heavy wooden idol *advances by a series of bounds* down the path left for it, the priests retiring before it, and, apparently, initiating each leap by the same gentle pull. Quite impossible, you say? or, if actually done, then a trick of the priests. Think so, if you will; but *how* is it done? The pull given by the priests is a mere movement of the finger and thumb, scarcely strong enough even to tighten the cord, and it is certain that no other mechanical force is employed. But a still greater wonder is to come. When the idol, in the manner described, has reached the door where its car awaits it, the two priests climb upon the platform, still holding the ends of their line. At their next pull the image springs upon the platform beside them, and then, without waiting for any further guidance, makes another leap into its pulpit, and turns itself half round so as to face the front of the car! Incredible, is it? Yet there are thousands who can bear testimony to it. And, after all, *why* incredible? If a heavy table can jump about in the West, as some of your greatest scientists have seen that it can, why may not a heavy image do the same in the East? 'There are more things in heaven and earth than are dreamt of in your philosophy,' and one fact is worth many theories.

"After this astonishing display of power, the great procession starts and the image is carried in triumph about the town, offerings of all kinds being thrown upon the car as it moves along, while the many little bells which are hung about it tinkle joyously, and the thronging multitudes shout in adoration. It was during this progress that devotees used sometimes to throw themselves under the wheels of the car, holding it an honour to yield up the life so crushed out

of them as a willing sacrifice to their sanguinary deity. Your Government thinks it has put an end to all that ; but devotion is not to be wiped out by an edict, and perhaps, in one way or another, Jagannath gains about as many lives as he ever did. The covenant which binds him not to slay promiscuously in no way precludes him from accepting life voluntarily offered to him, or even from endeavouring to influence weak-minded worshippers to immolate themselves at his shrine, and no doubt he does so whenever it is possible.

“ A weird and terrible story, is it not ? But many strange things happen in remote corners of India which are entirely unsuspected by the ruling race—things which would be to them quite as inconceivable as is this studiously accurate account of the festival of Jagannath.”

C. W. LEADBEATER.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 60.)

IV. THE INTERPRETATION OF SCRIPTURE.

JUSTIN MARTYR, one of the earliest Christian writers, treats of the allegorical method of interpretation, and among other things records the symbols of Christ to be found in the *Old Testament*, instancing the Tree of Life, the rods of Jesse and Moses, the stretched out hands of Moses at the battle, the horns of the Unicorn, etc.

Turning to one of the most noted of all the defenders of the faith, Tertullian, the first and greatest of the Latin Fathers, we find even in him a recognition of the mystical meanings to be found in the apparently clear and open language of the *Bible*. Of all the Christian writers in early times he is probably the most materialistic, and he has influenced more than any other the later views of future life (and especially the future life in the most uncomfortable region of the tiny universe then recognised,) in which existence was as material as here on earth. He it was who chuckled over the thought of seeing the enemies of the faith, the vile heretics and unbelievers, receiving the reward of their deeds in everlasting fire. In his work *Against Marcion*, he writes (Book II., chap. xix.):

“I purposely abstain from touching on the mysterious senses of the law considered in its spiritual and prophetic relation, and as abounding in types of almost every variety and sort.”

In Book III., chap. xvi., he takes up a special instance, one which has afforded food for more symbolical exposition than almost any other story in the *Bible*. “When Oshea the son of Nun was destined to be the successor of Moses, is not his old name then changed, and for the first time he is called Joshua (Jesus)? . . . This, then, we first observe, was a figure of Him who was to come.

For inasmuch as Jesus Christ was to introduce a new generation (because we are born in the wilderness of this world) into the promised land which flows with milk and honey, that is, into the possession of eternal life, . . . inasmuch, too, as this was to be brought about not by Moses, that is to say, not by the discipline of the law, but by Joshua, by the grace of the gospel, . . . therefore, that great man, who was ordained as a type of this mystery, was actually consecrated with the figure of the Lord's own name, being called Joshua. This name Christ Himself even then testified to be His own, when he talked with Moses." (*Exod.*, xxiii. 20, 21.) Among the types of Christ given in chap. xviii., he instances Isaac, who was made to carry the wood which was to be used for his own sacrifice, and in chap. xxiv. he says:

"As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as it is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His Church, and to the character and fruits thereof."

In his *Resurrection of the Flesh* he considers the figurative senses of Scripture, stating that they have their foundation in actual fact, and speaking evidently against the tendency of exaggerating the importance of allegory. He says, speaking of the prophecies:

"In truth, all are not figures, but there are also literal statements, nor are all shadows but there are bodies too; so that we have prophecies about the Lord Himself even, which are clearer than the day."

He instances the prophecies relating to the sufferings and miracles of Jesus, which are literal as well as symbolical.

"Thus then [we find that] the allegorical style is not used in all parts of the prophetic record, although it occasionally occurs in certain portions of it."

Turning to the leaders of the Alexandrian School we find the allegorical method in its most complete form, and there are some startling statements as to the views of the inspired Scriptures held in the Church, views which even at this day would be regarded as very "modern." The two chief sources of information are of course Clement and Origen, both of whom studied the Scriptures by the key of symbolism, and regarded the teachings so obtained as the

essence of scripture, the surface meaning being relatively trivial and suited only for the superficial belief of the masses of the Church.

The first example chosen is from *The Instructor*, Book I., chap. v., by Clement, in which the stories of Abraham and Isaac are employed as illustrations of the Christian doctrines relating to the incarnation.

“Isaac means laughter. He was seen sporting with his wife and helpmeet Rebecca by the prying king (*Gen.*, xxvi. 8). The king, whose name was Abimelech, appears to me to represent a supramundane wisdom contemplating the mystery of sport. They interpret Rebecca to mean endurance. . . . That which is signified by the prophet may be interpreted differently—namely, of our rejoicing for salvation, as Isaac. He also, delivered from death, laughed, sporting and rejoicing with his spouse, who was the type of the Helper of our salvation, the Church, to whom the stable name of endurance is given. . . . The King then, who is Christ, beholds from above our laughter, and looking through the window, as the Scripture says, views the thanksgiving. . . . And where, then, was the door by which the Lord showed Himself? The flesh by which He was manifested. He is Isaac (for the narrative may be interpreted otherwise), who is a type of the Lord, a child as a son; for he was the son of Abraham, as Christ the Son of God, and a sacrifice as the Lord. . . . Isaac bore the wood of the sacrifice, as the Lord the wood of the cross. . . . Jesus rose again after his burial, having suffered no harm, like Isaac released from sacrifice.”

Very clearly does Clement express in his *Stromata* (Book V., chap iv.), entitled “Divine things wrapped up in Figures both in the Sacred and in Heathen Writings,” the universality of this wrapping up the true inner doctrines in “enigmas, and symbols, and allegories,” and the following rather lengthy passage is well worthy of consideration.

“For he who is still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, which the Saviour confers, like the uninitiated at the mysteries, or the unmusical at dances, not being yet pure and worthy of the pure truth, but still discordant and disordered and material, must stand outside the divine choir. For we compare spiritual things with spiritual.

Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta*, and by the Hebrews by the veil. Only the consecrated—that is, those devoted to God, circumcised in the desires of the passions for the sake of love to that which is alone divine—were allowed access to them. For Plato also thought it not lawful for ‘the impure to touch the pure.’”

“Thence the prophecies and oracles are spoken in enigmas, and the mysteries are not exhibited incontinently to all and sundry, but only after certain purifications and previous instructions.”

He proceeds to consider the Egyptians and Greeks and their mysteries, with the symbolical writing they employed. Thence he passes again to the Christian mysteries and concludes :

“‘According to the grace,’ it is said, ‘given to me as a wise master-builder, I have laid the foundation. And another buildeth on it gold and silver, precious stones.’ Such is the gnostic superstructure on the foundation of faith in Christ Jesus. But ‘the stubble, and the wood, and the hay,’ are the additions of heresies. ‘But the fire shall try every man’s work, of what sort it is.’ In allusion to the gnostic edifice also in the Epistle to the Romans, he says, ‘For I desire to see you, that I may impart unto you a spiritual gift, that ye may be established.’ It was impossible that gifts of this sort could be written without disguise.”

In chap. ii. of the same Book, he gives the reader a clue to the opinions held in those times as to the nature of the story of creation. He says :

“Moses, describing allegorically the divine prudence, called it the tree of life planted in Paradise; which Paradise may be the world in which all things proceeding from creation grow.”

In the next Book, Clement grows much more mystical, and expounds the Scriptures according to the principles of numbers. It would be wearisome to repeat at length the peculiar examples given, but the following extracts show the method applied, which is similar to that of Barnabas, quoted in the previous chapter. Chapter xi. of Book VI. is entitled : “The Mystical Meanings in the proportions of Numbers, Geometrical Ratios, and Music.” It proceeds :

“As then in astronomy we have Abraham as an instance, so

also in arithmetic we have the same Abraham. 'For, hearing that Lot was taken captive, and having numbered his own servants, born in his house, three hundred and eighteen,' he defeats a very great number of the enemy."

This mysterious number is then expounded with the meanings already given.

"'The days of men shall be,' it is said, 'one hundred and twenty years.' And the sum is made up of the numbers from one to fifteen added together. And the moon at fifteen days is full."

The last remark seems a most ludicrous termination to the expositions of the numbers, but it gives a suggestive hint as to the nature of the teaching they were intended to conceal. Clement then proceeds with a series of arithmetical performances connected with the number one hundred and twenty, of the kind familiar to schoolboys.

"Such then, is the style of the example in arithmetic. And let the testimony of geometry be the tabernacle that was constructed, and the ark that was fashioned—constructed in most regular proportions, and through divine ideas, by the gift of understanding, which leads us up from things of sense to intellectual objects, or rather from these to holy things, and to the holy of holies. . . . And the numbers introduced are six-fold, as three hundred is six times fifty; and ten-fold, as three hundred is ten times thirty; and containing one and two-thirds, for fifty is one and two-thirds of thirty."

Three hundred, he explains, indicates the cross; fifty, the remission given at Pentecost; thirty, the preaching of the gospel; twelve, the apostles, and the twelve months during which the earth produces and matures all things."

In the "Gnostic Exposition of the Decalogue" which forms chap. xvi., he expounds the meanings of the number ten.

"That ten is a sacred number, it is superfluous to say now. And if the tables that were written were the work of God, they will be found to exhibit physical creation. For by the 'finger of God' is understood the power of God, by which the creation of heaven and earth is accomplished; of both of which the tables will be understood to be symbols. For the writing and handiwork of God put on the table is the creation of the world. And the Decalogue, viewed as an image of heaven, embraces sun and moon, stars, clouds,

light, wind, water, air, darkness, fire. This is the physical Decalogue of the heaven."

The Decalogue of the earth is then described.

"And the ark which held them will then be the knowledge of divine and human things and wisdom.

"And there is a ten in man himself; the five senses, and the power of speech, and that of reproduction; and the eighth is the spiritual principle communicated at his creation; and the ninth the ruling faculty of the soul; and tenth, there is the distinctive characteristic of the Holy Spirit, which comes to him through faith."

The Commandments are then taken in detail and explained in a more or less mystical manner. The following passage occurs in the essay on the Fourth Commandment.

"And now the whole world of creatures born alive, and things that grow, revolve in sevens. The first-born princes of the angels, who have the greatest power, are seven."

To find the most perfect examples of the symbolical mode of study, we must seek Origen, who represents the highest stage that Christian scriptural exposition reached. That the method was not the chance one of taking a story and fitting a preconceived meaning to it, but was grounded on definite teaching and mystical tradition and followed rules and regulations, we have abundant evidence, and the doctrines so obtained were far in advance of those commonly received in the outer Church. In the preface to *De Principiis*, he says of the teaching of the Church:

"Then, finally, that the Scriptures were written by the Spirit of God, and have a meaning not such only as is apparent at first sight, but also another, which escapes the notice of most. For those [words] which are written are the forms of certain mysteries, and the images of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge."

Later on he enters more fully into his ideas, bringing the ever present division of body, soul and spirit into the consideration of the sacred writings. The following extracts are from Book IV., chap. i.

“Now the cause, in all the points previously enumerated, of the false opinions, and of the impious statements or ignorant assertions about God, appears to be nothing else than the not understanding the Scripture according to its spiritual meaning, but the interpretation of it according to the mere letter. . . . And all the history that is considered to tell of marriages, or the begetting of children, or of wars, or any histories whatever that are in circulation among the multitude, they declare to be types; but of what in each individual instance, partly owing to their habits not being thoroughly exercised—partly, too, owing to their precipitation—sometimes, even when an individual does happen to be well-trained and clear-sighted, owing to the excessive difficulty of discovering things on the part of men—the nature of each particular regarding these (types) is not clearly ascertained. . . .

“The way, then, as it appears to us, in which we ought to deal with the Scriptures, and extract from them their meaning, is the following, which has been ascertained from the Scriptures themselves. By Solomon in the Proverbs we find some such rule as this enjoined respecting the divine doctrines of Scripture: ‘And do thou portray them in a threefold manner, in counsel and knowledge, to answer words of truth to them who propose them to thee.’ The individual ought, then, to portray the ideas of Holy Scripture in a threefold manner upon his own soul, in order that the simple man may be edified by the ‘flesh,’ as it were, of the Scripture, for so we name the obvious sense; while he who has ascended a certain way [may be edified] by the ‘soul,’ as it were. The perfect man, again, and he who resembles those spoken of by the apostle, when he says, ‘We speak wisdom among them that are perfect, but not the wisdom of the world, nor of the rulers of this world, who come to nought; but we speak the wisdom of God in a mystery, the hidden wisdom, which God hath ordained before the ages, unto our glory,’ [may receive edification] from the spiritual law, which has a shadow of good things to come. For as man consists of body, and soul, and spirit, so in the same way does Scripture, which has been arranged to be given by God for the salvation of men. But as there are certain passages of Scripture which do not at all contain the ‘corporeal’ sense, as we shall show in the following [paragraphs], there are also places where we must seek only for the ‘soul,’ as it were,

and 'spirit' of Scripture. And perhaps on this account the water-vessels containing two or three firkins apiece are said to lie for the purification of the Jews, as we read in the Gospel according to John: the expression darkly intimating, with respect to those who [are called] by the apostle 'Jews' secretly, that they are purified by the word of Scripture, receiving sometimes two firkins, *i.e.*, so to speak, the 'psychical' and 'spiritual' senses; and sometimes three firkins, since some have, in addition to those already mentioned, also the 'corporeal' sense, which is capable of [producing] edification. . . .

"This being the state of the case, we have to sketch what seems to us to be the marks of the [true] understanding of Scriptures. And, in the first place, this must be pointed out, that the object of the Spirit, which by the providence of God, through the Word who was in the beginning with God, illuminated the ministers of truth, the prophets and apostles, was especially [the communication] of ineffable mysteries regarding the affairs of men (now by men I mean those souls that make use of bodies), in order that he who is capable of instruction may by investigation, and by devoting himself to the study of the profundities of meaning contained in the words, become a participator of all the doctrines of his counsel. . . .

"Now, while these and similar objects were present to the Spirit, who enlightened the souls of the holy ministers of the truth, there was a second object, for the sake of those who were unable to endure the fatigue of investigating matters so important, *viz.*, to conceal the doctrine relating to the previously-mentioned subjects, in expressions containing a narrative which conveyed an announcement regarding the things of the visible creation, the creation of man, and the successive descendants of the first men until they became numerous. . . . And what is most remarkable, by the history of wars, and of the victors, and the vanquished, certain mysteries are indicated to those who are able to test these statements."

Origen claims also that the simple sense of Scripture is arranged to be of service to the simple-minded, in that it gives them good laws and rules of life, and interesting history or story, suited for the elevation of their minds; but he then somewhat discounts the value of the literal understanding by remarking that impossibilities and absurdities were intentionally introduced.

“ But since, if the usefulness of the legislation, and the sequence and beauty of the history, were universally evident of themselves, we should not believe that any other thing could be understood in the Scriptures save that which was obvious, the word of God has arranged that certain stumbling-blocks, as it were, and offences, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the [true] doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine. And this also we must know, that the principal aim being to announce the ‘spiritual’ connection in those things that are done, and that ought to be done, where the Word found that things done according to the history could be adapted to those mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of supersensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwove in the history [of the account of] some event that did not take place, sometimes what could not have happened; sometimes what could but did not. And sometimes a few words are interpolated which are not true in their literal acceptance, and sometimes a larger number.”

Origen’s views become still more remarkable when he deals with the New Testament and its purpose.

“It was not only, however, with the [Scriptures composed] before the advent [of Christ] that the Spirit thus dealt; but as being the same Spirit, and [proceeding] from the one God, He did the same thing both with the evangelists and the apostles—as even these do not contain throughout a pure history of events, which are interwoven indeed according to the letter, but which did not actually occur. . . . And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, towards the east, and placed in it a tree of life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree? . . . Nay, the Gospels themselves are filled

with the same kind of narratives; *e.g.*, the devil leading Jesus up into a high mountain; in order to show Him from thence the kingdoms of the whole world, and the glory of them. . . . And the attentive reader may notice in the Gospels innumerable other passages like these, so that he will be convinced that in the histories that are literally recorded, circumstances that did not occur are inserted. . . . For, with respect to Holy Scripture, our opinion is that the whole of it has a 'spiritual,' but not the whole a 'bodily' meaning, because the bodily meaning is in many places proved to be impossible."

In *Contra Celsum*, the book from which so many extracts have been made, we can find many instances of interpretation of special passages in the Scriptures. Speaking of the passage in *I. Corinthians*, xv. 3-8, relating to the *post-mortem* appearances of Jesus, he hints at doctrines placed beyond the reach not only of ordinary believers, but of those far advanced (Book II., chap. lxiii.).

"I am of opinion now that the statements in this passage contain some great and wonderful mysteries, which are beyond the grasp not merely of the great multitude of ordinary believers, but even of those who are far advanced [in Christian knowledge], and that in them the reason would be explained why He did not show Himself, after His resurrection from the dead, in the same manner as before that event."

Much more striking is his statement in Book III., chap. xix., where, after comparing the Egyptian mysteries with the Christian, and defending the latter from the attacks of Celsus, he says that "we unfold the narratives concerning Jesus according to the 'wisdom of the word,' to those who are 'perfect' in Christianity." A significant declaration is this, which puts a very different aspect upon the story of the life of Christ, to that commonly accepted. That there is a meaning in the narratives not to be discovered by a simple reading, can be clearly proved by all who will compare the tales with those of older faiths where the same stories are told and sometimes the symbols explained. But to find this recognised in the Christian Church, when its dogmas, if literally accepted, depend on the literal meaning of the gospels, may be somewhat of a surprise to many.

In chap. xxi., the private teaching of Jesus and the doctrines concealed from superficial readers in the Gospels are referred to,

“And I have not yet spoken of the observance of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables which Jesus delivered to ‘those without,’ while reserving the exhibition of their full meaning for those who had passed beyond the stage of exoteric teaching, and who came to him privately in the house. And when he comes to understand it, he will admire the reason why some are said to be ‘without’ and others ‘in the house’.”

In Book IV., chap. xl., the story of Adam is taken as an example of figurative narrative, Adam standing for humanity as a whole and not for a single man.

“For as those whose business it is to defend the doctrine of providence do so by means of arguments which are not to be despised, so also the subjects of Adam and his son will be philosophically dealt with by those who are aware that in the Hebrew language Adam signifies man; and that in those parts of the narrative which appear to refer to Adam as an individual, Moses is discoursing upon the nature of man in general. . . . And the expulsion of the man and woman from Paradise, and their being clothed with tunics of skins (which God, because of the transgression of men, made for those who had sinned), contain a certain secret and mystical doctrine (far transcending that of Plato) of the soul losing its wings, and being borne downwards to earth, until it can lay hold of some stable resting place.”

Again, in chap. xlix., he defends allegory and *refutes* Celsus’ statement that the writings had no mystical meaning.

“If, indeed, those writers at the present day who are deemed by Celsus the ‘more modest of the Jews and Christians’ were the [first] allegorical interpreters of our Scriptures, he would have the appearance, perhaps, of making a plausible allegation. But since the very fathers and authors of the doctrines themselves give them an allegorical signification, what other inference can be drawn than that they were composed so as to be allegorically understood in their chief signification?”

A full recognition of this fact will, I think, change the attitude both of sceptics and of believers, to the Christian Scriptures.

Recognising that the understanding of them means not merely a reading of the words and a learning of the story, but also an interpretation of the symbolism, the possibility of a reconciliation between Christianity and the "heathen" beliefs, and, more than that, between such beliefs and facts in nature will be clearly seen.

A. M. GLASS.

(*To be continued.*)

THEOSOPHICAL ACTIVITIES.

EXECUTIVE NOTICE, THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE, LONDON.

September 7th, 1895.

THE present Executive Notice is issued to remove the impression that the Theosophical Society, save and except the Branch of New York (known as the Aryan Theosophical Society since 1886), has since 1879 been a merely *de facto* body "solely the result of growth, and not the result of votes." This purely fictitious claim, which is unsupported by one fact of history, but is negated by the whole documentary record of the Society, was first put forth at the Boston Convention of our late American Section on April 26th, 1895. The Report of Proceedings was sent to me by Mr. W. Q. Judge, with a letter in which he recommends me to adopt this view as the correct one. I left Madras for Europe on May 5th and landed at Marseilles May 30th, when I received Mr. Judge's letter, with the first news of the Boston "Act of Secession" and this pretended historical narrative. Seeing the grave consequences which must inevitably follow if I passed this over without denial, and knowing of the existence of the clearest proof of its falsity, I wrote at once to the Headquarters at Adyar for the original minute-book of the Theosophical Society Council's proceedings to be sent me; and in the "Executive Notice," issued at Zumarraga, Spain, on June 5th, promised to publish the excerpts which bear upon this question. The book came to London while I was absent on a Continental tour from which I returned this morning, and I now redeem my promise.

The important documents are two reports of meetings of the Society. The first is both written and signed by William Q. Judge, Recording Secretary, *pro tem.*, the other is written by Mr. Judge but signed by A. Gustam, Secretary. They read as follows:

I.

“Proceedings of the Theosophical Society Meeting held at 302, West 47th Street, July 16th, 1877.

“Present, the President and a quorum.

“After the transaction of routine business, and the reading of reports from the Corresponding Fellows in India, China, Greece, England and the Pacific Coast,

“It was, on motion, resolved that the President have discretionary power to authorise the formation of branch societies in Great Britain and Ireland, India and elsewhere; provided that the presiding officer chosen shall in each case obligate himself to obey the instructions of the parent Society as to the work of his branch Society, and the Fellows of the branch Society take each an obligation to obey the directions of their own President, and shall be willing to conform to the Rules of this Society *as communicated to them from time to time through the President.*

“On motion it was resolved that the provisions of Article 1 of Chapter VI. of the Bye-Laws, which provide for an Annual Meeting of the Society, may at the discretion of the President be suspended, and in case the President should issue no notice of an Annual Meeting, the present officers shall remain in office until their successors are elected and duly qualified.

“On motion it was resolved that *the Headquarters of the Society may be transferred by the President to any foreign country where he may be temporarily established, and he may appoint any Fellows in good standing to fill pro tempore either of the executive offices, as he may find it necessary for the transaction of business.*

“All bye-laws in conflict with the provisions of the present resolution are, by unanimous vote of all present at this meeting, suspended.

“On motion the meeting adjourned.

(Signed) WILLIAM Q. JUDGE,

“Secretary pro tem.

(Signed) H. S. OLCOTT,
“President.”

II.

“Meeting of the Theosophical Society held at 302, W. 47th Street, August 27th, 1878.

“Present, the President and a Quorum.

“On motion resolved that, in case the Headquarters of the Society shall be at any time temporarily established in a foreign country, the

President may in his discretion admit suitable persons to active fellowship upon their application in writing and their taking the oath required of candidates.

“ He shall also have full power and discretion to make such rules and regulations and do such things as he may consider necessary for the welfare of the Society and the accomplishment of the objects which it represents.

“ All Bye-laws inconsistent with the above are hereby repealed.

“ After the transaction of routine business the Society adjourned.

“ *(Signed)* A. GUSTAM,

“ *Secretary.*

“ *(Signed)* H. S. OLCOTT.

“ *President.*”

The following points are covered in the above two documents :

1. The President was empowered to form branches in all parts of the world, in his discretion and without seeking the concurrence or endorsement of Council ;
2. The annual meetings of the Society were suspended during the President's pleasure ;
3. The President was given the power to transfer the Society's Headquarters to any foreign country in which he might fix his residence : no one in particular being specified, but the Headquarters to follow the movements of the President ;
4. Full authority was given the President to appoint competent persons to fill executive offices and to admit to membership, without recourse to Council or Society ;
5. Unrestricted power was given him to make such rules and regulations and do all such things as he might think best for the interests of the Society and the movement in general, without recourse to either Council or Society ;
6. No obligation was laid upon the President to report his actions or their results to the Council or Society of New York ;
7. All existing Bye-laws in conflict with the full exercise of these ample functions and powers by the President were suspended by the Resolution of July 16th, 1877, and absolutely repealed by that of August 27th, 1878.

Each reader of this document will form his own opinion as to the wisdom and motive of the Boston Resolutions of April 26th.

To make the thread of history complete, I need only say in few words what will be found recorded in full detail in the series of executive reports, addresses and other documents that have been officially published from time to time in *The Theosophist* and elsewhere.

When Madame Blavatsky and I moved to India, new members flocked in, and I was soon obliged to keep the movement within bounds by forming new Branches in all directions. Of course, it would have been nonsensical to have asked them to report to New York, when there was no person left who was then competent to deal with them, nor one in whom they felt the least interest, if they even knew them by name. So we adopted the practical course of allowing them to form their own bye-laws, subject to my official approval. There being now several organised groups instead of the original single one of New York, all chartered from the Bombay Headquarters and all thus forming parts of the expanded whole Theosophical Society, there had to be a recast of the organisation and of its Bye-laws and Constitution ; which was in due course effected (*vide Theosophist*, May, 1880, and June, 1881). The new Headquarters became the vital centre of the entire movement, the source of all its activities. Meanwhile, the New York society, having dwindled away to a few members, gradually ceased holding its meetings ; my *locum tenens*, Major-General Doubleday, had no functions to perform ; the Secretary was in a hard struggle for bread ; and there was no social centre to replace the old "Lamasery." The Society lay in a comatose state year after year, until 1886, when, as I have elsewhere shown, Mr. Judge hunted up a few of the old members, who, with him, re-organised as the Aryan Branch of the Theosophical Society, under a charter granted them for the purpose, and have so continued until, in April last, by their delegated action at Boston, they forfeited their charter and ceased to exist as a part of the Theosophical Society proper. Before this, *viz.*, on July 19th, 1881, Mr. Judge officially reports to me the Spiritualistic investigations which the members at New York were pursuing, and speaks of the old New York Society as a Branch (*Theosophist*, September, 1881).

The history of the movement, of the springing up of nearly 400 Branches, of their grouping into Sections, of the various additions to and amendments of the Rules and Bye-laws, are all of documentary record and need not be dwelt upon.

The members of the Society and the public were entitled to know the foregoing facts and they are given without further comment.

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

INDIAN SECTION.

Three or four members of the Calcutta Lodge are popularising Theosophy by issuing pamphlets at one or two pice each (sixty-four pice make a rupee). They hope to sell between forty and fifty thousand a month, as at this very low price they will reach the masses. The pamphlets will, of course, be issued in the vernacular.

Rai B. K. Laheri has been delivering two courses of weekly lectures at Ludhiana on Thursdays and Saturdays. He has also lectured in Jallandar, Amritsar, Samrala, Raikat and Tagraman; this well-loved pupil of H. P. B.'s is the life of the Theosophical Society in the Punjab. Mr. A. C. Biswas is holding regular meetings every evening in his own house to teach the poor and uneducated, and efforts are being made to carry spiritual knowledge among the school students and the Hindu women.

At Bellary, the class on ethics has met eight times during the past month, and classes for the study of the *Bhagavad Gîtâ* are also held.

At Paramakuli, the Theosophical Lodge is holding weekly meetings, and the religious and moral class opened for Hindu boys is doing good work.

Dr. English writes from Adyar that the Olcott Free School (for Pariah children) has passed the examination and is doing well. Out of fourteen pupils who were presented twelve passed—an unusually large percentage. The cookery class which Colonel Olcott organised is very successful, the children being now able to prepare food satisfactorily.

The educational movement directed by our Ceylon colleagues moves on apace. School after school for boys and girls passes the official examination and is registered for grant-in-aid. The *Buddhist* for 6th September last notices the fact that the Watddera Girls' School has been placed on the list of aided Schools. Mr. Bunl'tjens, the General Manager of Buddhist Schools, is doing admirably.

EUROPEAN SECTION.

The President-Founder has visited many of the Lodges on the Continent during his trip, and has also addressed a few meetings of English Lodges, but unfortunately inflammation of the feet prevented his making a tour of the Northern branches, as had been proposed. His visit was wound up with a reception at Headquarters, offered to him by the Blavatsky Lodge, and on the following day, October 8th, he left England on his way to India.

The result of the voting of the Section on the appointment of Mr.

Sinnett as Vice-President of the Society has been published. The voting is practically unanimous, only one member voting against the appointment.

Mrs. Besant's course of lectures at Queen's Hall has been remarkably successful. The audiences have been good throughout, there being scarcely a vacant seat, and the lectures were thoroughly appreciated. Besides these lectures, short tours in the provinces have been made, and addresses given at Bradford, Huddersfield, Ilkley and other places. Considerable notice was taken by the press and some correspondence opened in a paper at Ilkley. Meetings for enquirers were held after the lectures and were well attended.

The "At Homes," held regularly at Headquarters, concluded on the third Friday in September, but it is to be hoped that these meetings will be renewed on Mrs. Besant's return, as they have proved very serviceable.

During October, Mrs. Cooper-Oakley will visit the Yorkshire branches, and if possible, will extend her tour into Lancashire.

The Adelphi Lodge has issued the following attractive syllabus for its Monday evening lectures:—Oct. 7th, *Unphilosophical Philosophy*, W. F. Kirby, F.L.S., F.E.S.; Oct. 14th, *Dreams*, C. W. Leadbeater; Oct. 21st, *Occultism in Daily Life*, S. G. P. Coryn; Oct. 28th, *The Proper Limitations of Faith*, R. B. Holt; Nov. 4th, *The Theosophy of Valentinus*, G. R. S. Mead, B.A.; Nov. 11th, *Thibet and Rome*, Dr. A. A. Wells; Nov. 18th, *Spiritualism and its Spirits*, A. M. Glass; Nov. 25th, *Death in Folk-lore*, J. M. Watkins; Dec. 2nd, *The Wheel of Life*, Alan Leo; Dec. 9th, *Cosmogogenesis*, H. A. W. Candler; Dec. 16th, *What do we live for?*, R. Machell; Dec. 23rd, No Meeting; Dec. 30th, *Death—in Philosophy*, J. M. Watkins.

AMERICAN SECTION.

The address of the General Secretary of the American Section, Mr. Alexander Fullerton, will hereafter be 108, East 17th Street, New York City, instead of 42, Irving Place.

The American Section has ratified Col. Olcott's nomination of Mr. A. P. Sinnett as Vice President T.S. Ten Branches voted unanimously in the affirmative; the others have not yet voted.

Delays have occurred in the reorganization and re-charter of two Branches depleted by secessions to Mr. Judge's Society. When these and other matters are settled, a more definite statement of the Section's contents and strength will be possible.

Mr. N. F. de Clifford is working actively in California, and reports

well of the progress made in Los Angeles and Pasadena. At the latter place a group of fifteen students are about to apply for a Lodge charter. From California Mr. and Mrs. de Clifford, who are devoting themselves entirely to Theosophical work, will go on to Montana, Dakota and Minnesota.

AUSTRALASIAN SECTION.

The month that has elapsed since our last writing has been characterised by steady progress throughout the Section. Members in outlying branches are taking new interest in the work and, stimulated by the suggestions published in *Theosophy in Australasia*, and sent out privately from Headquarters, are doing much to push forward the cause and to establish helpful intercommunication between branch and branch. The Northern lodges are particularly active in this respect, and a special word of recognition is due to Bro. Will. Irwin.

The visit of the Countess Wachtmeister has been of the greatest service hitherto and will continue to be so. Her reception at Melbourne was extremely satisfactory. Though one newspaper at first adopted an antagonistic tone, yet, as the work went on and as the message she brought became better known, that tone was abandoned, and when she started for Sydney, after two months' stay in the "Marvellous" city, she seems to have left behind her none but friends among press and public. The stimulus of her presence bids fair to have permanent effect on both the Lodges.

In Sydney, the newspaper press has greeted her most favourably; many interviews, character sketches, and notices have appeared in the best journals, and her first lecture in the large hall of the School of Arts, on "Man the Master of his own Destiny," met with a flattering reception.

On Saturday, August 17th, an "At Home" given in the Branch Rooms, 42, Margaret Street, was well attended by representatives of every class of society, and her attendance at the Sunday evening public meetings of the Branch drew so many visitors that it has become necessary largely to increase the seating accommodation.

On Sunday, August 18th, the Countess attended at the newly formed Dayspring Branch, Surrey Hills, Sydney, accompanied by the General Secretary, for the purpose of formally presenting the Diplomas of new members, and the Charter of the Branch. The Countess delivered a short, but very impressive address of welcome and encouragement to the new comers, and Mr. Staples then presented each with his diploma, and read the Charter to the Branch. We anticipate a pros-

perous and energetic career for this Centre under the guidance of the President and Secretary, Messrs. Marcus and Marks. Many of the members are actively associated with temperance work.

The Sydney members are looking forward with pleasure to a visit from Bro. P. D. Khan of Bombay, who is now on his way to them from Melbourne. Our brother is making a tour through all the colonies, and is able to give much interesting information in regard to the Zoroastrian religion.

Auckland, N.Z.—The various branches of work carried on in connection with the local Lodge are flourishing and are gradually progressing. The *Secret Doctrine* Class on Tuesday night may be regarded as a permanency, and the Correspondence Class conducted by Miss Edger, M.A., is interesting. It is a means of intercourse between the scattered members throughout the colony, and the centre in this city. During the past four weeks the following public work has been done. On July 12th, at the open Lodge meeting, S. E. Hughes read Dr. Hartmann's paper upon "Theosophy in Divine Wisdom"; on July 19th, Mrs. Davy read a short paper upon "The Astral Light," which was followed by C. W. Sanders with a portion of Mrs. Besant's paper upon "The Building of the Kosmos"; on Sunday evening, July 21st, in the Masonic Institute, Miss L. Edger, M.A., lectured upon "The Possibilities of Brotherhood"; on July 26th, W. H. Draffin read a paper upon "The Purpose of Theosophy"; on August 2nd, a series of short papers was read upon "Heredity and Reincarnation" by W. H. Draffin, S. Stuart, Miss L. G. Browne, W. Will and C. W. Sanders; on Sunday evening, August 4th, in the Masonic Institute, Mrs. Sara Draffin lectured upon "There is no Death."

REVIEWS.

PISTIS-SOPHIA.

Translated by E. Amélineau. [Paris: Chamuel, 79, Rue du Faubourg-Poissonnière; 1895. Price, frs. 7.50.]

It is with very great pleasure that we bring M. Amélineau's translation of this famous Gnostic Gospel to the notice of our readers. There are but few capable Coptic scholars in Europe, and of these Amélineau is in the first rank. Prefixed to the translation is an Introduction of xxxii. pp., but no serious attempt is made to throw light on the obscurities of the elaborate system of Gnosis set forth in the MS. Some comparisons with the system of Valentinus are made, and it is pointed out that the system of the *Pistis-Sophia* bears so many striking resemblances to that of the greatest of the Gnostic teachers, that it seems highly probable that it belongs to the same school.

At last we have a thoroughly reliable translation of this, the most complete and precious relic of the Gnosis. Schwartz's Latin translation is good and his text is excellent; but as he died before seeing his work through the press, the final revision was left to Petermann, and errors necessarily crept in. The French translation, inexact and mercilessly bowdlerized, in Migne's *Dictionnaire des Apocryphes*, hardly deserves mention. As yet we have no translation in German, though as Dr. Carl Schmidt, in 1892, brought out a text, translation, and commentary of the two remaining Bruce MSS. ("The Books of Ieu")—in this running a neck-to-neck race with Amélineau, who brought his out in 1891—we may expect to see a translation before long. In English nothing has been done except the translation of a few chapters in C. W. King's *Gnostics and their Remains*. The MS. of King's translation still exists, but his literary legatee, owing to its incomplete state, will not consent to its publication. In any case King's translation was from Schwartz's Latin translation, and not direct from the Coptic.

I have been waiting for years either to see King's translation published (in fact, I volunteered to edit it), or to have an English translation by some competent Coptic scholar, but no one apparently has either the knowledge or stomach for the task. Therefore, although I have no love for translations of translations, nevertheless as no one

else will step into the breach, I shall now complete the translation of Schwartz's Latin version, which appeared in LUCIFER, 1890-91, and check it by Amélineau's French translation. My present intention is to publish the translation in one volume, and follow this with another volume of commentary in which I hope to get together all the fragments of the Valentinian Gnosis, and at least partially reconstruct the system. Copies of the French translation can be obtained through the Theosophical Publishing Society.

G. R. S. M.

LE BHAGAVAD GĪTĀ.

Translated by Émile Burnouf. [Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée d'Antin; 1895. Second Edition. Price, frs. 2.50.]

WE are glad to see that the interest in France in the more spiritual side of Oriental literature has created a demand for a second edition of Émile Burnouf's translation of the *Bhagavad Gītā*. Strange to say, this version is the only one in the French language. A number of corrections have been made, but there remain others that have escaped the vigilance of the translator. The new edition appears without the transliterated text, and is an improvement in form and printing. But why on earth should the *Bhagavad Gītā* be classed, among the advertisements on the cover, under the heading "Textes Rosicruciens," together with the lucubrations of Sar Péladan on *Les XI. Chapitres Mystérieux du Sepher Bereschit*? We shall expect before long to see the System of Pythagoras classed under Chinese Occultism.

G. R. S. M.

THE DINKARD.

Translated by Peshotan Dastur Behramjee Sanjana, Vol. VII. [Bombay: The Sir Jamshedji Jeejeebhai Translation Fund; 1894.]

It is with pleasure that we have to announce the appearance of Vol. VII. of Peshotan Dastur Behramjee Sanjana's *Dinkard*. The volume gives the original Pahlavi Text, the same transliterated into Zend characters, with a translation into Gujerâtî and English, together with a commentary and glossary of select terms. Much work remains to be done on the Avesta texts, and as yet no commentator has arisen who is capable of expounding the real inwardness of the once great Mazdayasnian faith, but the Sir Jamshedji Jeejeebhai Translation Fund is doing admirable work in gathering together the fragments for the reconstruction of the building.

G. R. S. M.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 12:—Colonel Olcott entertains his readers in Chap. xii. of "Old Diary Leaves" with accounts of lectures and disputes in Ceylon. The descriptions of the various interpreters are very amusing, their imperfect knowledge of English rendering the translations sometimes rather ludicrous, as when the phrase "Now let us take a case," was passed on to the poor listeners as "Now let us take a box." "Shilpa-Shâstra" is an article on ancient architecture in India, and gives a great deal of information as to that art in early times. The remainder consists of a large number of short papers on "The Parsi Mukhtat Ceremony," "Ânanda Lahari," "Plato's Theosophy," "A Rajput Sage," and other subjects, and one or two translations.

A.

THE PATH (*New York*).

Vol. X, No. 6:—Madame Blavatsky's letters in this issue refer mainly to her physical troubles, and to the remarkable cures effected. Dr. Buck's article on "Mind as the Theatre of Human Evolution" is concluded. "The Jewel which he wore," is a somewhat peculiar mystical allegory, which has the merit of brevity. The remainder of the number includes some notes on the *Bhagavad Gîtâ*, the conclusion of "The Nature and Purpose of Devachan," and "Theosophy and Capital Punishment."

A.

THE VÂHAN (*London*).

Vol. V, No. 3:—The Executive Notice of the President-Founder is published in the present number, and is followed by the usual "Activities." The Correspondence relating to Theosophical Schools is continued and is not without an element of humour. An "Old School Boy" requires, besides "Theosophic churches, on a grand scale of architecture and ritual," a clergy of Occultists, and some other modest provisions. The "Enquirer" treats of the after-death states, and the reality or unreality of matter. The latter question, being vague and abstract, naturally attracts many answers.

A.

THE SPHINX (*Brunswick*).

Vol. XXI, No. 116:—Dr. Göring opens with an interesting article upon Education for the Religious Life, followed by a paper from Ernst Diestel on "Buddhism and Christianity." An excellent translation is given also by Ernst Diestel of Mrs. Besant's lecture on "Fire," published in *The Building of the Kosmos*. A Ghost story founded on the Life of Adalbert Matkowsky is followed by an article from Dr. Göring on Matkowsky as a literary man. There is also a poem in five parts by Ludwig Kühlenbeck, entitled "Manas." Some short articles treat of different subjects. Dr. Göring has decided to bring out a German translation of the English books dealing with

"Esoteric Buddhism." He will begin with *The Building of the Kosmos, Karma* following.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 7:—A translation of Mr. Leadbeater's *Astral Plane* is begun, the "Notes on *The Secret Doctrine*," being continued. The *Astral Plane* is followed by an interesting paper by Dr. Pascal on "The Kâma-Mânsic Elementals," or entities formed by the action of the Mind. M. Guymiot writes in his usual clear manner on "The Science of Breath," and the story of Saint Germain is told by Jean Léclaireur. The Correspondence is of special interest this month, and on the whole the number is above the average.

A.

MERCURY (*San Francisco*).

Vol. II, No. 2:—*Mercury* gives every indication of a development into a really useful Theosophical magazine, the "Children's Corner" having been considerably reduced to make way for more solid matter. It is to be hoped, however, that this feature will not disappear entirely as it is admirably conducted. This number opens with a paper on Platonism, which gives a novel date for the birth of Plato, *i.e.*, 130 B.C., which we hope is a printer's error. Mr. Fullerton continues his article on Theosophical Teachings, and writes in an easy and interesting style. "Behind the Veil," is a department for stray seers, that will probably be at least entertaining.

A.

SOPHIA (*Madrid*).

Vol. III, No 9:—The translations of *Letters that have Helped Me, The Building of the Kosmos*, and "Helena Petrovna Blavatsky," are still proceeding. These are followed by seven aphorisms on meat-eating by a pariah. The article on Esoteric Masonry is continued and is mys-

terious enough to satisfy the most exacting. The "Varieties" consist of some notes on Hypnotism and states of consciousness, based on an article in the *Heraldo de Madrid*.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 2:—Opens with a translation of Mrs. Besant's lecture on "India, her past and her future," following which is the translation of Chap. v. of the *Bhagavad Gîtâ*, and a paper on Life.

A.

THE PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. VI, No. 2:—A. E. Gibson opens with a short paper on *Karma*. The ideas intended to be conveyed are not always quite clear, and one might well dispute the assertion that "Karma in its relation to man has no meaning or existence, outside of man himself." This is followed by an article on the inner unity of religions. Such articles as that on "Yogis, Chelas and Adepts," might well be dispensed with.

A.

THE THEOSOPHIC GLEANER
(*Bombay*).

Vol. V, No. 1:—On the first page appears a short poem that reminds one of youthful Sunday School days, when excellent moral maxims were distributed on illuminated cards. This is followed by an abstract of a lecture on "Real Happiness." The number also includes some reprints, among them a paper on Pasteurism.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 41:—Opens with a paper on Initiation by "Afra." The translations of *The Key to Theosophy, Through Storm to Peace, The Idyll of the White Lotus, "The Doctrine of the Heart"* and *Letters that have Helped Me*, are all continued, as

is the lecture on "India and her Sacred Language."

A.

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 ĀRYA BĀLA BODHINĪ (*Madras*).

Vol. I, No. 8:—The article on Hindu religion takes a very peculiar turn in this number. From a very metaphysical dissertation the author suddenly apostrophises the youth of India, and endeavours in somewhat high-flown language to improve his morals. The contents also include "Bhakti, the Story of a Hunter," a short paper on Benevolence, two reprints and some short stories intended to convey moral teachings.

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 THE LAMP (*Toronto*).

Vol. II, No. 2:—Opens with an article "The Higher Plagiarism," which does not seem to have any special point. It is followed by "Five Minutes on Reincarnation" and scripture lessons. A short story is contributed by A. G. S. Smythe, and an account is given of a potato-planting scheme carried on by the Buffalo Theosophists.

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 THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 28-32:—An introduction to the Visuddhimagga is published, which, we presume, will appear with the volume promised. Mrs. Besant's articles on *Karma* are reprinted, as are parts of "Old Diary Leaves" and other articles from LUCIFER and various periodicals.

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 THE THEOSOPHIC THINKER
 (*Madras*).

Vol. III, Nos. 31-35:—The first number is noticeable mainly from a long list of

sins, which, committed in one life, are followed by certain effects, also mentioned, in the next. The proportion between the crime and the punishment will not recommend itself to Western minds. An insult to a Guru results in birth as a worm, abusing sacred stories gives a man a bent nose, and so on. There are surely some valuable things in Sanskrit literature, not yet published, and there can be no need to reproduce the dregs. Other articles are given on Hindu teachings which contain much useful information.

A.

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 A. JOURNAL OF THE MAHĀ-BÔDHI
 SOCIETY (*Calcutta*).

Vol. IV, No. 5:—The result of the Mahā-Bôdhi Temple case is published in this number. The rest of the journal consists of notes and news relating to current events and quotations from other magazines and books of interest to Buddhist readers.

A.

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 A. OTHER PUBLICATIONS.

We have also to acknowledge the receipt of *Light*; *The Agnostic Journal*; The American Department of Branch Work paper; *The Prasnottara*, the Indian Section Gazette, containing news and articles on "The pilgrimage of the Soul," Adepts And Kalpas; *The Metaphysical Magazine* with some interesting articles on the Vedānta and psychic experiences; *La Estrella*, the Spanish Spiritualistic paper; *Notes and Queries*, which devotes itself to very heterodox science and religious mysticism; *Book-Notes*; *The Moslem World*; *Ourselves*; *The Irish Theosophist*.