

LUCIFER.

ON THE WATCH-TOWER.

LUCIFER sees to-day the opening of a new volume; the nineteenth section of his life is unfolding before him. Nine years of varied fortunes, of joys and sorrows, defeats and triumphs, have rolled over his head since H. P. Blavatsky and the writer of *Light on the Path* supported his baby steps. Ere long H. P. Blavatsky was left alone, and then found another to bear her company, in whose hands she left her work, and that one with another of her pupils stand on each side of LUCIFER to-day. The youth's life is growing strong, and he faces fearlessly his tenth year, loyal alike to his Founder and to the Society to whose service she dedicated him. When he fails in loyalty to either may he perish, but while he keeps faith to both may his life endure.

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Once more I bid physical farewell to English friends, to voyage eastwards to the land best loved by H. P. B. There some months of work lie before me, the Convention at Benares, travelling in the Punjab and through Scind, the twenty-first Anniversary Meeting of the T.S. at Adyar, with whatever else may present itself to do. Then westwards again, not to fold wing in England, but to overpass the wide Atlantic and alight on the shores of the New World, to speak for Theosophy for the fifth time in the United States. Noble is the monument that H. P. B. built for herself in this world, that to whatever continent one of her children travels, he is sure of welcome from others who are also of her family, who give the hailing sign and know the lion's grip.

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Our best bookworm familiar has brought to light a fat little

volume both quaint and interesting, written by one known to the profane world as Mr. John Heydon, but hailed by his friends as Eugenius Theodidactus. He calls himself "a Servant of God and a Secretary of Nature," and appears to have incurred the wrath of Oliver Cromwell by his loyalty to the Stuart House in the days of its humiliation. He published in 1662 *The Holy Guide*, "leading the Way to the Wonder of the World (a compleat Phisitian), teaching the Knowledge of all things, Past, Present and to Come." The book is Rosicrucian, and deals with numbers, medicines and alchemical researches in a most entertaining way, for anyone who is not repelled by a rather crabbed style and old lettering.

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The preface recites the adventures which befell John Heydon and his friends when voyaging from "Sydmouth for London and Spain by the South Sea"; they took with them "victuals for twelve moneth," but were so driven by "strong and great windes" that they found themselves foodless "in the midst of the greatest wildernesse of Waters in the World". Praying to God to show them land "as in the Beginning he discovered the Face of the Deep, and brought forth Dry-land," they next day saw thick clouds which they hoped overhung it; so indeed it proved, and they came to "the Port of a faire City." Here they met with a marvellously good reception at the hands of a strange people and were courteously entertained, and after a while Mr. Heydon heard from a member of the Rosicrucian fraternity the strange story of the Christianizing of the land twenty years after the Ascension of Christ.

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The land was an island, and in ancient times had been well-known, and had been possessed of a fine navy, and had sent its ships beyond the Pillars of Hercules into the Mediterranean Sea, being itself situate far away in the great ocean with America for its nearest neighbour. Peru, then named Coya, was a mighty state, and came across "the South Sea" to invade the island, which was ruled by Phroates, "who was raised three times from death to life, a wise Man and great Warriier." He forced the invaders to surrender by his clever strategy, and sent them back to their own land, but the "Divine Revenge overtook not long after those proud enter-

*prises" (there was also one from Mexico against Judæa), and America was whelmed under a deluge.

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Later a still greater king, Eugenius Theodidactus, made laws to preserve the island in secrecy, while ingeniously arranging to gain knowledge of the doings of the world in general, and he instituted an order, called "The Temple of the Rosie Crosse," the object of which was "the Knowledge of Causes and Secret Motions of Things." This order had caves, some under great hills and mountains, above seven miles deep, where lived certain hermits, men of very long life; and there were towers, built to a height of half a mile, some set on high mountains to pierce into yet loftier regions, where also hermits dwelt. There were great houses, where meteors, snow, hail and rain were imitated and demonstrated, and the brethren knew how to raise plants from soil without seeds, and to make new plants, and change one into another. There were orchards for scientific breeding of trees, and enclosures for animals, wherein new kinds were produced, and they were made to "differ in colour, shape, activity, many ways," and in which it seems that experimental surgery and physic were practised on the animals—ancient vivisection, alas! The results of the discoveries of the wise men were spread through the kingdom. All sorts of mechanical inventions also were made by these Rosicrucians, and they manipulated rays of light, and had magnifying glasses of all kinds, and made artificial rainbows and haloes, understanding reflection and refraction. They contrived "echoes" which gave back the voice changed in pitch, in volume, and even in uttered words. They constructed engines of war, and fire that would burn in water, and flying machines, and ships that went under the water, and curious clocks. Some of the discoveries were made public, others were guarded by an oath of secrecy. Wise men traversed the country, which was divided into circuits, in order to publish profitable inventions, to give warning of floods, tempests, earthquakes, swarms of noxious creatures, etc., and to give counsel to the people as to prevention and remedy. Glancing over the whole account, we may recognize in this "strange story" much that recalls the glories of the Toltec civilization, and it seems likely that some fragmentary traditions of

that ancient empire were found surviving by John Heydon, or in some way became known to him. If our readers compare this with *The Story of Atlantis*, in which are recounted the things seen clairvoyantly by some occult students among ourselves, they will find some very interesting points of contact, though the occultists' account is naturally fuller and more precise.

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Apart from this curious preface, there are many interesting things in *The Holy Guide*. Speaking of the knowledge possessed by Pythagoras of the science of numbers, it relates his crossing a river with his companions and the river greeting him, and tells of his "Walking aloft in the Aire." After giving the sacred Tetractys, the 1, 2, 3, 4=10, it mentions the less familiar and more complex form, in which the first four masculine numbers, 1, 3, 5, 7 were joined to the first four feminine numbers, 2, 4, 6, 8, and summed to 36, signifying the manifested universe, in which the active and passive principles, spirit and matter, are wedded in an indissoluble union. It will be noticed how the number 4 prevails through all these combinations, the four masculine figures giving $16=4^2$, while the four feminine give $20=4 \times 5$. Hence the Tetractys stands ever as the symbol of the universe, whether as manifested, or in the ideal form of ten containing all numbers, or as $\textcircled{1}$.

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Our author tells us also of "an angel" who will "instruct men how they shall for a time forsake their bodies, and come in again," and how "flying in the aire" becomes easy. It is interesting thus to catch glimpses of the fact that Mr. John Heydon knew many of the things familiar to Theosophists to-day, and he speaks also in a tone that shews the school to which he belongs :

But the safest Magick is the sincere consecrating a man's soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free and universal sense of charity, as to be delighted with the welfare of another as much as our own.

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Many of our readers are well off, and wish to know how they may help the T. S. A rare opportunity offers of securing a work of which only two hundred copies were issued and were given away to

learned men, and which consequently very seldom comes into the book market. It consists of twelve volumes, *The Report of the Bureau of Ethnology*, a department of the Smithsonian Institute, and it contains information to be found nowhere else in a collected form, touching the Indian tribes of America, their folk-lore, magical ceremonies, religion, traditions, and a mass of other valuable detail for the student. Such a book ought to be found in the library of the European Section, and one of our wealthier members would do a useful thing by sending the General Secretary a cheque for £6 to purchase it. If more than one person is moved by the spirit of generosity, the cheques, unless otherwise directed by the donors, will be spent in the purchase of two or three other valuable books which should find their way into the library.

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Many will be glad to hear that the Adelphi Lodge, on which our old and ever ardent colleague, Mr. J. M. Watkins, has spent so much energy, has just taken two rooms at 8, Duke Street, Adelphi, and is opening them to members as reading and sitting rooms, every member having a key. The first weekly meeting will be held ere these lines are in our readers' hands, on Monday, September 7th. The membership of the Lodge ought to increase now that it offers the advantage of a quiet refuge in the very midst of one of the busiest parts of London to those who are employed there, but may have an hour's leisure in the middle of the day.

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Another of the extraordinary schemes of which the United States seem to have the monopoly is announced as a "gigantic plan of Chicagoans." A structure, estimated to cost \$300,000, is to be raised as "a temple of light, a new university, from which, by the disclosure of achievements of the ancients, a new epoch is to date in the education of man." This wonderful building has a lower story circular in shape, 144 feet in diameter, a second story consisting of a cube 81 feet square, and a roof forming a pyramid. The circle, cube and pyramid are thus combined, and within this mystic structure are to be taught alchemy and other "lost" sciences, the only link with worldly knowledge being through astronomy. The truths of every religion are to be made plain, and "everything of a

metaphysical, theosophical, spiritualistic, phrenological, psychological, or mesmeric nature" is to be laid open. The study of vibrations is to send forth new floods of light, and "within the pyramid and cube the ancient mysteries will be a feature, and such demonstrations as are needed for the highest development of mind and soul qualities will be given. Here Theosophists will find a haven of rest and eternal joy, for the time being, at least. Here the mysteries will play the active and interesting part that ever leads souls onward and upward to the apex of higher and complete consciousness." Poor Theosophy! what schemes are now started in its name, and how easy it seems to collect thousands of dollars for any undertaking that promises knowledge of "mysteries"—as though the true Mysteries had ever been lost, or entrance to them would be subjected to the degradation of popular advertisement. Messrs. Ormsby and Kintz are the special "revivers" whose plan has been sent to me.

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When I visit the States next spring, I fear the re-statement of the Ancient Wisdom as taught by H. P. Blavatsky and the School to which she belonged will sound very flat and tame in the midst of such great promises as the above. Yet a sober philosophy of life has a lasting value and attractiveness that endure when these vast undertakings that promise so much and perform so little have passed away.

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The *Spectator* strikes a true note in commenting on some triumphant remarks made by M. Berthelot, the French chemist, at the International Congress of Applied Chemistry at Paris. He alleged that by the great discoveries of "science a new man was being created in a new earth." The *Spectator* points out that no scientific revolution, nothing that affects only the material nature of man, can make "a new man." Only forces that touch the inner life can in truth make all things new.

You may produce wildernesses of machinery and pile process upon process, but the mind of man remains untouched and unchanged. It is not the perfecting of the arts of life or any revolution in the trades of the butcher, the baker, or the smith, that will make a new man in a new earth. The great changes in the world, the revolutions that really count, that shake the globe, and do indeed leave a new

man in a new earth, come when the spirit is touched, not when this or that ingenious triumph is achieved over matter. One word that is capable of touching the heart and moving the conscience of mankind is more potent, more prevailing, than the discovery of any trick, however strange and subtle, for harnessing the lightning, or bringing bread from earth and stones

Suppose for a moment that the wildest dreams of science come true, that the air becomes as easily navigable as the sea, and is cut by thousands of aerial keels; that new discoveries in hygiene make men live a hundred and fifty years; that disease is almost banished; and that a thousand facilities are added to the conduct of life by the gift of science. Now, can anyone seriously declare that under such conditions man and the world would be in reality very much changed, that he would think more deeply than Socrates, or live more nobly than St. Francis of Assisi or John Wesley, or that he would be less liable to passion and error than the man of to-day? Would the Röntgen rays, even when finally developed, fulfil "the splendid purpose in his eyes," or beef by chemical process take the deceit from his heart and the lie from his lips? A thousand times "No." They might make us live longer and multiply more freely, but nothing more. Now, consider what would happen if by any chance those who are now trying to investigate the phenomena of the soul and its operations should be able to show mankind beyond doubt that they had negated the materialistic explanation of the universe, had proved to demonstration the continued existence of the spirit after death, and had made the world beyond the grave, and the possibility of communicating therewith, a matter of certainty, not of conjecture. No doubt that may be a wild hypothesis, and we do not state it because we think it likely to happen, but merely by way of assumption. Still, supposing these spiritual discoveries were made positive facts, can any one doubt for an instant that the effect on man would be infinitely greater than those which could be produced by any conceivable material improvement or by any of the gifts of applied chemistry? The certain knowledge of another world would indeed make a new man and a new world. Flying machines would no more alter the world than did steam. The day after their invention they would be sneered at as "improved balloons," while the "process" chops and steaks would be criticised as nothing but "our old friend Parish's chemical food made in a solid form and cut into lengths." Who can pretend that if an after-life were to become as demonstrable as the movement of the planets, mankind would ever be the same?

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Most surely is this true. But why should the *Spectator* have so small faith in the divine powers in man as to deem it a "wild hypothesis" that he should come into touch with his kin on the other side of death? Is death never to be conquered, the grave never to be overstepped? There was once an Initiate who cried triumphantly, "Thanks be to God who giveth us the victory," but in these modern days the *Spectator*, even while speaking of the changes wrought by

the Christ in whom it believes, has not yet courage enough to credit the splendid truth that the powers of the unseen world can be wielded by men in the present as well as by men in the past. Still let us be glad that it speaks out bravely against that glorifying of the outer life which is the most subtle foe of spirituality.

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Nature for August 20th has an interesting paragraph on the "great southern continent, of which Australia, peninsular India, Southern Africa and South America are the now isolated remnants." This vast tract of land, our Lemuria, has been named Gondwánaland by the scientists, and evidences of its existence are being accumulated. "Remains of the peculiar Gondwána flora" are being recognized in these now widely separated lands, and it is considered likely that the region from South America through Africa and India to Australia must have been mainly land. Here is another road along which science is travelling, which will once more lead it in the direction of Theosophy.

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An interesting use of a new form of phonograph, called a graphophone, is to be made in Swedish Schools by a Swedish gentleman, Mr. P. Dallander. He is obtaining phonograms from a number of well-known speakers, and he proposes to introduce these into all schools in which English is taught, in order that the children may hear English "as she is spoke," and may thus learn to speak it correctly as to accent, as well as to write it grammatically. He chanced to have heard me lecture at Brixton, and came with a note of introduction from my old friend, Mr. Herbert Burrows, to ask for some specimens of speech. As very many thousands of young people will listen to these phonograms, I thought it was a good opportunity of putting before them noble ethics, so spoke one cylinderful of the *Voice of the Silence* from our H. P. B., whose honoured name will thus reach many who might never otherwise hear of her, and a second from "an Indian Scripture, the *Bhagavad Gítá*," selecting the splendid passage from Discourse II. on the re-incarnating Soul. It was strange afterwards to hear the familiar words spoken out from the instrument, each one sounding out clearly and perfectly. May they reach some young hearts for good.

THE MIND IN NATURE.

BY H. P. BLAVATSKY.

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediæval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahâbhâratian commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never

to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldæa and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the greatest Brâhmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediæval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Æschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practised in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within

* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [*italics mine*] . . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisdhubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvâpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The

one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known." Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.*

The chronology of the Hindu Purânas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (a) on the incorrect comprehension of the old philosophers, for

* Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*, and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldæa, Persia, Greece and even of Guatamala (*Popul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptance of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Âkâsha or Brahmâ's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himâlayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles*: "The works of nature co-exist with the intellectual [$\nu\omicron\epsilon\rho\psi$], spiritual Light of the Father. For it is the Soul [$\psi\upsilon\chi\eta$] which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [νοητός] God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being "the Spirit of God," who is said to move in æther, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahâ-Âtmâ, Brahm, the Spirit of Life;" these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

[A most interesting corroboration of H. P. B.'s statements in the above article as to approaching discoveries and as to Sargon, may be found in the remarkable account of recent Babylonian excavations given by the Constantinople correspondent of the *Daily News*. He says that the expedition sent to Nippur by the University of Pennsylvania, now under the direction of Professor Hilprecht, has obtained, and the Professor has been piecing together and deciphering and classifying the inscriptions on some thousands of

fragments of vases and other objects, all dug up in the excavations at Nippur. His predecessor, Dr. Peters, had opened up the great mound at Nippur, and had dug down to what he believed to be the ground-level of the ancient city. Professor Hilprecht's party dug down through this, and have uncovered remains belonging to four thousand years of Babylonian history. Sixty-six feet in all is the depth of the two excavations, Professor Hilprecht having pierced thirty feet below his predecessor. At a depth of fifty-nine feet a keystone arch was found, the oldest yet known, that cannot be later, the Professor thinks, than B.C. 5,000. The wall of the city was built of bricks twenty inches square, and was seventeen feet high and forty-five feet wide; upon the top of this was another wall, but it is ruined so that its height cannot be determined. A vast number of broken vases, bricks, tablets, etc., were found, bearing inscriptions, and from these the Professor hopes to obtain a continuous history of Babylonia. The history is carried back in cuneiform writing to at least seven thousand years before Christ: the Professor thinks the records go back eight thousand years, but will not assert more than he can amply prove.

A second expedition sent out by France is working at Telo, and has unearthed "a number of dated cuneiform tablets of Sargon the First and his son Naram-Sin . . . By this important find all questions as to the mythical character of Sargon are put an end to, and he is shewn to have been a real person" [not a solar myth]. One tablet mentions the year when Sargon marched against Palestine, B.C. 3,300. It is thought that vast stores of remains will be found along the banks of the Euphrates and the Tigris.

After a while we shall have established scientifically the existence of many an ancient hero, now etherealized into a sun-myth, and as the solar-myth theory fades away and can no longer be held to be the sufficient foundation for all ancient religions, the veil of Isis will begin to be lifted and the face of Truth will appear.—A. B.]

THE LIVES OF THE LATER PLATONISTS

JAMBlichUS.

(Continued from p. 469.)

THE CHALLENGE OF ALYPIUS.

It was probably in Alexandria that Jamblichus passed the greater part of his life, for we are told that many of the pupils of Alypius, who was then the most famous rhetorician in the city, became the disciples of Jamblichus. This Alypius was remarkable for the smallness of his stature, and the acuteness of his intellect; Jamblichus had a great admiration for him and they were warm friends.

At this time the great social revolution inaugurated by Christianity was at its height throughout the Roman empire, and the minds of all men were directed to the solution of the same great problems which attract the attention of so many in our own times. The question of property especially agitated society; and the possession of hereditary wealth and the accumulation of huge fortunes were looked upon by socialistic agitators as "a robbery of the people," and by the more philosophical disputants as an act of injustice. Capital and labour were at loggerheads, and communistic and socialistic panaceas were hotly discussed. The first meeting of Jamblichus and Alypius was a trial of strength on this most vital topic of the hour. One fine day the two most famous teachers in Alexandria, accompanied by their pupils, met face to face. It was a dramatic moment in that city of debates, and all waited with breathless interest to watch the encounter. Jamblichus remained silent, and Alypius instead of entering into the discussion of some technical philosophical subject as all expected, at once confronted Jamblichus with the social question of the moment, putting it as a debating point. "Tell me, philosopher," he cried, "is not the rich

man unjust, or an unjust man's heir? Yes or no? For there is no middle term in this case." But Jamblichus was not to be so easily defeated; like all the Platonists he understood the doctrines of reincarnation and karma; as he himself says, what may seem unjust to men is not unjust in the eyes of higher powers, for men see only one short life, while the higher powers behold all the lives of each individual. Moreover, he knew that wealth was by no means a blessing in itself, and that true riches consisted of other things. He accordingly replied: "Most admirable sir, as to whether this man or that have a superfluity of external things is not a subject of discussion with us; what we take interest in is this, whether he be well endowed with that virtue which is the proper characteristic of a true philosopher." And so he ended the interview.

Nevertheless Jamblichus perceived that Alypius was a man to be cultivated, and often visited him, and on his death wrote a kind of biography of his friend; for Alypius himself did not commit anything to writing. This biography, however, was rather an idealization of some of the best ideas of Alypius than a historical document. Alypius died at an advanced age; his pupils were exceedingly numerous, and had come from all parts of the Roman empire to hear him.

That Jamblichus spent much time at Alexandria is not only shown by the above incident, but is also confirmed by his profound knowledge of the theology and theurgy of the Egyptians. Jamblichus died shortly after Alypius, somewhere about the year 330. Such are the few incidents of his life of which any record has been left.

THE WORKS OF JAMBlichus.

Though Jamblichus was by no means so prolific a writer as Porphyry, nevertheless he plied his stylus with great industry, and demonstrated the similarity of the "barbarian theology," or the theosophy of such peoples as the Chaldæans, Assyrians and Egyptians, with the teachings of Pythagoras and Plato. His best known work is the treatise which has already been referred to, entitled *On the Mysteries*. In this defence of the occult side of the ancient religion, Jamblichus assumes the character of an Egyptian hierophant, and from that standpoint replies to the criticisms of Porphyry. To the student of occultism many of the objections of

Porphyry are puerile and display woeful ignorance. They are of the most materialistic and sceptical nature, and we cannot but suppose in face of the many proofs of far superior knowledge afforded us in the rest of Porphyry's works, that he, like Jamblichus, was playing a part, and assuming the character of the *advocatus diaboli*, to make the case of the "other side" as strong as possible.

The answers of Jamblichus are very closely argued and are of a philosophical nature; it is difficult to follow them in any existing translation, and the meaning can only be grasped by frequent reference to the original text. The work deals especially with the ideas of deity and the hierarchies of intelligencies with which the theurgist was believed to come in contact, such as "gods," "dæmons," and elementals, their different orders and how to distinguish them, as the consciousness was raised to other planes, and finally united with deity. But those who look to it for occult recipes will be disappointed; the practical side of the matter is excluded, the theoretical alone being dealt with. And indeed this was the method pursued by all the members of the School in their published works. *On the Mysteries* is a philosophical defence of the occultism of the temples, but there is nothing in it to show what methods Jamblichus himself followed.

Another of his works on theurgy, now lost, was entitled *Concerning the Gods*, and it was from this that the Emperor Julian derived most of his information for his oration *To the Sovereign Sun*. Yet another important work on theurgy or the "divine art," was his treatise, in at least twenty-seven books, *On the Perfection of the Chaldaic Philosophy*, which was studied with avidity by Proclus and bore on the philosophy of those famous Oracles which were of such utility to the members of the School in their inner work.

Of his philosophical works the most important was *On the Philosophy of Pythagoras*, in ten books. It contained the life of Pythagoras, an exhortation to philosophy to serve as an introduction to the study of Plato, treated of physics, ethics and mathematics as understood by the Pythagoreans, and of the theological aspect of numeration, music, geometry and the theory of the spheres. He also wrote several commentaries on Aristotle and Plato, and also a treatise on the soul, and another on reincarnation, in which he stated that reincarnation from men to animals, and from animals

to men was impossible, and that it only occurred from animals to animals, and from men to men.

A list of titles of Jamblichus' works will be given at the end of these biographies, but only five of his philosophical treatises have come down to us. It was, however, not so much as a writer that Jamblichus was respected by his disciples, as for that occult knowledge on which he wrote so guardedly, and of which he did not even speak to his most intimate associates until after many years.

THE DISCIPLES OF JAMBlichus.

Jamblichus had many disciples, and among them a number who had also been instructed by Porphyry. Thus Theodorus, to whom reference has already been made as a disciple of Porphyry, was also a pupil of Jamblichus, and is regarded by Proclus as the most distinguished and best-informed author of those next to the famous Chalcidian. Theodorus was also a pupil of Amelius, and his writings bear traces of the theosophical views of Numenius, the first teacher of Amelius; at any rate the few fragments preserved by Proclus lead us to this presumption. Of the rest the most famous names are those of Sopater of Syria, Ædesius and Eustathius of Cappadocia, and Dexippus and Euphrasius of Greece. Of Euphrasius we know nothing, while of Dexippus there remains only a treatise in three books, *On the Categories of Aristotle*, in which the categories are set forth with admirable clearness, while the author attempts a refutation of Plotinus' objections on the subject. He tells us himself that at the time of writing his treatise he had just lost his daughter, but beyond this solitary scrap of information, we know nothing of the man. He is evidently different from Dexippus, the famous scholar, historian and general of Athens, who died about 280, and whose chronological history, or *Historical Compendium*, Eunapius completed. But of Sopater, Ædesius and Eustathius we can speak at greater length.

SOPATER.

(—335 ?)

COURT LIFE.

We have seen how Plotinus, in the time of Gallienus, enjoyed the favour of the emperor, and how his idea of placing before the

Roman world a model of a perfect state was defeated, as Porphyry suggests, by the machinations of court intrigues. Neither Porphyry nor Jamblichus, however, seem to have had any direct relations with the rulers of the empire. But Sopater of Apamea, where he had probably first become acquainted with Amelius or his disciples, and thus entered the ranks of the school, was of a different mould of mind. He was doubtless more engaged in public concerns than the rest of his companions, and was famous especially for his great eloquence; Sozomen calls him the head of the School whose line of teaching descended from Plotinus. On the death of his master Jamblichus in 330, he set off for the imperial court of Constantine, which was gathered together in the newly created capital of Constantinople. The emperor was already showing favour to his political supporters by pulling down the grand old temples of the ancient world, and erecting in their places Christian churches. Sopater's intention, as Eunapius says, was to endeavour to check the pretended conversion and downward course of the emperor by means of reason. And indeed the philosopher seems to have met with considerable success, so much so that he was honoured with a seat on the emperor's right hand, the highest honour that could be granted. What a strange sight in that corrupt and ignorant court to see a man of such learning (Sozomen especially praises his erudition), and no mere rhetorician, but a philosopher, in the highest place of honour. But the court did not want philosophy, it wanted riches and power, and was prepared to put anyone out of the way, by fair means or foul, who stood between it and its ambition. Sopater must be got rid of. Sozomen, the historian, goes further, and alleges that Christian fanaticism distinctly demanded the death of Sopater as a proof of the genuineness of Constantine's "conversion"; for Sopater, the philosopher, who had done no man any injury, was a thousand times more the "child of the devil" than the indifferent and vicious courtiers in the eyes of that ignorant bigotry, which saw in philosophy the only bar to the realization of its ambition, the attainment of the temporal power and the physical destruction of every temple in the empire and every monument of the ancient religion. Intolerance is bent on destroying to their very foundations the ancient institutions which kept the ancient state together; and when it has succeeded it will find that the

forces of barbarism have descended upon it from all sides, and that it has overwhelmed not only the ancient world, but also itself in the inrush.

HIS EXECUTION.

The death of Sopater was compassed in the following fashion. The drunken populace of Constantinople which had been transported from other cities by the emperor, was kept in a good humour by largesses of corn, for the city could not feed itself, and every day the ships of Egypt, Asia Minor, and Syria poured large quantities of grain into the capital. Because of the strong current down the straits, these ships were entirely dependent on a southerly wind for fetching the port. And so it happened on one occasion that the fleets of corn-ships were detained for a considerable time, owing to adverse winds, and there was no corn.

The famished and fickle populace assembled in the theatre, and greeted the emperor in sullen silence instead of with the usual demonstrative plaudits—a kind of corn-claque. Such an opportunity was not to be missed, and Sopater's enemies whispered into the ear of the mortified emperor, whom they found in a favourable frame of mind for their insinuations, "Sopater, whom you honour so highly, has bound the winds by that extraordinary wisdom of his which you praise so much." Constantine immediately gave orders for the philosopher's execution, and hardly had he spoken when the mandate was carried out. The chief instigator of this unjust sentence was Ablabius, the favourite of Constantine, who was left as tutor of Constantius, but was finally cut to pieces by the orders of that emperor.

The execution of Sopater occurred about 335 A.D. The only works of Sopater whose titles have been preserved to us are two treatises, respectively entitled *On Providence*, and *On Persons who are Fortunate or Unfortunate Contrary to their Seeming Deserts*.

ÆDESIUS.

(280 ?—365 ?)

HIS FILIAL PIETY.

It was thus for only some four or five years that Sopater was head of the School, if indeed he ever bore that distinguished title.

On the death of Jamblichus, his disciples were scattered in every direction, and all without exception are said to have become famous. The succession passed to Ædesius, who had once been the most sceptical of all.

Ædesius was born of one of the most noble Cappadocian families; but the ancestral coffers were so impoverished that his father resolved to send young Ædesius to Athens to obtain a thorough commercial training, and so restore the fortunes of the house. On his return home, however, his father found, much to his annoyance, that his son had studied nothing but philosophy, and was so enraged at the overthrow of his commercial hopes that he drove his child from his doors with the jeer, "What's the good of your philosophy to you, now?" On which Ædesius gently replied, "No small fortune, father," and knelt at his feet, showing that he remembered his duty to his father, even if his father had forgotten his to his son.

EDUCATION.

This unexpected reply entirely broke down his father's opposition, and the elder man not only allowed Ædesius to pursue his studies, but encouraged and aided him by all means in his power. So our philosopher attended the school of the most famous teachers in Cappadocia, and soon surpassing his instructors, betook himself to Jamblichus, who was then in Syria at no great distance.

Ædesius remained with Jamblichus until the death of his master, and, as we have seen, was a mind difficult to convince of the reality of occultism. In philosophy, however, he was very little inferior to Jamblichus himself, and after the execution of Sopater, or perhaps even before that event, was regarded as the "successor," and head of the School. But the times were very evil for our philosophers, and the scepticism of Ædesius having now completely broken down, he resolved to retire from public life entirely and devote himself to a life of contemplation. Of this side of his life we have only one incident recorded, "for he concealed it on account of the dangerous times."

THE WRITING ON THE HAND.

After the death of his master, being in doubt as to what his future course of action should be, before falling asleep he had

recourse to a certain internal "prayer," which doubtless Jamblichus had taught him; and in his "dreams" a certain "oracle" was given him in verse for his guidance. On waking he attempted to recall the words; but in vain, he could remember nothing. So he arose, and as usual called for water to wash, when his slave pointed with astonishment to his left hand which was covered with writing. This proved to be the forgotten oracle which was as follows:

"Of double fate threads lie on threads for thy life's weal. On the one hand, if thou shouldst love the cities and the haunts of men, unfading fame shall be for thee, as shepherd of the god-ward strivings of the young. But if instead thou shouldst watch o'er the pasturing of sheep and kine, e'en then feed on the hope that there shall be communion with the blessed ones who know no death. Thus hang for thee the threads of fate."

Those who take an interest in stigmata and allied phenomena may be left to explain the *raison d'être* of the writing on the hand, and the orthodox may be referred to the "writing on the wall" in which they have so long believed without investigation.

ÆDESIUS AT PERGAMUS.

Ædesius took the second alternative and retired to a small homestead in his native Cappadocia, in the hope of attaining to that divine communion which the oracle promised. But he was not to be left in peace, for crowds of pupils flocked to him and became so importunate that they threatened to pull down his homestead if he would not consent to instruct them and abandon his life of seclusion for the lecture room. Why, they argued, should the head of the School bury himself and his knowledge in mountains and forests; it was selfish and almost a crime. Moved by these importunities, Ædesius abandoned his pastoral life, and leaving the care of the School in Cappadocia to Eustathius, established himself at Pergamus in Mysia, the whole of Asia Minor extending the hand of welcome to him. And there he lived to a good old age, many coming to him for instruction.

Even in 348 Ædesius was so old that he would not undertake the education of young Julian. And as we know that he was still alive about 360 at least, as we shall see in the life of Sosipatra, he must have lived some eighty or ninety years, so that we can place his

birth conjecturally about 280 and his death about 365. This would make him the junior of Jamblichus by some thirty years.

It is somewhat pathetic to see how Ædesius in his old age, when his master was no longer with him, applied himself to those studies for which he showed such an invincible scepticism when his master was alive and would have been only too happy to guide his steps. We are not told, unfortunately, even whether Ædesius committed any of his teachings to writing; not only no single line from his stylus has come down to us, but not even the title of a treatise.

EUSTATHIUS.

(310?—360?).

HIS GENERAL CHARACTER.

Eustathius, the fellow-pupil of Ædesius, was also a Cappadocian. It was generally admitted that he not only had the appearance of great nobility of character and physical beauty, but that he also was really noble and beautiful in mind and soul. He was also remarkably eloquent, and the magic of his words was so great that men forgot themselves when listening to them, and were quite carried away by his eloquence. He appears to have been well known in several cities, such as Pergamus and Ephesus, and also in his native province, but of the details of his life we know very little.

HIS EMBASSY TO SAPOR.

In 358, however, Sapor, king of the Persians, besieged Antioch, and the empire was threatened with war. The emperor Constantius, though a Christian, and instead of choosing some well-known senator, or military leader, was persuaded to send the philosopher Eustathius to Sapor. For the matter was one of very serious importance, and Eustathius was considered by common consent the only man fitted to conduct such delicate negotiations. Several high dignitaries of their own accord accompanied the embassy, not only to see the outcome of the negotiations, but also to become better acquainted with the philosopher.

Sapor was at first exceedingly tyrannical and over-bearing and tried to brow-beat Eustathius; but the gentle tones and persuasive arguments of the philosopher so charmed the despot that he invited

Eustathius to the royal banquet. The negotiations were thus proceeding most favourably, and Eunapius tells us that Eustathius had almost persuaded Sapor not only on the points on which he had been sent, but even on many points of ethics. But the courtiers and Magi fearing his influence insinuated that he was a magician, and so persuaded the monarch to back off further interviews. Nevertheless the embassy succeeded beyond expectation.

HE REFUSES TO VISIT GREECE.

On his return, however, Eustathius would not re-enter public life; and though an embassy consisting of men of great distinction and wisdom was sent by the Greeks to invite him to visit them, and in addition assured him that the oracles and omens were all in favour of his acceptance, he was not to be persuaded. He enquired what these fair signs and omens were, and on being told, pointed out that even according to them the thing was not to be.

Again, as in the case of Ædesius, we have no record of any of the works of Eustathius, or even that he wrote any. But this is not surprising, as Eunapius, who is our sole authority for the lives of the members of the School during this period, even when treating of Plotinus and Porphyry and Jamblichus, makes no mention of their works.

But though Eustathius himself was so famous throughout the empire, his wife, Sosipatra, in the opinion of the philosophers themselves, far outshone him in philosophy and occult science. The story of her life is of considerable interest, because of her teachers, and runs as follows.

SOSIPATRA.

(320?—370?)

THE UNKNOWN SAGES.

Sosipatra was born in the valley of the Cayster near Ephesus, of noble and wealthy parents. She was a child of remarkable beauty and modesty even when quite an infant. When Sosipatra was about five years old a curious incident happened.

One fine day two travellers, both long past the prime of life, and one of them far older than his companion, clad in skins, and with wallets on their backs, came to the country seat of Sosipatra's

parents, and persuaded the agent to entrust the care of the vineyards to them. And such was their skill that the vintage was great beyond all expectation, so much so that when her father took Sosipatra with him to the country to see his property, he regarded the crop as absolutely phenomenal and miraculous. He was so pleased with the old men that he made them sit at table with him, and highly commended their industry, treating them with good old-fashioned Grecian hospitality as distinguished guests. The old gentlemen, for they were far superior to ordinary vine-dressers, were greatly charmed with the sweetness and beauty of little Sosipatra, and after some conversation about the unusual out-put of the vineyard, made the following extraordinary request to her father. "Things that are really occult and must not be spoken of we keep to ourselves, and this proof of our goodwill which you praise so highly is a laughing matter, and, as it were, almost a jest of those powers with which we are endowed. But if you would have a return for your generous hospitality, not in money nor in fleeting and evanescent favours, but in something beyond your power and superior to your very life, a gift from high-heaven and reaching to the stars, place in our hands Sosipatra here, to be her tutors, aye even more truly her parents than yourself. For five years have no fear for the little one, not even of the natural chance of death, but be of quiet mind and confident. Only you must not set foot in this place until the end of the fifth year. Wealth will come to you from your property in abundance, and of its own accord, and as to Sosipatra, you will find her not like any woman or man, but something higher. So if your heart prompts you to it, accept our offer without reservation; but if you have the slightest hesitation, then we have not spoken on the matter."

SOSIPATRA'S TEACHERS..

Astonished, but at the same time convinced of their sincerity and wisdom, her father committed Sosipatra to their care, and having given orders to the servants to obey without question the directions of the old gentlemen, determined to spend the five years in travel and so departed.

The five years passed, and the prediction as to the fertility of the property was amply verified, and finally her father returned to

claim Sosipatra, who had grown so beautiful that even her own parent hardly recognised her. The old gentlemen asked him to question the maiden as to the results of her studies, and she herself begged her father to ask her about the details of his long journey. He readily consented, and was struck with utter amazement to hear her describe all the details of his travels and the various accidents that had befallen him. Casting himself at the feet of the sages he begged them to reveal their identity. And they, with much hesitation and with bowed heads, in enigmatical words, confessed that they were not ignorant of the mysteries of the so-called Chaldaic Wisdom. And indeed this would account for their skill in agriculture, when we recollect the treatise translated into Arabic from ancient Chaldaic, which has come down to us under the title of *Nabathean Agriculture*.

THEIR MYSTERIOUS DEPARTURE.

And Sosipatra's father again cast himself at their feet and prayed them to accept the whole of his property, and continue the initiation of his child into even greater wisdom. They signified by bowing that the latter part of the request should be granted, but said nothing. And while he was pondering over the strange event, he fell into a profound sleep, and the aged teachers quitting the room took Sosipatra with them, and with marks of great affection gave her the dress in which she had been initiated, and various other instruments of the mysteries, together with certain manuscripts, which they directed her to keep securely locked and sealed in a small box. And when morning came they went out into the fields, as was their custom. Sosipatra ran to her father with her precious box and told him how good her teachers had been to her, and the servants came with wonderful tales of the marvellous crops. But when they went to find the authors of their happiness, they were not to be found. Sosipatra searched and searched in vain for those whom she loved even more dearly than her father, and finally giving up the task in despair, sobbed out to her parent: "Now I understand what they meant when they gave me the things with tears in their eyes; 'Child,' they said, 'remember we are going to the Western Ocean, but we shall soon return.'"

In other words, her old teachers were soon to quit their worn

out bodies, and shortly after be born again. For near the "Western Ocean" was the Elysian Plain, as Homer sings (*Ody.*, iv. 563), and there were the Islands of the Blessed, as Hesiod tells us (*Works and Days*, 166-173), "where Cronus reigns; where happy heroes dwell with hearts free from all care, in Islands of the Blest, which Ocean washes with his eddies vast."

Now both Cronus (Saturn) and Ocean are "intellectual" gods; Saturn rules over the rational part of the soul, and Ocean is the separating plane dividing the divine from the sensible universe, as may be seen from the chart in my essay on Orpheus. It is also curious to remark that the Buddhists of the North call their heaven-world the "Paradise of the West"; this is their Place of Bliss, Sakhâ-vatî, which is translated literally into Tibetan by the term Deva-chan.

And Sosipatra's father allowed his gifted daughter to pursue her own course of studies, and though she had no teachers but those who had so mysteriously disappeared, she easily perfected herself in all those philosophical subjects which usually demanded unremitting and arduous labour, and the only fault her father could reproach her with, was her extraordinary taciturnity. When she grew up to womanhood, it was agreed on all sides that no one but Eustathius was worthy of her hand.

A PROPHECY.

Before the ceremony it is recorded that she made the following prediction:

"Give ear, Eustathius, and let the rest of the company be witness of my words. Three sons shall I bear for thee, but all will prove unfortunate in what is considered human good, for no one can escape the divine decree. And thou wilt depart from life before me, and wilt obtain a fair and fitting future, though as it seems my own state will be fairer than thine. Thy soul shall circle in the lunar sphere, no longer slave to flesh, and thou shalt have full understanding of that fifth state (for thus thy image tells me), for thou shalt pass right through the realms below the moon with good and easy course. I should like to add something about myself," she continued, "but," after reflecting for a short time she added, "my god prevents me."

ITS EXPLANATION.

This interesting declaration requires some explanation to make it intelligible to the ordinary reader. The "image" in which Sosipatra read the future was the "subtle body," or rather the auric envelope, of Eustathius; or as one of the old commentators remarks, Sosipatra was "physiognomizing in the Pythagoric manner." She was reading what she saw clairvoyantly; and it was no mere guesswork from physical appearance, as the modern meaning of the word would suggest. When the Pythagoreans used the term "physiognomy," by "physis" they meant the subtle envelope of man and the universe, and not physical externals in our modern materialistic sense of the word.

To understand the after-death states referred to we should recollect that according to Hellenic theosophy, and according to Vedic theosophy, the "sun" and "moon" are symbols of the spiritual and mental worlds. The "sun" bestows the spirit ($\rho\upsilon\delta\nu$, âtman), the "moon" the soul ($\psi\upsilon\chi\eta$, buddhi), and the "earth" the body ($\sigma\hat{\omega}\mu\alpha$). In modern theosophical nomenclature âtma-buddhi is used for âtman, and buddhi-manas for buddhi.

The "earth" consists of four grades of matter, of which our physical earth is the lowest; these are called earth, water, air, fire, of which our physical elements are conglomerates. This "earth" extends up to the "lunar sphere," and includes the "realms below the moon," or sublunary region, in which are the after-death states of ordinary mortals, that is to say, both kâma-loka and the lower devachan, the hells and heavens of mythology. Beyond is the lunar sphere or "fifth" element or quintessence, the real home of the "higher ego," or the highest consciousness developed in ordinary men. In the majority, of course, this is only very partially developed, but in the case of Eustathius, he was to enjoy full consciousness on those planes (the so-called arûpa planes of devachan in modern theosophical phraseology). Sosipatra, however, was to obtain even a higher plane, namely, the "solar sphere," on reaching which the Upaniṣhads tell us a man is freed from the necessity of rebirth. It seems to be the nirvâṇic state of existence.

We thus see that Eustathius was to pass rapidly through the planes of kâma-loka and the lower planes of devachan, and enjoy his devachanic period on the higher planes of that state.

For it is only those who have lived a most excellent life and have purified themselves, or perfected themselves in the purificatory virtues, who reach to the "fifth" state, or the "æther," where indeed they are of the same nature as the "gods"; the state beyond making them at one with the "father of the gods" or Logos, which is the state of nirvâṇa. The term "to circle" is used of the perfected soul, by analogy with the heavenly bodies which have a stable and unerratic course.

SOSIPATRA'S FUTURE.

The words of Sosipatra, as far as they were verifiable in human affairs, proved to be a true prophecy. On the death of Eustathius she settled on one of her estates near Pergamus, in which city Ædesius was passing the last years of his long life and still giving lectures. The aged philosopher loved her so dearly that he aided in the education of her children; Sosipatra also herself gave lectures, especially confining her attention to those more occult matters in which she was so proficient, so that after hearing the lectures of Ædesius, his pupils used to resort to the house of Sosipatra where they perfected their inner studies.

THE MAGIC OF MAXIMUS.

Eustathius must have died somewhere about 360, but his beautiful and accomplished wife remained a widow for the rest of her life. Nevertheless she did not escape a second marriage without some heart-burnings. Her cousin Philometor fell violently in love with her, nor was she indifferent to his suit; she however perceived that such a passion was really foreign to her nature, and in her distress resorted to Maximus, the pupil and kinsman of Ædesius, who had a great reputation for a knowledge of things occult. Maximus was exceedingly elated that so distinguished a lady should take him into her confidence, and set to work to find out the cause of her unnatural distress, and discovered that Philometor had been using certain magical processes to win Sosipatra's affections. Maximus accordingly set up a counterfoil to the distressing influence, and hurrying off to Sosipatra to find out whether he had succeeded, found the the lady completely restored to her former tranquillity. Now Maximus, of whom we shall have to write at greater length

later on, was more given to magical practices than any other member of the School, and his doings were looked upon with disfavour by the majority, who were very much opposed to the occult arts even if used for a good purpose. And by magical practices we mean especially ceremonial magic, elemental evocations and the like. Maximus seems to have worked on the principle that the will could accomplish anything, and if circumstances were not favourable, and the auguries were adverse, then it was the part of the skilled magician to change the circumstances and auguries. But all this was very contrary to the ideas of the generality of the School, who were opposed to dabbling in such dangerous arts.

What then was the surprise of Maximus when Sosipatra related to him every detail of his operations as though she had been actually present. Ordinary clairvoyance he was aware of, but how great was the spiritual power of one who could describe the secret operations of magic rites, and repeat word for word the invocations which were guarded with such jealous solicitude! Kneeling at her feet he protested that she was more than mortal; but she with the spiritual force still strong upon her, raised him up with the warning words, "Rise, my child, the gods will love you if you look to them, and do not devote all your attention to earthly and perishable things."

HER CLAIRVOYANCE.

Philometor at once abandoned his questionable practices, and for the rest of their lives the affection that existed between the two cousins was one of pure friendship. It was no doubt the bond of affection that existed between them, which gave rise to the following incident. On one occasion Sosipatra was speaking with very great earnestness and inspiration on the descent of the soul, as to what part of it was subject to punishment, and what part was undying. She was in the full flow of her discourse, when suddenly she stopped speaking, and then dramatically, as though an eye-witness of the whole occurrence, described how the carriage of Philometor had been overturned, and her cousin thrown out, and how he just escaped breaking both his legs, his hands and elbows being badly hurt, and how he was being brought home on a litter and was groaning and in great pain. And all this actually happened as she had described it.

And such is all the information we have of this accomplished lady.

HER DATE.

Of her sons we will speak later on, it will be sufficient to note here that the eldest of them, Antoninus, is said by Eunapius to have been "old" when he died, and to have prophesied the destruction of the Serapeum before his departure. Now the Serapeum was sacked by the Christian mob in 389, so that Antoninus at latest died in 388. If we take "old" to mean sixty years, he was born in 328. This would take his mother's birth back to about 310. Now we know for certain that the embassy to Sapor, in which Eustathius played so important a part, took place in 358, so that according to these data his wife was at least about fifty years old when Philometor fell in love with her. But this is somewhat an advanced age for a romance, so that if we take "old" to mean fifty, we arrive at the age of forty, when Sosipatra may still have preserved her good looks. This would place her birth about 320, a date which fits in with the rest of the incidents.

We next pass on to the unfortunate Maximus, on whose head the execrations of orthodoxy have unceasingly fallen, ever since Julian abandoned the new religion he had been taught as a child for the philosophy and religion he learned as a man.

G. R. S. MEAD.

(To be continued).

ON DREAMS.

“THE workings of the mind, the pictures called up by it while the body is asleep,” “the thought or series of thoughts of a person during sleep,” or the additional “the pictures being copies of, or similar to, the waking experiences,” etc., such are the dictionary and other definitions of these most common objects of experience. But the definition only defines and makes more prominent the difficulty of the subject.

What is the real nature of dreams, of waking reveries, of conscious and deliberate imagination, mental-picturing, or remembering? Have they anything in common with each other? What is the nature of the acts? “Astral Light,” “Astral Body,” “Astral Visions,” etc., are expressions only too commonly met with in Theosophical literature; if they have any meaning, what is the nature of the things meant, and have these things any elements in common with the things of our ordinary dreams? Is the “object-” picture dreamt, remembered, held before the mind as a distant object, in any and every case a *material* object in the sense that it is composed of matter like that which we perceive around us in our waking state, though immensely more tenuous, more subtle, more plastic, acted upon instantaneously by the will with or without the help of some hidden correspondingly subtle instrument? And if it is such matter and only more subtle, do we really have dreams within dreams; and how many degrees of subtle matter of this very peculiar nature are we then to assume? Dreams of dreams, copies of copies, an unending series?

The Law of Parsimony (Anavasthâ doṣha) forbids such a hypothesis. We cannot hold before our waking consciousness and think up a series of mind-pictures with steadiness and composure. The effort is puzzling and the result in the end only confusion and dissatisfaction.

Such are some of the difficulties that beset the subject. It has

been before occasionally treated, but always more from the physiological and psychical points of view than the metaphysical. We have had lists of various kinds, and classes of dreams, and descriptions of the conditions under which they arise, but not an account of the place they occupy in the metaphysical scheme of the universe. One world, the world of the waking consciousness, as Object—metaphysicians are on this now, roughly speaking, unanimous—finds a sufficient reason for its existence in the need for a foil in some way or other (and this is where differences of detail come in) to the Knower, the Subject. But this second world, this world of dreams, of ideas and mind-pictures—at first sight indeed not one world only, but one for each separate dreamer—what is the reason of its or their existence? What is its or their place in the nature-scheme, and what the solution of the difficulties above-mentioned?

The Mahâbhârata (Shânti-Parva, Mokṣha Dharma, Ch., 216) says:

Kârye vyâsaktamanasaḥ saṅkalpo jāgrato hyapi
Tadvanmanorathaishvaryaṁ svapne tadvanmanogataṁ
Samsârâṇâṁ asaṅkhyânâṁ kâmatmâ tadavâpnuyât
Manasyantarhitâṁ sarvaṁ veda sottamapûruṣaḥ.

(The man whose mind is occupied with a certain object has imagination relating to that object in the waking condition also; so during sleep, the Self inspired by desire attains the wealth of the innumerable worlds that is in the mind. All is hidden in the mind, and that (all) the "Highest Person," the Self, knoweth).

The Yoga-Vâsiṣṭha repeatedly says:

Sarvaṁ sarvatra vidyate.

(All exists everywhere).

A footnote on page 282 of the first volume of the *Secret Doctrine* (and one of the curious things in that work of many curiosities is that footnotes are frequently much more valuable than the text) says: "Occultism teaches that no . . . form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype."

The note continues half-heartedly "at least as an approximation." But the addition may be discarded; a chain is not stronger than its weakest link and if any, the least, difficulty remains unexplained, nothing has been explained; a mere "approximation" would throw the whole question back where it was before.

Jevons in pp. 757-758 of his *Principles of Science* explains how each and every atom is a register of all the doings of all the universe.

Ever so many philosophers have talked and written of a universal mind, of an ideal world as contra-distinguished from a real world.

Putting all these together, some light may perhaps be thrown on the present problem.

When an architect desires to build a great structure, he first draws out a careful plan of the building and afterwards sets about erecting the "real" house in accordance with the "ideal" plan. The plan is "complete" at once and always (practically so even in the present concrete instance); the building takes "time" to construct.

So the Etat (this) in the complete Vâkya "Aham-Etat-Na-Asmi" (I-This-Not-Am) is the always, the "eternally" complete world-plan, the *gradual* manifestation of which, in consequence of the exigency of its own nature takes "time." This gradual, apparent and evanescent manifestation is called the "real" world, and the eternal plan the "ideal."

It may be noted here in passing that the present theory differs from that generally understood to belong to Plato and his followers, inasmuch as it assumes that each and all, even the very minutest, particulars of the real world, have exact counterparts in the ideal, whereas Plato's system is supposed to content itself with assigning to the ideal world a store of general concepts only.

Suppose the architect's plan of the building consists of hundreds of parts and of pages, and suppose that he has a book in which there are hundred of similar plans other than that he is actually engaged in carrying out into a structure, some being allied to it in shape and intended material and others wholly different.

Now, the architect can actually embody in material but a little portion, say a page, of the plan, in one day. But at night, his mind "occupied" with the construction of the building, "inspired" with the desire to finish his work, Kâmâtônâ, having a certain Kâma in short (for Kâma, the will or wish to live in various forms, the "emotional part" of man is, as explained elsewhere, the real essential man, and the inspirer and regulator, even the creator, of his intellect and actions), he turns the leaves of the book backwards and for-

wards, as he might, and indeed does, in the day also, occasionally and when necessary.

Such is dreaming. It is retiring from the actual real world of making life, and *reading* in the ideal. The same is reverie, the same is conscious imagination, the same is recollection, in essence. What, then, is the difference between the various acts?

Looking at a page—and each self, by the fact of being the Self, carries in itself a complete set of all the pages, plans and pictures of the whole universe—the plan of which has been already embodied in the actual building, *with a consciousness of the fact of such embodiment*, is recollection.

Looking at the pages with or without reference to the actual work in hand, but with a consciousness that they are only “plans,” is imagination.

When the degree of this consciousness becomes weak, reverie has begun.

Turning over the leaves promiscuously, with entire absence of the consciousness that they are only “plans,” with absence of consciousness, that is, of the difference between dreaming and waking, is dreaming.

Such seems to be the explanation which covers practically all the processes of that department of the mind which is called intellect. Indeed it reduces all human activities whatsoever to a very simple system of predestination, *in* which and as *part of* which, however, it must not be forgotten, what is known as human free-will or rather the feeling of a free-will, occupies its own proper place.

But difficulties arise. We have spoken of dreams within dreams. Does this imply that it happens now and then that like the play within a play in the *Uttara-Râma-Charita*, or in *Hamlet*, a man has a dream within a dream, having in the latter dream a consciousness of the difference of the waking and dreaming states, just as in our ordinary waking condition we have a consciousness of the difference between the waking and dreaming conditions? Or does it only mean that as during the waking state we may now and then recall a long-past experience which has grown dim with age—and be perhaps unable distinctly to locate it in its proper time and place, but simply wonder where and when we passed through that experience, feeling all the while that it is a distinct experience, but not feeling that it

was different in kind from our present experience—so during a dream, while looking at one page of the book of plans and pictures, we suddenly pass to another page, and return again to the former, the truth being only that there was a dream between two portions of another dream, and not a dream *within* a dream, in the sense that in the latter dream the other dream was clearly felt to be a dream as differing from the then-appearing “wakefulness” of the one (*i.e.*, the latter) dream?

So far as the experience of the present writer goes the second alternative appears to represent the truth. The self passes from one dream to another and returns to a continuation of the former, and has occasionally during the latter (*i.e.*, the continuation) a consciousness of having passed through another experience but not an experience differing in nature, as a dream experience, from an experience of the waking condition. And only if this is correct, is the theory here propounded about the common nature of dreams, reveries, imagination and memory correct also. If the experience of other persons clearly is that there are dreams within dreams in the sense that *during* a dream we have the consciousness of the difference of the “waking consciousness” of that dream from the “dreaming consciousness” of the other dream within it, then the whole theory will have to be revised and the subject will remain unintelligible in the meanwhile, for no criterion will be left for distinguishing between the dreaming and the waking states, our only present criterion apparently being that during the waking condition we have a consciousness of the difference of the two states, whereas in the dreaming condition we have none such.

Shāṅkara's explanation of the difference, *viz.*, that the Svapnāvasthā, *i.e.*, the dream state, is Jāgradavasthā-bādhyā, destroyable by the waking condition, while the Jāgradavasthā, the waking condition, is Brahmagnāna-bādhyā, destroyable by knowledge of Brahman, amounts practically perhaps to the same thing.

The theory now propounded is useful as simplifying matters. It seeks in consistency with the metaphysical explanation of the universe propounded elsewhere to explain our psychological experience on the assumption of only two things, an “eternal plan,” and “a working out of it in time.” It assumes that there are not pictures of pictures, and pictures of these again, in an endless

series; but only one ever-present picture and one ever-vanishing actual—the former, the ever-present, the always-available, being called the ideal, and the latter the never-stable, the ever-elusive, being on the other hand named the actual and the real, by what would appear to be nothing else than sheer perverseness, were not the necessary explanation and justification found in the fact that the actual and real is the unconflicting and concurrent experience of the Samāṣṭi (the whole of the Jîvâtman) while the ideal is always being read in many various patches by the Vyāṣṭis (the Jîvâtman separately).

The question as to whether there are dreams within dreams, which seems to stand in the way of the theory, is one of fact and has to be determined by the introspection of a number of students as to whether such occur in the one sense or the other repeatedly described above. Particular care is necessary to avoid mistakes, because during the time preceding complete awakening in the morning (when only such introspection is generally most easily possible), in the frequent alternations of periods of waking and light sleep, a waking might be mistaken for a sleep for the purposes of the conscious distinction between waking and dreaming.

It may be noted here that the pleasures and pains which are sometimes felt, though seldom—as is patent from the fact that most of us pass through the most extraordinary experiences in dreams with an equanimity that would be impossible in the waking state under similar circumstances—during dreams so strongly as to have raised the question whether they were expiatory or in the nature of records of bad or good Karma or not, and which give the appearance of reality of the same sort to our dreams as belongs to the world of the waking consciousness—these pleasures and pains are not part of the dreams, but of the Kâma (desire) which has prompted the dream, and are so far part of the waking consciousness; the occurrence of these pleasures and pains, and of the Kâma which they accompany, is regulated by the General Plan (the Etat), and is not part of that “absence of plan” which prevails when the self is only reading at its leisure and its pleasure the great Book of Memory that is beyond the reach of Time, in perfect freedom from the limitations to which it is subject during the waking condition, as being only a unit in the vast community of Vyāṣṭis.

Another question arises. If dreams are nothing else than visions of the pictures in the "Eternal Plan," which pictures have either been realized in the past or are being realized here or somewhere else, or will be realized in the future at some time and some place, why are not clairvoyance and prevision as easy and common as recollections of the past? Because the necessary Kâma is wanting. When the self is really inspired by the Kâma to know things going on elsewhere or to occur in the future, it does become clairvoyant or prophetic. But "really" has to be interpreted very strictly. I say, "I wish to fly like the birds around." But do I really wish it? If I did so, if I wanted and willed the birds' condition more than my present human condition, I should certainly have it. But what I am is the best proof of what I wish to be.

Distinction must be made between the mere outward wish that goes no deeper than the vocal organs and the Vâsanâ that makes up the Kâraṇa Sharîra of the Jîva. I do not wish to undergo any sort of pain in this life; but evil Karma has been committed in past births and the Âtman has registered deep within itself the debts thus incurred; repayment is necessary and unavoidable because all selves are but one Self, and no self can cheat it-self of its dues; therefore expiation will come. I am content with what I have; but the Âtman has noted in its account book loans advanced in the shape of good Karma in previous lives; they will be repaid by the debtors and realized by the creditor in this life, though I do not apparently wish or require that they should be so recovered.

Thus, so far as we have the Kâma, we are practically clairvoyants and prophets. In our present ordinary life, which we have donned of our own accord, we are constantly acting upon assumptions as to what is going on elsewhere or what will come in the future, and these assumptions are more often correct than not. So far we are all clairvoyants and prophets—within our needs. And this statement might be supplemented by the converse, that knowledge of the past is more often than not just as little easy as of the future. Witness the condition of history and of historians. Recollection, it is a matter of common observation, is frequently surprisingly vague with reference to details of even very recent events in our own lives, when the Kâma in respect thereof is faded. What wonder then that the future should be dim?

When the intensity of interest we now take in our present life diminishes, when we begin to think of a change, of living more in less dense matter, when we are born as a new race, we shall have other faculties, greater facilities for the sort of clairvoyance and prophecy, that, occurring as they now do in rare instances, arouse our wonder, but are really no more wonderful than our other more familiar experiences.

This may perhaps help to make less mysterious the Astral Light and the astral visions mentioned before. The Astral Light according to this comes to be nothing more nor less than the field of memory *in extenso*. And a dream which turns out correct, that is which is found to have correctly represented matters that have since come to pass, is an astral (pre-)vision. It is an ordinary dream, there is no extraordinariness about it; or if some must be assigned to it, then it is only this, that it represents things which follow, and only at a comparatively short interval of time, after the time of the dreaming. Such peculiarities may properly form the basis of a classification of dreams.

Astral bodies—now improved into etheric doubles—Sûkshma Sharîras, etc., are different matters. They appear to be material bodies, in the same sense as our present pâncha-bhautika bodies, but are composed of subtler matter, as water may be said to be subtler than ice, and gases than water.

SVAPNIN.

[The above is from the pen of a valued Indian colleague.—EDS.]

THE SÂNKHYA PHILOSOPHY.

THERE are six great systems of philosophical thought, all native to the soil of India, which are accounted "orthodox" in that land where religion has been for ages the essence of man's daily and hourly life instead of being, as with the West, the accidental accompaniment of his day of rest. But by "orthodox" the Hindu merely implies an acceptance, however formal and purely verbal, of the Vedas as revealed Truth, and of the Hindu polity of caste and social obligations as ruling the outer life of men; "orthodoxy" in our sense of a definite system of thought and dogma, to be rejected at one's eternal peril, being a conception totally unknown and completely foreign to the Hindu mind.

These six systems form three pairs, each pair being very intimately connected together, so much so as in many features to be identical. Arranging them thus we have the Pûrva- and Uttara-Mîmânsâs, the latter being more generally known as the Vedânta; then as the second pair there stand the Nyâya and Vaisheshika systems, both having in common the fundamental conception (so familiar to us in modern western science) of the universe as an aggregate of unchanging atoms; while the third couplet consists of the Sâṅkhya and Yoga philosophies, so often alluded to in the *Bhagavad Gîtâ*. It should be remembered, however, that these three pairs are all rather contemporaneous than successive in time; the last pair indeed having certainly taken definite and systematic form before the advent of Gautama Buddha, in the sixth or seventh century B.C.; and having probably originated very many hundreds, if not thousands, of years earlier.

Outside of, and apart from all these, counted as "unorthodox," because rejecting the authority of the Vedas, stand several other well-defined schools of thought, such as the Jaina philosophy as a religious system, and the materialism of the Chârvâkas, which for out-spoken, thorough-going and downright rejection of all that does

not appeal to our physical senses, may well challenge comparison with the most ambitious product of our latest scientific schools. So marked is this that I cannot abstain from quoting a well-known passage in which their views are tersely and clearly set forth.

In this school the four elements, earth, etc., are the original principles; from these alone, when transformed into the body, intelligence is produced, just as the inebriating power is developed from the mixing of certain ingredients; and when these are destroyed, intelligence at once perishes also. * * * * If you object that, if there be no such thing as happiness in a future world, then how should men of experienced wisdom engage in the agnihotra and other sacrifices, which can only be performed with great expenditure of money and bodily fatigue, your objection cannot be accepted as any proof to the contrary, since the agnihotra, &c., are only useful as means of livelihood, for the Veda is tainted with the three faults of untruth, self-contradiction, and tautology: then again the imposters who call themselves Vaidic pundits are mutually destructive, as the authority of the gñāna-kāṇḍa is overthrown by those who maintain that of the karma-kāṇḍa, while those who maintain the authority of the gñāna-kāṇḍa reject that of the karma-kāṇḍa; and lastly the three Vedas themselves are only the incoherent rhapsodies of knaves, and to this effect runs the popular saying—

“The Agnihotra, the three Vedas, the ascetic's three staves, and smearing oneself with ashes—

Bṛihaspati says, these are but means of livelihood for those who have no manliness nor sense.”*

We shall see later on by what arguments one of the most famous of the Indian Schools rebutted these doctrines; but at least this extract shows that scepticism and materialism were not without vigorous and uncompromising upholders even in those very “pre-historic” days. Every phase of modern philosophic thought, indeed, finds a representative, in so far as its essential ideas are concerned, in some one or other of the many schools which have risen and fallen on Indian soil. But I do not propose in these pages to attempt any comparison of the general history of philosophic thought in East and West; my aim is far more restricted. I desire, if possible, to put before the readers of LUCIFER in an interesting form the main outlines of a single system, the Sāṅkhya. For this is a system which seems to me specially deserving of their attention, no less on account of its great originality and intrinsic value, than because of the vast influence which it has exercised on the whole development of Hindu thought, directly and through

* *Sarva Darshana Saṅgraha: sub voce.*, Chārvāka.

Buddhism, as well as almost certainly upon the development of philosophic thought in Greece, and through Greece on the West, in the persons of Anaxagoras, Pythagoras, Plotinus, Porphyry, and others.

By Western writers the Sânkhya has generally been called the rationalistic system *par excellence* of Indian thought. And this with some reason; for though the aphorisms of Kapila, to whom the origin of this system is ascribed, as well as the earlier work of Îshvara Kriṣṇa both admit* "fit testimony" (which is subsequently identified with *Shruti* or Vaidik revelation†) as one of the three accepted kinds of proof, yet in strong contrast to the Vedânta, the most ancient Sânkhya almost never has recourse to scriptural testimony to prove a point, and throughout bases its doctrines upon perception and inference. In reality Shruti or revelation seems only to be admitted *pro formâ*, in order to justify the "orthodoxy" of the system; for its authority is very seldom appealed to, and some of the doctrines which seem most prominently taught in the Scriptures are directly controverted.

On the other hand, the Sânkhya takes for granted several things for which the West of to-day demands proof; just as most Western thinkers to-day accept uncriticised many assumptions which "everybody knows," without dreaming of demanding proof for them. This has ever been so in all ages and all lands, only these unquestioned assumptions differ in each, and every nation holds as an inviolable truth that its own peculiar assumptions are obviously those which correspond to the realities of nature and life. Thus through all the schools of Indian thought runs the tacit assumption that, if materialism be rejected, the only conceivable alternative is the rebirth of the soul again and again upon this earth of ours. David Hume, the all-questioning English sceptic, was of the same opinion; but most Western thinkers of our own day would surely demand proof. The Sânkhya, however, having once for all discussed and refuted the materialism of the Chârvâkas, never even considers the question of rebirth, but tacitly takes it for granted as the only possible alternative.

The arguments, by the way, with which materialism is rebutted by this system are worth noting, as they are for the most part just

* *Sânkhya Sûtras* Bk. I. Aph. 88.

† *Sânkhya Kârîkâ*, Aph. 5.

as valid to-day as centuries ago, for all our progress in science has not touched or diminished their cogency. Thus the existence of the soul is held to be self-evident, since it is implied in every form of consciousness; but this argument is also thrown into the more specific form that the soul is implied in the very nature of the "I," especially in such most general concepts as "I perceive," since "this I-consciousness is as impossible without a soul, as a shadow without an object to cast it, or a painting without something on which the paint is laid." One argument, very characteristic of the Sâṅkhya, illustrates the extent to which all these problems must have been thrashed out before our very oldest formulation of that system took shape. The discussion and intellectual criticism of experience must have gone on for generations before such a general principle can have obtained general acceptance, as that "every compounded thing exists for the sake of something else," which is used by the Sâṅkhya as major premise in the syllogism:—"Since everything compounded exists for the sake of something else, and the body is admittedly a compound, therefore there must be something else, not compounded, for whose sake the body exists, and this is the soul." Several other arguments are also advanced, such as that matter being unintelligent there must be an intelligent ruler of the body to account for the intelligence displayed by the *ex-hypothesi* unintelligent material form; and from the admitted fact that one and the same thing cannot be at the same time the felt object and the consciousness which feels it. At any rate, the question of materialism is fully and frankly faced, and all the centuries that have elapsed since have not succeeded in escaping from the cogency of the logic displayed by these old Hindu thinkers.

Another point which these Hindu thinkers, once a soul was admitted, took as self-evident, but which men to-day are far from really grasping, is that the law of causation must apply just as rigorously in the inner world of moral and intellectual activities, *i.e.*, to what we should call the life of the soul—as to the ongoings of the world of dense physical matter. And hence that the future of every soul, its character and nature no less than its outer surroundings, must be exactly and rigorously the direct result, according to the law of causation, of its own former activities and the results produced by them. In other words they regarded what we should call the Law

of Karma as an inherently self-evident fact and based all their thinking unquestioningly upon it.

And now having placed before our minds these main points regarding the habitual mental atmosphere of our Hindu philosophers, we can approach with more confidence the study of the Sâṅkhya system as it has come down to us in its most authoritative exposition, *viz.*, the Sâṅkhya Sûtras, generally ascribed to the sage Kapila, the same who is said in the *Viṣṇu Purâna* to have reduced to ashes the sixty thousand sons of King Sagara by a single glance of his third eye; and especially the Sâṅkhya Kârikâ of Īshvara Kṛiṣṇa, probably the oldest as well as one of the best and most trustworthy expounders of the system.

The reader approaching these treatises for the first time—they are both among the translations issued in Trübner's Oriental Series—will, I think, at once be struck by the intense feeling of realism and practicality with which they open. The purpose and object of the system, the goal of its endeavour, is at once put plainly and unmistakably before the reader, and that aim is an intensely practical one. We are all more or less familiar with pain and suffering. Not one of us, even the most fortunate, but has known pain either physically by accident and disease, or inwardly in the loss or estrangement of loved ones, the failure of cherished hopes, the disappointment of desire, and longing unfulfilled. Thus we all feel that these world-old thinkers are striking a chord which finds an answer in ourselves when they set forth as the object of the Sâṅkhya the bringing about of the "complete cessation of pain." It is then pointed out that on the one hand the visible (physical) means of removing pain, such as medicine, enjoyments of the senses, etc., are neither absolute nor complete, nor is the freedom from pain which they procure eternal or indestructible. The same objections apply also to the so-called "revealed" means, *i.e.*, the sacrifices, penances, religious rites, etc., prescribed in the Vedas for the attainment of the heavenly regions or of whatever else a man may desire, and even to the supernatural powers obtained by the Yogin through the practices of the Yoga school, for the possession of these powers, like every other possession, is also transitory. To quote: "All living beings without exception suffer the pain caused by old age and death; all, even to the worm, share the fear of death, which expresses itself in the wish:

‘ May I not cease to exist, may I live ! ’ And that which calls forth fear, is pain ; therefore Death is pain.” Hence by none of these means is lasting escape from pain to be attained. In truth, the Sâṅkhya goes on to tell us, complete cessation of pain is possible only when the Samsâra, the ever-revolving alternation of birth and death is put an end to ; in other words, final escape from pain is one and the same as the attainment of Liberation.

This brings us to what, in all the great Indian systems, forms their dominant purpose, the inmost reason for their existence. For not one of them aims at giving merely an intellectually satisfactory, coherent and rational explanation of the Universe—which is exclusively the end and aim of all our modern western systems. They have at once a higher and a more practical purpose : to teach man what is his highest goal and how to attain it. So that in all of them it is this problem of liberation, of the putting an end to “bondage” which sooner or later becomes the dominant question. Each system of course has its own solution, though in certain respects there is a curious coherence in their inner spirit. The solution propounded by the Sâṅkhya is that liberation results from knowledge, but knowledge of a peculiar kind : the knowledge, namely, of Self and not-Self, or as we might put it, of spirit and matter. To state this in the form found in the originals, it runs as “discriminative knowledge of the manifested (forms of matter), the unmanifested (Prakṛiti or root-matter), and the knowing (soul).” Even in this short statement we have a whole system in implication, and the rest is simply the working out in more or less detail of what is here contained.

For if “liberation” is to be attained by this “discriminative knowledge” it is clear that the cause of bondage, *i.e.*, of the being compulsorily carried round and round by the ever-revolving wheel of birth and death, must lie in the failure to discriminate between spirit and matter, or to use the Sâṅkhya terms, between Puruṣha and Prakṛiti. And as this constitutes the very essence of the philosophy our first task must obviously be to make clear to ourselves what these old thinkers meant by these two words.

In every respect except one, these two, Puruṣha and Prakṛiti, are the exact antitheses of each other. Their one common characteristic is that both alike are equally real, equally uncreated, equally without beginning or end ; in all other respects they are to be

thought of as diametrically opposed. Thus Prakṛiti is eternally subject to ceaseless change, change indeed being its very essence ; while Puruṣha is ever unchanging, simple, uncombined, absolutely without action : all modification, every transformation, alteration or motion belonging exclusively to Prakṛiti and its modifications. Prakṛiti is always object, or—as it is usually put in the texts—it exists for another's (Puruṣha's) purpose ; it is non-spiritual, unconscious and productive ; while it is for the purpose of Puruṣha that Prakṛiti exists, Puruṣha itself *is* spirit or consciousness, and it produces nothing. Finally, Prakṛiti consists of, or is constituted by, the three Guṇas : Sattva, Rajas and Tamas—to be explained presently—while Puruṣha, being absolutely simple and uncompounded, can have no constituents. Prakṛiti is the actor, the doer ; Puruṣha, the mere witness, the spectator, eternally without action of any kind. Pleasure, pain and all other affections belong exclusively to Prakṛiti, Puruṣha is untouched by them ; and lastly Puruṣha being ever pure can never, strictly speaking, be either bound or liberated, and thus both bondage and liberation apply in strictness only to Prakṛiti. Puruṣha, though a “substance,” *i.e.*, really existent, is immaterial, while Prakṛiti is matter in all its forms, or more specifically the root-matter or ultimate pratyakṣa itself.

It will perhaps help to make this relation in difference of Puruṣha to Prakṛiti a little clearer, if I cite some of the examples or illustrations by which the old writers sought very frequently to make these conceptions more intelligible. The image most commonly employed to illustrate the connection of the unconscious but creative Prakṛiti with the conscious but unproductive inactive Puruṣha, is that of the alliance of two men, the one lame and the other blind. Each is helpless by himself: the lame man, though he can see, cannot walk and cannot reach his goal ; the blind man can walk but cannot see where he is going. But when the blind man takes the lame one on his shoulders, each supplies the need of the other and together they reach their goal. Here the lame man is the actionless Puruṣha, which can see, *i.e.*, is conscious, but cannot move or act ; while the blind man who can walk is the unconscious but active Prakṛiti, the doer in all action. By the alliance of the blind and the lame the goal is reached, *i.e.*, by the connection of Puruṣha and Prakṛiti the universe exists, and man reaches his goal—Liberation.

This unconscious activity of Prakṛiti for the benefit of Puruṣha is often compared to the milk which flows unconsciously from the cow's udder for the benefit of the calf. And since the whole activity of Prakṛiti takes place solely in the interest of Puruṣha, in order to enjoyment* and liberation, according to the Sāṅkhya—*i.e.*, in order to present the objects of sensation and knowledge to the soul (Puruṣha) and so lead it to self-knowledge—we often find Prakṛiti spoken of as an excellent, unselfish servant who receives from his master (Puruṣha) neither thanks nor wages for his services; or to a cook who prepares food for his master; or to a born slave who by his very nature cannot do otherwise than serve his master. Sometimes, again, Prakṛiti is likened to the patient ass bearing a load of sandal-wood for its master, but oblivious of the sweet odour of its burden and reaping no profit from its labour.

With these analogies to help us it is not a very difficult matter to form a fairly clear idea of how the Sāṅkhyas pictured to themselves the relation or connection between Puruṣha and Prakṛiti, Spirit and Matter, Subjectivity and Objectivity. But in associating with the Sāṅkhya Puruṣha and Prakṛiti our western words Spirit and Matter, Subject and Object, and so on, it will perhaps be wise to say a word of caution to the reader against importing into the Sāṅkhya terms all the associations and connotations which these western words convey to us, though they are the nearest words in English to the real meaning of the two terms. Thus subjectivity or subject is in some respects a better rendering of Puruṣha than spirit or consciousness. In reality Puruṣha denotes a conception which is not identifiable with any of the forms of subjectivity or consciousness of which we have any experience in normal waking life, although apart from Puruṣha no consciousness at all is possible. In Sāṅkhya thought all that we know as "consciousness," "sensation," "feeling," "perception," "thought," etc., arises from the conjunction of Puruṣha with Prakṛiti. Not that Puruṣha is thereby modified, or that these various words "consciousness," "sensation," and so forth, denote states or conditions of Puruṣha produced by its conjunction with Prakṛiti. To understand it thus would be to turn the Sāṅkhya

* Literally: *bhoga* = fruition, in the sense of the experience of pain and pleasure as the fruits of action.

thought upside down. For, as we shall see in detail later on, that system regards all these "forms of consciousness," as we should call them, as purely and simply modifications, transmutations and activities of Prakṛiti, or matter, which being in themselves absolutely material and devoid of consciousness, are, as it were, made conscious, brought into consciousness, enlightened and informed with subjectivity, by being in conjunction with Puruṣha. Thus it is exclusively owing to the presence of Puruṣha that these things, which are really conditions and activities of Prakṛiti or matter, become, so to say, suffused with consciousness, so that it is entirely to Puruṣha that the whole of what we know as consciousness is due. On the other hand, Puruṣha *per se, i.e.*, in the liberated condition, is according to the Sâṅkhya something so wholly and totally different from anything of which we have experience, that it can only be described in negatives, as "not this, not that, not thus, not thus."

The comparison most generally used to illustrate this point is that of a crystal in which is reflected a red hibiscus blossom. Owing to the nearness of the red flower, the crystal appears red also, but in reality neither the crystal nor the flower have undergone any change. Thus the proximity of the Puruṣha to Prakṛiti and its modifications, causes the latter to appear conscious, while really devoid of consciousness, just as the colourless crystal appears red from its nearness to the flower, or to use the comparison, as is most often done, the other way round, Puruṣha appears to undergo the modifications of sensation, perception, etc., owing to the reflection in it of these various modifications of Prakṛiti, while in reality it no more undergoes any change than does the clear, colourless crystal which appears red owing to the reflection in it of the red hibiscus flower.

To conclude these remarks anent Puruṣha, it should be remembered that the Sâṅkhya teaches the existence of numberless "Puruṣhas," or individual souls, which it regards as having existed from all eternity, and as being destined in all eternity to continue to be absolutely *individual*. Hence the word Puruṣha always stands for an *individual* soul, whether in the bondage of birth and death, or liberated; and must never in connection with the Sâṅkhya be thought of otherwise. It is really an infinite host of individual Puruṣhas which stand over against Prakṛiti; but for simplicity's sake I have spoken only of a single individual Puruṣha in the foregoing

remarks, since what is true of one is true of all ; the only distinction being as to whether a particular Puruṣha is liberated or not.

Having now grasped the two most fundamental conceptions of the Sāṅkhya system, it needs only to say a word about a peculiarity in its conception of causality, and about what it recognizes as the legitimate and reliable means by which knowledge or proof is attainable, and we shall find ourselves, I hope, in a position to follow with clear understanding the outlines of the system as a whole.

Throughout Hindu philosophical thought we find a clear and strict separation between two kinds of cause : the material cause and the operative or efficient cause. The material cause of a thing is the stuff or matter out of which it proceeds and in which it consists ; as its efficient or operative cause the Hindu thinkers consider not only the occasion or motive for its production, but also the means by which it is produced. Thus the material cause of a pot is clay, its efficient cause is the potter with his wheel and other tools.

The occurrence of any event is usually conditioned by a whole chain of *efficient* or *operative causes*, which need by no means be identical in similar cases ; the *material cause* of a thing, on the other hand, is always the same ; a definite product must always proceed from one definite material cause ; *e.g.*, a pot from clay, a cloth from threads. Naturally, therefore, the material cause comes to be regarded as the principal cause in the production of anything, while the efficient causes are regarded as accompanying or incidental causes. And since, also, the efficient or operative causes cannot produce any new thing, but can only bring about changes in what already exists, the Sāṅkhya doctrine of causation concerns itself mainly with the concept and nature of the *material cause*.

This system sets out from the dictum : *ex nihilo nihil fit*, or in other words : a thing cannot be its own cause, and a substance can only proceed from a substance ; which amounts to asserting the eternal existence of matter or Prakṛiti, since a creative act, action being a quality, could only be the operative cause of the world and not its material cause. And now we come to the most important peculiarity in the Sāṅkhya conception of causality. In their view the relation of cause and effect, or material cause and product, is not simply the connection of antecedent and consequent *in time*. On the

ground that every product must contain in itself its material cause and that the former—the product—could not exist without the continued existence of the latter—the material cause—the Sâṅkhya holds that both are identical, by which is meant that the product is distinguishable from its material cause only in respect of its qualities, not of its substance. Thus the crown is nothing but gold, the clay vessel nothing but clay, the cloth nothing but the threads which compose it. And from this oneness—or as we should say, co-existence—of cause and result, it follows that we cannot speak of the *origination* of a product, but that this so-called origination is really only a manifestation, a coming-forth-into-perceptibility. The form or condition of a thing may change, but the matter which composes it is eternal, and remains equally real whether in or out of manifestation.

The importance of this doctrine of causality in the Sâṅkhya will become apparent when we see how constantly it is applied in the working out of the details of the system.

Finally, with regard to the means of knowledge or proof, the Sâṅkhya recognises three: perception by the senses, inference and fit testimony, *i.e.*, Vaidik revelation. Practically, however, as already remarked, the older Sâṅkhya makes use only of the two first of these, appeals to the authority of the Scriptures increasing in frequency in some of the later productions of the school.

BERTRAM KEIGHTLEY.

(*To be continued.*)

OCCULTISM IN ENGLISH POETRY.

(Continued from p. 511, vol. XVIII.)

To turn to Byron, I think that no man possessed of poetic gifts was ever less occult than he. Let us apply our tests. Did he sing as the skylark sings—did he break into song? Had he the qualities of the child? To these queries, I for my part answer, no. Had he talent, had he brilliancy, had he facility, had he a flow of careless, sometimes forcible, and always dashing words? Yes. Had he a gift for rhyme? Yes. Was he ever inspired? Never. A truly great and divine poet? No.

He wrote from the personality, and to my mind he wrote so exclusively from his own then personality, with so little perception of any other person save himself, that I invariably feel in reading his works that he must have had the same aims, and much the same experiences, through a whole line of incarnations. Byron is always his own hero; that is a platitude, it has been often said; but from the point of view of the believer in reincarnation every writer of poetry or prose in which is depicted the outward or inward life of man is his own hero, but he does not necessarily take his own present personality and portray the same. This is what Byron does, and what Scott, also writing mainly from the personality and with a strong national bias, does not do. Such of Byron's characters as are not himself—Lord Byron—either as he was or as he wished to be thought, are, in my judgment, mere puppets. He was never very spontaneous, though he was facile; he was entirely absorbed by the things of sense; he wrote his poetry as he dressed for a masquerade, and meditated upon an intrigue. The mind refuses to conceive of Tennyson or Blake coquetting thus with their Muse; the Goddess to whom their vows were paid would have accepted no such divided duty. There is no mysticism in Byron's poems, as there are none of the characteristics of the seer in his disposition, and his songs are not "perfect" and certainly not childlike. I am aware that

there is much of the "supernatural"—there are voices and incantations, and thunderings—but they are part of the *mise en scène*, there is no mysticism of thought. I do not indeed see how there could be, for one very good and sufficient reason—Byron posed, he was self-conscious, he was vain.

A man who is self-conscious is necessarily unconscious of the Self, and therefore from my point of view he is never great.

I do not wish to underrate the talents of Byron, but simply to combat the assertion that he deserves to rank among our great bards, and to insist upon his lack of mysticism. I am perfectly cognizant that it will be said that a genius is always conscious of his powers. So he is, when he speaks with the voice of one who knows, but he is not vain. Tennyson reading *Maud* to a silent circle of auditors, and suddenly crying out, "Isn't that magnificent? what a line!" was not a vain man. Vain! he was simply rapt from all consciousness of self. Vanity belongs to the lesser poets; the seer, looking straight unto his God, thankful to behold some of His glory, is not vain; his is the spirit that animated the dying Blake, when, after one of his swan songs he turned to the faithful wife he loved, and cried: "My beloved, they are not mine, no, they are *not* mine." He was right—they were not his; or rather they were his and ours too, for they came from that Source which is Scott, Byron, Tennyson, Blake, yourselves and myself; and this view of the holy power of poetry precludes the possibility of personal vanity, for it is far away from the personality. It is that which makes the inspired man a little dogmatic, as Blake was, as Carlyle was, and Ruskin is; they often speak from absolute knowledge. This sometimes gives a habitually dogmatic tone, even when they are not colouring their thoughts with their prejudices, and by influences from without.

What are the characteristics of the child? Of the seer? Of the great poet? Let us reflect upon these before we pass on to the two great mystics, Tennyson and Blake.

The child, as a rule—I do not mean the type of child of which we unluckily have a few, who is bored by the pantomime, and prefers dry champagne to sweets at the Christmas parties; I mean the real child, the ordinary type of child—has a natural tendency to trust and love, without weighing the merits of those whom it does

trust ; it has no calculation, or very little ; it has a species of divine credulity ; nothing is too beautiful or wonderful to be believed. The gift of fancy is free in the child ; it takes the shadow for the substance, we say ; perhaps we are wrong ; perhaps the youthful seer perceives the substance, or what is nearer akin to the substance, more readily than we do, enclosed as we are in " shadows of the prison house." The child lives whole-heartedly in the present, save for its glorified dreams of the future. The child is pure, the child is simple ; the child, if grown-up people do not pour pestilent nonsense into its innocent ear, knows nothing of " the value of money," of social advancement, of " what people will think," of " differences of rank." The child's tastes are simple ; it has not learnt that amusements and happiness are purchasable and expensive ; so it is equally amused and more happy with a few toys than if it spent large sums on the pursuit of pleasure. The child, as a rule, loves the " common things of earth and sky." Now, are not these qualities in a greater or a less degree those of the great ones of the earth, the inspired ones, the wise ones ? Nay, have not simplicity and absence of the assertion of the personality been among the qualities of all those who have produced a great and lasting influence upon the thought of their age ? These qualities lead in great measure to that non-attachment which is insisted upon by occultism.

To put the matter upon a very low plane : which will be the more formidable of two soldiers—the man who is absolutely indifferent to personal consequences, and only trusts that his cause may triumph ; or the man who, though he is no coward, though he is willing to risk his life for his country, yet is strongly prepossessed in favour of personal security, and would like to take all precautions consistent with honour to secure the same ? This non-attachment was the secret power of General Gordon, of Father Damien, of Martin Luther, of whom the Pope said shrewdly, knowing that he pointed out the really formidable trait in his opponent's character : " This German beast cares nothing for gold."

It is this carelessness of " gold"—whether it be really wealth, or fame, or success, or power, or fair repute, or happiness—that gives real force, for it means the triumph of the individuality over the personality. In these men, whose names I have cited, lived modesty, combined with this quality of divine dogmatism, if I

may so phrase it. Take Gordon as a case in which they **were** conspicuous; modest, humble, simple as a child; strong, decided, unwavering, when the Voice spoke. And so with our poets.

Let us take Tennyson first, and study him and his writings awhile; and here let me say that in studying Blake I do not propose to expound at length his prophetic books; that has been done far better than I can do it, and to do so superficially would be an impertinence. I wish to review the general tendency of these two minds; the trend of their respective mysticisms, so to speak. Those who wish to study Blake's hidden meanings more exhaustively I refer to the edition of his works issued some two years ago—also to the memoirs of Rossetti, and of Gilchrist, and the critical essay of Swinburne.

I regard Tennyson as having been very little of the psychic. I do not think he had any knowledge of the astral sphere, as had Blake; but I consider the late Laureate to have been a true seer, to have been endowed with real spiritual vision, to a degree to which Blake never attained. Tennyson had his moments of anguished doubt; Blake never had, because he habitually saw "through the eye" into the higher realms of the astral, and sometimes touched the spiritual. But there were moments when Tennyson, untouched by the astral, soared straight up on wings of thought to the Divine; when he was overpowered by the sense of unity. The keynote of Blake's mysticism is, I think, duality, though he, too, is at times filled with the sense of the unity of thought. Still I do not think that this is expressed so distinctly in his poems as in Tennyson's.

The sun, the moon, the stars, the seas, the hills and the plains,
 Are not these, O Soul, the Vision of Him who reigns?
 Is not the Vision He? tho' He be not that which He seems?
 Dreams are true while they last, and do we not live in dreams?
 Earth, these solid stars, this weight of body and limb,
 Are they not sign and symbol of thy division from Him?
 Speak thou to Him, for He hears, and Spirit with Spirit can meet—
 Closer is He than breathing, and nearer than hands and feet.

It has been said that Tennyson has less sense of the life of Nature than had Wordsworth; and that the relegation of Nature to the background, as though man were a thing apart, is not occult.

But does Tennyson really do this? Does he not rather endow "inanimate nature," as non-occultists call it, with human life? Does he not in effect teach that all life, flowing from the one Source, is potentially human, potentially divine? Thus he makes the voice of the sea echo all through *Sea Dreams* in sympathy with the emotions of the hero; he brings the "call" of the sea into the closing scene of the troubled life of Enoch Arden, and when he speaks in his own voice, in his own personality, he sets this teaching forth more plainly yet:

Thy voice is on the rolling air,
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

And again:

Tho' mixt with God and Nature thou
I seem to love thee more and more.

Tennyson's orthodoxy has been a debated point, and certainly, if he was strictly orthodox, he was not occult. But was he? Many passages from his poems are cited to prove that he was, but his own words spoken to a friend contradict them: "There's a something that watches over us, and our individuality endures—that's my faith, and that's all my faith." I think personally that in citing "orthodox" passages from Tennyson's works, it should be remembered that he generally puts them into the mouths of his characters. Tennyson was a great artist, he was intensely sympathetic; he held the memories of many personalities, and he caused them to speak and think as they would do—as they had done, if you like to put it so—and though his sense of musical sound was such that he said "he would rather destroy a meaning than put two ss together," still he never permitted his characters to speak as they never could or would have done. If we prove Tennyson's orthodoxy by his writings to what school of orthodox religious thought shall we assign him?

The Northern Farmer? Tennyson feels with him evidently—he understands the man, with his curious pride, his respect for the powers above him, his conceit. He understands the religious promptings that send him to church after his Sally "were dead," where he puts up his feet and thinks "o' nowt;" he understands

this man whose real vital religion is the land which he loves so well that he questions whether God Almighty knows what he's doing in taking him away from it. Shall we say that Tennyson

“Clings to the Catholic Cross once more, to the faith that saves,”

with the poor woman who has wrecked her life, and whose frenzied brain is filled with the crash of stranded vessels and the roar of waves? He sympathizes with her. He understands the anguish of the would-be suicide in *Despair*, maddened by religious doubt. Is he therefore an atheist?

In the poem beginning “What am I doing? you say,” there is a very simple faith expressed:

“She died of a fever, caught when a nurse in a hospital ward,

She is high in the Heaven of heavens, she is face to face with her Lord.”

But those words are put into the mouth of a woman very unlikely to indulge in metaphysical speculations; an outcast saved in this world, and as she believes in the next, by the woman whose grave she is dressing with flowers; she naturally thinks that she who represented God to her on earth is face to face with her Lord, and indeed the saying holds a profound truth; those whose lives are absolute love and pity are “face to face with their Lord.” No one can credit that Tennyson had sympathy with the Inquisition, but he feels with and for the wretched Queen Mary; and though he wrote bad plays, that woman's character lives before us, when she cries, “Thou knowest never woman meant so well.”

Let us take two more instances—the wonderful *Rizpah* and *In the Children's Hospital*. In the first, the poor old woman cries—and by the way, I think this poem might have been written by a woman, and a woman who was a mother, like the lullaby in *Sea Dreams*:

“I cared so much for my boy that the Lord has looked into my care,

And He means me, I know, to be happy with Willy, I know not where.”

It is just a simple, unreasoning faith; it is the voice of the great poet's sympathy with the poor crazed old wife, whose boy has been hanged for robbing the mail, and there is not a line of it that is out of character with the old woman. It also expresses Tennyson's prophetic conviction that she will be “happy with Willy,” and there is nothing in this conviction untheosophical, if we reflect upon the period of rest for the weary Ego between two incarnations.

Moreover, let us notice the reason given for "the Lord's looking into" her grief. It is because she *cared* so much—the power of thought, the power of concentration, the power of love.

Now for the *Children's Hospital*. The nurse says:

"How could I serve in the wards if the Hope of the World were a lie?"

She is speaking of "the good Lord Jesus"; but is not this a natural speech, is not this the natural motive power of such a woman's holy work among the suffering children? Moreover, it is true, whether the work be done for the sake of Jesus of Nazareth, God incarnate, or whether, following the theosophical conception, it is done from the constraining power of the Christ within, the divine Ego; it does not matter much what you call it; do we not in effect, say what the nurse says? How should we any of us "serve in the wards," how should we bear pain and bereavement, weariness, misconstruction, slander, poverty, ill-health, failure, sin? We all have borne such a cross. How should we bear to live and go about our work, and see the sufferings of others, and bear them and our own, if the Hope of the World were a lie, if we did not cling to the hope of the Divine Spirit, the God in man? We should not do it; the majority of us would give up the battle altogether either in one way or the other.

IVY HOOPER.

(*To be continued.*)

MUSINGS OF A NEOPHYTE. No. III.

IN DEFENCE OF THE ORDINARY PERSON.

IN Theosophical writings and discourses the ordinary person plays a considerable though not a very dignified part. From the rank and file of the Theosophical Society the recognition of his existence usually takes the form of thanking God that they are not as other men are, even as this ordinary person; and, if I may venture to say it, I think our leaders are, sometimes at least, a little more impatient with our slowness of apprehension than we altogether deserve. May I be permitted, following a celebrated example in the *Old Testament*, for once to open my mouth and speak for myself and my fellow "ordinary persons;" and to explain, as well as I can, the hindrance which prevents us from moving on as our drivers would have us, gladly as we would do so if we were able?

There is a German saying that each of us will patiently suffer much by reason of our own special peculiarities, oddities, the way in which we differ from the rest; but that what we *cannot* suffer patiently is the demand that we should alter them. In everyone who has aspirations for the higher life we come upon something of much the same kind, and for the same reason—that our eccentricities come from a much deeper layer of ourselves, if I may use such an expression, than our conformities. Take an example from my own experience. The relation of a Catholic priest with his flock, in real life, is something ludicrously unlike the vulgar Protestant ideal you meet in books against popery and popular novels. The very first experience a young student, fresh from college, gains in actual dealing with souls is that the most devout person—the one most profoundly convinced that his confessor's advice is to him the law of God—has yet limits, distinct and often very narrow limits, beyond which you must not try to push him. His religion is good

and real—as far as it goes; but always, if you go deep enough, you will come upon the “human nature” which lies below in us all; and what will come if you touch *that*, in the best of us—“the Lord only knows!” In some souls this soil is so deep as to yield to the ploughing of an ordinary life’s experiences without a sign of what lies beneath; in others it is so thin that it is all the lightest and most careful hand can do to cultivate it at all without driving the man into open rebellion. But in all the ground is according to the parable, more or less “stony.” If you doubt it, only try to convey to the most pious lady you know a suggestion that in one of the ordinary household difficulties her servants may be right and she in the wrong, and see what follows!

Now, there are few questions of more importance than the enquiry, “What, in truth, *is* this “human nature” which “thus underlies our social virtues, our morality, even our religion?” Is it, as would at first sight seem, our very deepest, most real self—our heart, as the Christian would say, “evil and desperately wicked”? When the problem first presents itself there seems no other solution possible. When an average man succeeds in being entirely open and honest with himself, sooner or later he will find himself face to face with the awful recognition that there are things which he must have at any cost, even of heaven itself; desires which his religion is utterly powerless to banish by exhortation or by threat, against which he may exhaust his utmost power of resistance, and all in vain. The struggle may come upon him as the result of outward circumstances, or it may arise in the solitude of his own heart; but in either case he has eaten of the tree of the knowledge of good and evil and his eyes are opened. In utter terror he knows that he has chosen the evil and not the good; and this by no passing fancy. Something within him deliberately and finally willed the evil. What can he think, but that this something is his true self, and the religious aspirations he had so vainly called to his help mere empty dreams?

In face of this abyss, philosophical Pessimism is mere idle play of fancy; and Christianity, far from giving any helping hand, simply confirms his very worst fears.

What use to preach the Atonement of Jesus for sins he feels he loves better than Him—to bid him believe himself saved by His

Blood, when he knows that he does not want to be saved? It is true there is (in such cases), as it were, another self who *does* want it, and very earnestly; which would give anything to be freed from this bondage, but "by their fruits you shall know them." How can anyone ever believe, on Christian grounds, that the true self is anything but the something which actually does rule our life?

For anyone who has thus worked his way down to the very foundations of his nature, and faced the terrors of this abyss, there is, so far as I am aware, but one help—the Esoteric Doctrine; none else has any hope to give him; none else can show him that the beast who rules him is not himself, but a usurper to whom he has yielded his throne; none else can give him the knowledge of the way to recover his lost dominion and (to one already worn and exhausted with the struggle) the even more precious assurance of lives to come in which the victory may be gained which this one life may not be enough to reach—the true peace which may be held even in defeat.

But this by the way. Our present question is rather as to the most judicious way of cultivating our ordinary soil; and it can hardly be doubted in this connection that the wise cultivator is he who adapts himself to the facts, who skilfully ploughs round the rocks he cannot remove, and thus gains from his field whatever it can produce, be that much or little. You may call this casuistry—Jesuitry—if you will; it is a much more imposing and heroic plan to do as the Jansenists did and as most Protestants profess to do—drive straight on with your rules, regardless of all; and then when you have broken your plough and ruined your field, sit down and abuse the wickedness of human nature—but it is not practical. The strength of every religion has always lain with the wise, experienced persons—confessors, clergy, ministers, however they may be called, who have learned to deal with souls not as abstractions to be governed by general rules, but as separate cases, each differing somewhat from the rest, with its own special powers, its own limitations, its own possibilities—in a word, to be true physicians of souls.

Now there is one class of persons—Saints, Mahâtâmâs, Great Men, or what you will—whose greatness consists precisely in their freedom from this limitation of the ordinary person. A great man

is one who is all of a piece, and for that very reason has the strength of twenty men. But it is the commonest thing in the world that these great souls do not understand wherein they differ from others. Some one was talking about genius in the presence of J. M. W. Turner the painter, and at last he impatiently broke in: "Genius—I don't know of any genius but the genius of hard work!" He did not; he knew what a life's hard work had done for him, but he had no idea of what everyone else knew, that a dozen lives' hard work would not have made a Turner of his companion. And to my mind, this is conspicuously the case with those who are more usually called Saints. They detail to us the path they have followed, the hindrances through which they have burnt their way upwards, and wonder that we do not follow in their steps—as I have said, sometimes get impatient with us. They do not understand that the fire which was born in them, the energy which drives them onward and upward, have not been born in us; and that our best efforts, our most heart-felt devotion, may have to be given for many lives to come before we can gain it. And in our turn we grow somewhat impatient over the minute directions for avoiding obstacles, for clearing the way upward, and, if we dared, would interrupt the instruction. That is all very well when once the fire is kindled, but till the fire comes from heaven, what matter if you keep your wood dry, or, like Elijah, have it drowned in water from the brook? You who have the fire, what can *you* know of our need who have it not?

I am not speaking without personal experience; many previous years of my life did I spend in trying to follow the Maxims of the Saints, before I recognized that my failure came simply from the fact that I myself was not a saint, and that this was not the way to become one; that the most elaborate explanation of the road is useless unless one first has the power to run. We fail because, like Adam (and this was his real original sin), we take of the Tree of Knowledge and do not first make sure of the Tree of Life.

It is hard, very hard at first for us to understand how we should have such vast aspirations, and such miserable power to carry them out; to see the Path so clearly before us and yet find ourselves year after year still entangled in the mire outside the gate. And here again it is only the Esoteric Doctrine which has any real help or

enlightenment for us, by the revelation of the long ages of evolution which have yet to pass before we attain. Like a kind but wise mother, she brings each of us in time to understand clearly that he is yet only an ordinary person, and that his aspirations are simply the seeds which may in ages to come make him something more, but are not in themselves powers to raise him to the level of those who have been so diligent in the past that they are now far beyond him, though his companions in time and place. And another vast superiority over the Christian view is the recognition of the simple fact, so evident when we venture to allow ourselves to see it, that instead of every one having a soul (as the Christians call it), no ordinary person has more than a fragment, a certain percentage of a soul, in the same way as he has but a portion (usually a very small portion), of a will. Thus we learn to be patient with ourselves, to understand that heart, mind and will are all things which have to grow in us through the ages—that the ages are there simply that we may grow them.

Now after this confession, may I venture to remind our leaders “with bated breath and whispering humbleness,” that most of us, even in the Society, are only ordinary persons after all? You may possibly pick up here and there a pupil for the Masters, but for the most part the best you can do for us is to implant an idea or two which may bear fruit in future incarnations. It is true that we are not the ordinary persons of a thousand years ago, nor are the ordinary persons of Europe the same in all respects as the ordinary persons of India or America; and both these points are worth a little more consideration than they have yet received. The comparison of time is a very important one. The course of evolution has dealt with the class of ordinary persons much as it does with the animal kingdom; we may not as a body be very much higher than we were a thousand years ago, but we approach much nearer to differentiation, there is far more variety amongst us, and different rules are needed. As an example of what I mean I may give the rules of meditation. They are practically the same in all religions, and when you come to study them, you will find that they were devised for people of very slow thought, to whom an idea was a rarity—country folk of the most extreme type—and they suit them extremely well. But even in the ordinary person of the year 1896,

thought, or what stands for it, is rapid and incessant; to many of us, at least, an idea does not come alone, but with all its antecedents and consequences. To "think of one thing alone" in the sense of the meditation books is certainly impossible, and I am much inclined for my own part to think undesirable, for what is, by this time, the majority of us. To take another inage, we do not need so many zigzags on the upward road as our predecessors did, and they only weary us. We cannot go straight, as the great souls do; but we can, and must, cut off some of the corners. The fact is, if I may be permitted to dogmatize for a moment, that the World Mind is just now in a state of transition, and more or less confused. With the new millennium a new order of things begins to dawn, but what will need changing in consequence, and in what direction the movement will be, this is not yet clear. In the meantime, our teachers must have patience with us, even if they find we cannot entirely respond to their instructions. It *may* not be entirely our fault, or even our misfortune, but one thing I may say with certainty, we must have *time*. We would give anything to be able to wake up from our lethargy, to give ourselves wholly, "one-pointedly," to following you in your free and splendid flight; but alas, although you have shown us the goal to aim at, we are but ordinary persons, and our wings have not yet grown strong enough to lift us. Give us all the learning you can—it will not be wasted, even if it does not enable us to do what seems so easy to you; enough if you can bring us to a new life with longings, even if but blind longings, for something higher than we have attained in this. And in the meantime do you, on your side, learn with Paracelsus,

To see a good in evil, and a hope
 In ill success; to sympathize, be proud
 Of *our* half-reasons, faint aspirings, dim
 Struggles for truth, our poorest fallacies,
 Our prejudice and fears and cares and doubts;
 All with a touch of nobleness, despite
 Their error.

A. A. WELLS.

THOUGHT-FORMS.

As knowledge increases, the attitude of science towards the things of the invisible world is undergoing considerable modification. Its attention is no longer directed solely to the earth with all its variety of objects, or to the physical worlds around it, but it finds itself compelled to glance further afield, and to construct hypotheses as to the nature of the matter and force which lie in the regions beyond the ken of its instruments. Ether is now comfortably settled in the scientific kingdom, becoming almost more than a hypothesis. Mesmerism, under its new name of hypnotism, is no longer an outcast. Reichenbach's experiments are still looked at askance, but are not wholly condemned. Röntgen's rays have rearranged some of the older ideas of matter. Magnets are found to be possessed of almost uncanny powers, transferring certain forms of disease in a way not yet satisfactorily explained. Telepathy, clairvoyance, movement without contact, though not yet admitted to the scientific table, are approaching the Cinderella-stage. The fact is that science has pressed its researches so far, has used such rare ingenuity in its questionings of nature, has shown such tireless patience in its investigations, that it is receiving the reward of those who seek, and forces and beings of the next higher plane of nature are beginning to show themselves on the outer edge of the physical field. "Nature makes no leaps," and as the physicist nears the confines of his kingdom he finds himself bewildered by touches and gleams from another realm which interpenetrates his own. He finds himself compelled to speculate on invisible presences, if only to find a rational explanation for undoubted physical phenomena, and insensibly he slips over the boundary, and is, although he does not yet realize it, contacting the astral plane.

One of the most interesting of the high roads from the physical to the astral is that of the study of thought. The western scientist, commencing in the anatomy and physiology of the brain, en-

deavours to make these the basis for "a sound psychology." He passes then into the region of dreams, illusions, hallucinations, and as soon as he endeavours to elaborate an experimental science which shall classify and arrange these, he inevitably plunges into the astral plane. Dr. Baraduc of Paris has nearly crossed the barrier, and is well on the way towards photographing astro-mental images, to obtaining pictures of what from the materialistic standpoint would be the results of vibrations in the grey matter of the brain.

It has long been known to those who have given attention to the question that impressions were produced by the reflection of the ultra-violet rays from objects not visible by the rays of the ordinary spectrum. Clairvoyants were occasionally justified by the appearance on sensitive photographic plates of figures seen and described by them as present with the sitter, though invisible to physical sight. It is not possible for an unbiassed judgment to reject *in toto* the evidence of such occurrences proffered by men of integrity on the strength of their own experiments, oftentimes repeated. And now we have investigators who turn their attention to the obtaining of images of subtle forms, inventing methods specially designed with the view of reproducing them. Among these, Dr. Baraduc seems to have been the most successful, and he has now published a volume—reviewed last month in our columns—dealing with his investigations and containing reproductions of the photographs he has obtained. Dr. Baraduc states that he is investigating the subtle forces by which the soul—defined as the intelligence working between the body and the spirit—expresses itself by seeking to record its movements by means of a needle, its "luminous" but invisible vibrations by impressions on sensitive plates. He shuts out by non-conductors electricity and heat. We can pass over his experiments in Biometry (measurement of life—by movements), and glance at those in Iconography—the impressions of invisible waves, regarded by him as of the nature of light, in which the soul draws its own image. A number of these photographs represent etheric and magnetic results of physical phenomena, and these again we may pass over as not bearing on our special subject, interesting as they are in themselves. Dr. Baraduc obtained various impressions by strongly thinking of an object, the effect produced by the thought-form appearing on a sensitive-plate; thus he tried to project a portrait of

a lady (then dead) whom he had known, and produced an impression due to his thought of a drawing he had made of her on her death-bed. He quite rightly says that the creation of an object is the passing out of an image from the mind and its subsequent materialization, and he seeks the chemical effect caused on silver salts by this thought-created picture. One striking illustration is that of a force raying outwards, the projection of an earnest prayer. Another prayer is seen producing forms like the fronds of a fern, another like rain pouring upwards, if the phrase may be permitted. A rippled oblong mass is projected by three persons thinking of their unity in affection. A young boy sorrowing over and caressing a dead bird is surrounded by a flood of curved interwoven threads of emotional disturbance. A strong vortex is formed by a feeling of deep sadness. Looking at this most interesting and suggestive series it is clear that in these pictures that which is obtained is not the thought-image, but the effect caused in etheric matter by its vibrations, and it is necessary to clairvoyantly see the thought in order to understand the results produced. In fact, the illustrations are instructive for what they do not shew directly, as well as for the images that appear.

It may be useful to Theosophists to put before them, a little more plainly than has hitherto been done, some of the facts in nature which will render more intelligible the results at which Dr. Baraduc is arriving. Necessarily imperfect these must be, a physical photographic camera and sensitive plates not being ideal instruments for astral research; but as will be seen from the above, they are most interesting and valuable as forming a link between clairvoyant and physical scientific investigations.

The pictures of thought-forms herewith presented were obtained as follows: two clairvoyant Theosophists observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made. Unfortunately the clairvoyants could not draw and the artist could not see, so the arrangement was a little like that of the blind and lame men—the blind men having good legs carried the lame ones,

and the lame men having good eyes guided the blind. The artist at his leisure painted the forms, and then another committee was held and sat upon the paintings, and in the light of the criticisms then made our long-suffering brother painted an almost entirely new set—the most successful attempt that has hitherto been made to present these elusive shapes in the dull pigments of earth.

We may now turn to the detailed exposition of the matter in hand.

All students know that what is called the Aura of man is the outer part of the cloud-like substance of his higher bodies, interpenetrating each other, and extending beyond the confines of his physical body, the smallest of all. They know also that two of these bodies, the mental and desire bodies, are those chiefly concerned with the appearance of what are called thought-forms. But in order that the matter may be made clear for all, and not only for students already acquainted with Theosophical teachings, a recapitulation of the main facts will not be out of place.

Man, the Thinker, is clothed in a body composed of innumerable combinations of the subtle matter of the mental plane, this body being more or less refined in its constituents and organized more or less fully for its functions, according to the stage of intellectual development at which the man himself has arrived. The mental body is an object of great beauty, the delicacy and rapid motion of its particles giving it an aspect of living iridescent light, and this beauty becomes an extraordinarily radiant and entrancing loveliness as the intellect becomes more highly evolved and is employed chiefly on pure and sublime topics. Every thought gives rise to a set of correlated vibrations in the matter of this body, accompanied with a marvellous play of colour, like that in the spray of a waterfall as the sunlight strikes it, raised to the n^{th} degree of colour and vivid delicacy. The body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations—as figures are made by sand on a disk vibrating to a musical note—and this gathers from the surrounding atmosphere matter like itself in fineness from the elemental essence of the mental world. We have then a thought-form pure and simple, and it is a living entity of intense activity animated by the one idea that generated it. If

made of the finer kinds of matter, it will be of great power and energy, and may be used as a most potent agent when directed by a strong and steady will. Into the details of such use we will enter later. Such a thought-form, if directed to affect any object or person on the astral or physical planes, will pass from the mental into the astral world, and will take to itself a covering of astral materials, of fineness correlated to its own, from the elemental essence of the astral world. A thought-form, then, is a shape caused by the vibrations set up in the mental body by the activity of the Ego, clothed in the elemental essence of the mental plane, and possessing an independent life of its own with freedom of motion, but its consciousness being limited to the thought of which its essence, or informing soul, consists. It may or may not have—but generally has—an additional coating of astral elemental essence. Elemental essence is a name used to cover a vast variety of combinations respectively of mental and of astral matter, ensouled by Âtmâ-Buddhi—technically called the Monad—in its evolution *downwards*. So the thought-form is a shape whose body is of elemental essence and whose soul is a thought. It is very often spoken of as an artificial elemental, because of this bodily constitution, and such elementals, when made by White or Black Magicians, are of tremendous potency.

When the man's energy flows outwards towards external objects of desire, or is occupied in passional and emotional activities, this energy works in a less subtle order of matter than the mental, in that of the astral world. What is called his desire-body is composed of this matter, and it forms the most prominent part of the aura in the undeveloped man. Where the man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. Through this will flash various characteristic colours, as his passions are excited. A man of a higher type has his desire-body composed of the finer qualities of astral matter, with the colours rippling over and flashing through it fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object and as selfishness is eliminated all the duller and heavier shades disappear.

This desire (or astral) body gives rise to a second class of

entities, similar in their general constitution to the thought-forms already described, but limited to the astral plane, and generated by the mind under the dominion of the animal nature.

These are caused by the activity of the lower mind, throwing itself out through the astral body—the activity of Kâma-Manas in Theosophical terminology, or the mind dominated by desire. Vibrations in the body of desire, or astral body, are in this case set up, and under these this body throws off a vibrating portion of itself, shaped, as in the previous case, by the nature of the vibrations, and this attracts to itself some of the appropriate elemental essence of the astral world. Such a thought-form has for its body this elemental essence, and for its animating soul the desire or passion which threw it forth; according to the amount of mental energy combined with this desire or passion will be the force of the thought-form. These, like those belonging to the mental plane, are called artificial elementals, and they are by far the most common, as few thoughts of ordinary men and women are untinged with desire, passion or emotion.

It may be well to remark that, in this last respect, our illustrations are a little misleading, for the thought-forms of which the air is full are far more composite than those selected as examples. These drawings represent simple thoughts and passions, of characteristic types, whereas most of those seen by the clairvoyant are exceedingly mixed; love is mixed with selfishness, or ambition, or jealousy, and each of these feelings throws its own vibrations, *i.e.*, its own colour, into the emotion, and the intermixture of course changes the shade, or perhaps combines with the original into a new and distinct colour. But the principles which underlie the production of thought-forms will be most easily appreciated by studying them in their simpler expressions, and when the student has grasped these, he can readily analyse the more complicated cases which, should he happen to be clairvoyant, will come under his immediate observation. In mental chemistry as in physical it is advisable to study simple substances at the beginning, and to take up the analysis of complicated compounds when some facility has been gained.

Three general principles underlie the production of all thought-forms;

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

Colour. Colours depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful and pure according to the depth, elevation and purity of the feeling. In a church, such thought-forms may be seen rising, for the most part not very definitely outlined, but rolling masses of blue clouds (Fig. 1). Too often the colour is dulled by the intermixture of selfish feelings, when the blue is mixed with browns and thus loses its pure brilliancy. But the devotional thought of an unselfish heart is very lovely in colour, like the deep blue of a summer sky. Though such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks.

Anger gives rise to red, of all shades from lurid brick-red to brilliant scarlet; brutal anger (Fig. 4) will show as flashes of lurid dull red from dark-brown clouds, while the anger of "noble indignation" is a vivid scarlet, by no means unbeautiful to look at though it gives an unpleasant thrill.

Affection, love, sends out clouds of rosy hue (Fig. 7), varying from dull crimson, where the love is animal in its nature, rose-red mingled with brown when selfish, or with dull green when jealous (Fig. 10) to the most exquisite shades of delicate rose like the early flushes of the dawning, as the love becomes purified from all selfish elements, and flows out in wider and wider circles of generous impersonal tenderness and compassion to all who are in need.

Intellect produces yellow thought-forms (Fig. 11), the pure reason directed to spiritual ends giving rise to a very beautiful delicate yellow, while used for more selfish ends or mingled with ambition it yields deep shades of orange, clear and intense (Fig. 12).

Form. According to the nature of the thought will be the form it generates. In the thought-forms of devotion the flower which is figured was a thought of pure devotion offered to One worshipped by the thinker, a thought of self-surrender, of sacrifice (Fig. 2).

Such thoughts constantly assume flower-like forms, exceedingly

beautiful, varying much in outline but characterized by curved upward-pointing petals like azure flames. It is this flower-like characteristic of devotion that may have led to the direction, by those who saw, of offering flowers as part of religious worship, figuring in suggestive material forms that which was visible in the astral world, hinting at things unseen by things seen, and influencing the mind by an appropriate symbology. A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian. The five-pointed star (Fig. 3), was a thought directed towards the LOGOS, a devotional aspiration to be in harmony with cosmic law, as the expression of His nature, and it was these latter elements which gave it its geometrical form, while the mental constituents added the yellow rays. Thoughts which assume geometrical shapes, such as the circle, cube, pyramid, triangle, pentacle, double triangle, and the like, are thoughts concerned with cosmic order, or they are metaphysical concepts. Thus if this star were yellow, it would be a thought directed intellectually to the working of law, in connexion with the LOGOS or with rational man.

The lurid flash from dark clouds (Fig. 4) was taken from the aura of a rough and partially intoxicated man in the East End of London as he struck down a woman; the flash darted out at her the moment before he raised his hand to strike, and caused a shuddering feeling of horror, as though it might slay. The keen-pointed stiletto-like dart (Fig. 5) was a thought of steady anger, intense and desiring vengeance, of the quality of murder, sustained through years and directed against a person who had inflicted a deep injury on the one who sent it forth; had the latter been possessed of a strong and trained will, such a thought-form would slay, and the one nourishing it is running a very serious danger of becoming a murderer in act as well as in thought in a future incarnation. Fig. 6 is a thought of anger of an explosive kind, with elements of mentality mixed with it, rendering it far more dangerous than it would have been if merely passional.

Among the thought-forms of affection Fig. 8 is very good—a thought of love, clearly defined and definitely directed towards its object. Fig. 9 is a thought which is loving but appropriative, seeking to draw to itself and to hold. In Fig. 10 love has become quite

FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.



FIG. 7.



FIG. 8.

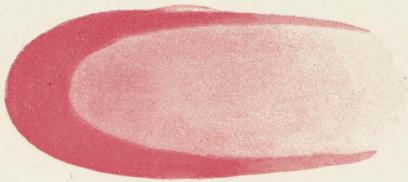


FIG. 9.



FIG. 10.



FIG. 11.



FIG. 12.





merged in jealousy, and we have here a type of thought which comes rolling out, suffusing the whole aura, and setting up troubled, irregular, vibrant motions of a character most distressing to the creator of them, and unpleasant to all whom he approaches.

Fig. 12 is a characteristic form of a strong and ambitious thought; it was taken from the aura of a man of keen intellect and noble character, who was ambitious (and worthy) to wield power, and whose thoughts were turned to the public good. The ambitious element contributes the hooked extensions, just as the grasping love in Fig. 9 causes similar protrusions.

Clearness of outline. This depends entirely on the definiteness of the thought, and is a comparatively rare thing. Contrast Figs. 1, 2, and 3. Vague, dreamy devotion yields the cloudy mass of Fig. 1, and comparatively few worshippers show anything but this. So the great majority of people when thinking send out such clouds as Fig. 11. The creator of Fig. 2 knew just what he meant, and so did the creator of Fig. 3. There was no drifting, no "wobbling," clear, pure and strong were the thoughts of these devotees. The sharpness of outline is very noticeable in Figs. 4 and 5; there is no indecision, no hesitation, and this is often the case with angry thoughts, for they are roused by a definite object, and strike directly at that object with passion and force. So again the person who generated the form represented by Fig. 8 had a very clear and definite love directed towards a specific object, and the maker of Fig. 12 meant to carry out the thought there outlined.

A thought-form may assume the shape of its projector; if a person wills strongly to be present at a particular place, to visit a particular person, and be seen, such a thought-form may take his own shape, and a clairvoyant present at the desired spot would see what he would probably mistake for his friend in the astral body. Such a thought-form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or a sentence. Such a thought-form, again, might convey to its projector, by the magnetic relation between them, vibrations impressed on itself.

A thought of love and of desire to protect directed strongly

towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protecting agent ; it will seek all opportunities to serve, and all opportunities to defend, not by a conscious and deliberate action, but by a blind following out of the impulse impressed upon it, and it will strengthen friendly forces that impinge on the aura and weaken unfriendly ones. Thus may we create and maintain veritable guardian angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her "prayer is answered."

In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are to directly fulfil their mission, must find in the aura of the object to whom they are sent, materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought-form be outside all the limits within which the aura is capable of vibrating, it cannot affect that aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. This is why it is said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter. If an evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it is flung back with all its own energy ; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector ; he, having matter in his astral and mental bodies similar to that of the thought-form he generated, is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause to another. Thus "curses [and blessings] come home to roost." From this arise also the very serious effects of hating or suspecting a good and highly-advanced man ; the thought-forms sent against him cannot injure him and they rebound against their projectors, shattering them mentally, morally, or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation. So long as any of the coarser kinds of matter connected with evil and selfish

thoughts remain in a person's body, he is open to attack from those who wish him evil, but when he has perfectly eliminated these by self-purification his haters cannot injure him, and he goes on calmly and peacefully amid all the darts of their malice. But it is bad for those who shoot out such darts.

I have but opened a big subject, but sufficient is here said perhaps, to help the readers of *LUCIFER* to a clearer understanding of what is meant by the familiar term "thought-forms."

ANNIE BESANT.

About Ancestor-Worship.—In the West, after the destruction of antique society, no such feeling [of love, loyalty and gratitude to the past] could remain. The beliefs that condemned the ancients to hell, and forbade the praise of their works—the doctrine that trained us to return thanks for everything to the God of the Hebrews—created habits of thought and of thoughtlessness, both inimical to every feeling of gratitude to the past. Then with the decay of theology and the dawn of larger knowledge, came the teaching that the dead had no choice in their work—they had obeyed necessity and we had received from them of necessity the results of necessity. And to-day we still fail to recognize that the necessity itself ought to compel our sympathies with those who obeyed it, and that it bequeathed results as pathetic as they are precious. Such thoughts rarely occur to us even in regard to the work of the living who serve us. We consider the cost of a thing purchased and obtained by ourselves; about its cost in effort to the producer we do not allow ourselves to think: indeed we should be laughed at for any exhibition of conscience on the subject. And our equal insensibility to the pathetic meaning of the work of the past, and to that of the work of the present, largely explains the wastefulness of our present civilization—the reckless consumption by luxury of the labour of years in the pleasure of an hour, the inhumanity of the thousands of unthinking rich, each of whom dissipates yearly in the gratification of totally unnecessary wants, the price of a hundred human lives. The cannibals of civilization are unconsciously more cruel than those of savagery, and require much more flesh. The deeper humanity—the cosmic emotion of humanity—is essentially the enemy of useless luxury, and essentially opposed to any form of society which places no restraints upon the gratifications of sense or the pleasures of egotism.

In the far East, on the other hand, the moral duty of simplicity of life has been taught from very ancient times, because ancestor-worship had developed and cultivated this cosmic emotion of humanity which we lack, but which we shall certainly be obliged to acquire at a later day, simply to save ourselves from extermination. Two sayings of Tzeyasu exemplify the Oriental sentiment. When virtually master of the empire, this greatest of Japanese soldiers and statesmen, was seen one day cleaning and smoothing with his own hands an old dusty pair of silk hakama or trousers. "What you see me do," he said to a retainer, "I am not doing because of the worth of the garment in itself, but because I think of what it needed to produce it. It is the result of the toil of a poor woman, and that is why I value it. If we do not think, while using things, of the time and effort required to make them, then our want of consideration puts us on a level with the beasts."—*Kokoro*, by Lafcadio Hearn.

THEOSOPHICAL ACTIVITIES.

INDIAN SECTION.

GREAT preparations are being made for the Theosophical Convention at Benares, the first held in that ancient centre of Hindu religious life. Delegates are expected from all parts of the north and north-west, and from Bengal and Behar. It will be held during the holidays that are kept in connection with the Durgâ Pûjâ, as then all Government servants are free. The Convention for Southern India will be held as usual in the Christmas holidays at Adyar, after the Anniversary Meeting of the T. S. Mrs. Besant will attend both Conventions and will deliver a course of lectures at each. The Benares subject is not yet decided on; at Adyar she will speak on "Four great Religions."

The Vellore Branch is a remarkable one. It has raised its roll of members and sympathizers (associates), to 595, and has held no less than 85 meetings during the quarter, The *Bhagavad Gîtâ* and the *Vishnu Purâna* have been systematically studied. Coimbatore Branch leads the record of meetings with 91 during the quarter. Lahore Branch has done well with 39. Most of these meetings are devoted to systematic study,

The Joint General Secretary opened a new Branch at Jaunpur, and it has started under the most promising auspices.

CEYLON LETTER.

It affords me pleasure to announce that Mr. Wilton Hack is continuing to help the good work done in connection with our Musaeus School and Orphanage. He is helping in a great measure to build the necessary extensions to the Institution. Its rooms are overcrowded with the increasing number of pupils, and Mrs. Higgins finds no room to accommodate any more girls. The proposed main building has to be erected before long. Materials to build are now being collected, and the foundation stone will be laid on the 14th August, and the masons and carpenters will be busily engaged. The plans and specifi-

cations show a pretty two-storied building, the first floor with two broad verandahs, and inside a dining-room, hall, guest room, office and library. The second floor is to be a long dormitory. As the readers of *LUCIFER* are aware, the site has been donated for the purpose, and when the buildings are erected the institution will be a commodious structure, the only one of its kind on the coast.

Our little *Rays of Light* is being appreciated, and we cordially invite friends to subscribe to it.

Our work is rapidly growing, and to cope with it, Miss Harrison, a Theosophist from Adelaide, is expected to arrive here on August 9th as an assistant to Mrs. Higgins.

S. P.

EUROPEAN SECTION.

The summer holidays are over, and meetings are again in full swing everywhere, and vigour and earnestness are apparent in all directions.

On August 16th, Mrs. Besant lectured at Effra Hall, Brixton, to an audience that filled every inch of standing-room in the hall and overflowed into a second meeting in a hall above, and still would-be hearers were turned away. Mr. Bertram Keightley took the overflow meeting, and it was also addressed by Mrs. Besant. The success of the gathering was due to the energy of Mr. Matthew Boyd, and the only complaint heard was that the meeting being free the crowd was too great.

On August 29th Mrs. Besant went north, and held at Liverpool a Lodge meeting in the afternoon, and delivered a lecture to a great crowd in the Picton Lecture Hall in the evening. The *Liverpool Post* comments on the "intense interest" shown. On the 30th, St. James's Hall, Manchester, was filled three times, many going away unable to gain entrance in the evening, and between the afternoon and evening meetings a Lodge meeting was held. The 31st found Mrs. Besant at Bradford, where the largest meeting ever held by the T. S. crowded the Central Hall. Leeds was the next place visited, and a Lodge meeting in the afternoon was followed by a crowded gathering in the People's Hall at night. Then, on September 2nd, came Sheffield, with a Lodge meeting first and a crowded audience in the Surrey Street Music Hall in the evening. At all these meetings, large as they were, admission was charged for, so that all the expenses were paid, and a substantial

sum remained over for the support of the central work. The attitude of the press is far more friendly, and in one case, that of the *Sheffield Independent*, a long interview with Mrs. Besant was printed. She finished the little tour with her last lecture in England, delivered to the Blavatsky Lodge.

The so-called "crusaders" from America, who are engaged in trying to wreck the Theosophical Society all the world over, and to replace it with a new organization, have not won a single member away from it in England, France or Holland; but they have succeeded in breaking up to some extent the Swedish Section, which contained a large number of followers of the late Mr. Judge. These did not secede last year with the bulk of his adherents, but remained as an antagonistic force within the T.S. They have now, however, openly joined those with whom they have secretly worked all along, and this—though adopted a little late in the day—is a much more honourable course of procedure. The loyal members, of course, remain in the original T. S.; but at the time of writing it is doubtful whether they are sufficiently strong to maintain a Section. They will, however, be much freer now to go forward in their Theosophical work. Last May they asked Mrs. Besant to go over and lecture, but Dr. Zander opposed the proposition, on the ground that to welcome her would be to show disrespect to the memory of Mr. Judge; as Dr. Zander was the General Secretary, Mrs. Besant did not think it right to visit his Section in opposition to his wish, and so cause increased disunion and friction. Now that the American organization is to be established in Sweden, Mrs. Besant will be able to visit the Section of the T. S., and will do so next year. Meanwhile Mrs. Cooper-Oakley will go over there, and so the bonds of co-operation, suspended by the Swedish body during the past year, will again be drawn close and firm as of old.

Mrs. Besant will have left for India ere this number of LUCIFER is published, visiting Holland and Paris on her journey eastwards. Mr. Keightley accompanies her, to resume his Indian duties. She will return from India at the end of February, and go on to New York in March, 1897, working for the American Section during March, April and May.

AUSTRALIAN SECTION.

The General Secretary is now back again at Headquarters, after a tour of ten weeks among the branches and new centres of Theosophic

activity in New South Wales and Queensland. Needless to say he received a hearty welcome from his friends in Sydney on his return. During his absence every day not occupied in travelling has seen some public meeting, or gathering of friends, to discuss the truths of Theosophy and the best means of bringing them before the public. Mr. Staples has been cheered throughout by the active help and sympathy of friends old and new. The establishment of two new branches and a number of centres bears testimony to the fact that Theosophy has a real message for the people.

The old established and lately resuscitated branch in Brisbane is doing excellent work, thanks to its energetic Hon. Secretary, Mr. W. G. John. But Brisbane does not depend upon one member only however good he may be, for it is richer than most others in Australia in capable and devoted members.

Another old branch which promises renewed activity is that at Toowoomba, established by Col. Olcott in 1881. The unfortunate absence of some prominent members at the time of Mr. Staples' visit alone prevented the starting of this branch on a renewed career of useful activity, which however will not be long delayed. Some of the members here are real students and take more than a mere superficial interest in the teachings.

The General Secretary was fortunate in being able to return to Sydney in time for the Annual Meeting of the Branch. The proceedings were characterized by the utmost harmony and an appetite for work which augurs well for the future. Mr. Staples addressed the members of the branch in a few earnest words of advice and encouragement and took occasion to present a number of diplomas to new members, and a pleasant social evening followed. On July 11th, a lecture was delivered before the Socialist Society of Sydney by Mr. Staples at Leigh House. The audience listened with marked attention for over an hour to his exposition of *What Theosophy is and what it is not*. Naturally those parts of the address which dealt with the Theosophic attitude towards Socialism and Communism attracted most interest, and a lively debate followed. Mr. Staples pointed out that the aims of the Socialists in so far as they seek the welfare of humanity must receive the sympathy of Theosophists, but in a Society which aims at Universal Brotherhood no mere difference as to methods and opinions can be allowed to introduce division.

In a few days the General Secretary will be bidding farewell to Sydney for a time. He will visit Melbourne and Adelaide before leaving our shores. He carries with him the best wishes of a numerous

circle of friends who will look forward with impatience for his return.

It is gratifying to see the literary activity displayed by our Australasian members in the Theosophical magazines, and we trust it will continue. Mr. Knox's article on "Animal Reincarnation" has raised a point of curious interest around which much discussion is sure to centre.

S.

NEW ZEALAND SECTION.

Everything here is proceeding quietly and steadily, but though there may be but little that is of sufficiently stirring interest to be worth reporting, yet there seems reason to believe that the work is becoming more solid, and that the movement here, though small, is yet on a firm basis. And there appears to be special need just now that this should be so. For within the last few months the gold mining "boom" has created an activity in Auckland (where the Headquarters of the Section are established) greater than has been known for some years. The discovery of gold-bearing reefs in different parts of the district, and the introduction of the cyanide process have combined to produce this result. The immediate effect is that public attention is for the present almost exclusively directed to this matter, and the excited state of public thought leaves but little room for the consideration of more serious subjects. But there is another side to the matter, for if the district goes ahead as rapidly as many now prophesy that it will, there will be the more need that we should form here a strong band of workers to spread the principles and teachings of Theosophy, so as to counteract the materialistic tendencies that are an inevitable accompaniment of material prosperity and the pursuit of wealth, while the influx of population which may be expected to follow, if the present "boom" continues, will afford an extensive field of operations. So we must endeavour during the present time of waiting and comparative quiet to lay a strong foundation for the greater work which appears to lie before us in the future.

Of the various Branches the chief activity is still centred in Auckland, Dunedin and Christchurch. The President of the Dunedin Branch, Mr. Richardson, was invited a few weeks ago to give a paper on Theosophy to the Men's Institute, connected with one of the Congregational churches. He took for his subject "Karma and Reincarna-

tion," and though the criticisms of the members of the Institute were for the most part adverse to the Theosophical teachings, yet it is a source of some satisfaction that the opportunity was offered for them to be placed before the Institute by one who supports them, and it cannot fail to have some little effect in preparing the minds of those who were present to receive them in some future incarnation if not in the present.

In Auckland lectures have been delivered during the past month on "Miracles, and the purpose of Theosophy," by Miss Edger, and on "Mahâtâmâs, or Masters of Wisdom" by Mrs. Draffin. The attendance has been fair, as also at the open meetings, where papers on various subjects have been read and freely discussed.

L. E.

THE SECRET DOCTRINE.

THE third volume of H. P. B.'s great work is complete, and will be published as soon as the American edition—necessitated by the unfair Copyright Law—is ready. The following is the Preface:

The task of preparing this volume for the press has been a difficult and anxious one, and it is necessary to state clearly what has been done. The papers given to me by H. P. B. were quite unarranged, and had no obvious order: I have therefore, taken each paper as a separate Section, and have arranged them as sequentially as possible. With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text. In "The Mystery of Buddha" a further difficulty arose; some of the Sections had been written four or five times over, each version containing some sentences that were not in the others; I have pieced these versions together, taking the fullest as basis, and inserting therein everything added in any other versions. Doubtless, had the author herself issued this book, she would have entirely re-written the whole of this division; as it was, it seemed best to give all she had said in the different copies, and to leave it in its rather unfinished state, for students will best like to have what she said as she said it, even though they may have to study it more closely than would have been the case had she remained to finish her work.

The quotations made have been as far as possible found, and correct references given; in this most laborious work a whole band of earnest and painstaking students, under the guidance of Mrs. Cooper-Oakley, have been my willing assistants. Without their aid it would not have been possible to give the references, as often a whole book had to be searched through, in order to find a paragraph of a few lines.

This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *LUCIFER*. Her pupils are well aware that few will be found in the present generation to do justice to the occult knowledge of H. P. B. and to her magnificent sweep of thought, but as she can wait to future generations for the justification of her greatness as a teacher, so can her pupils afford to wait for the justification of their trust.

ANNIE BESANT.

REVIEWS

LE VASE SACRÉ.

By Émile Burnouf. [Paris, Bibliothèque de la Haute Science, 1896
Price 5 fr.].

In this small volume of 189 pages the veteran French Orientalist Émile Burnouf, attacks the question of the "sacred cup," attempts to trace its tradition across the ages, and endeavours to explain its "esoteric" meaning. He finds it in India, Persia, Greece, in the Christian Church, and in the Graal-legend. After citing numerous texts from the scriptures and office-books of the East and West in support of his thesis, M. Burnouf comes to the conclusion that the study of the "sacred cup" and its contents sums up the basic theory of the five great Âryan religions. Leaving this extraordinary speculation on one side for the moment, we will follow the author on to the wider plain of ideas to which the cup-legend is but a bye-path.

M. Burnouf, at the end of a long life of research, has arrived at the conclusion that the Âryan religions have come from a primitive doctrine elaborated in the centre of Asia. It is possible to distinguish two successive periods in the spread of this tradition. The earlier period embraces (1) the Vedic tradition, which later became Brâhmanism, (2), the Persian or Mazdean tradition, and (3), the Græco-latin polytheism. In this period must also be included the polytheistic tradition of the north and extreme west. The later period embraces, (4), Buddhism, and (5), Christianity. These two religions were originally almost identical. The Christ was the Buddha of the West, the Buddha had already been the Christ in the East. The latter appeared at the apex of the Brâhmanical, the former at the apex of the Græco-roman civilization. Buddhist ideas, modified by Mazdean, produced Essene. When the Essene doctrines spread beyond the Galilean and Egyptian communities into the Greek and Roman world, they contacted Pagan polytheism and Semitic monotheism, and hence arose Christianity.

Finally the "esoteric theory" which animated the five great religions, and which is to be discovered by a study of the sacred-cup

tradition, is the fire-doctrine, the secret doctrine or *disciplina secreti* of Christianity. M. Burnouf traces the cup-idea back to the Vedic sacrifice and the Soma-rite. In the west the soma was replaced by wine, and here we have the origin of the Bacchic rites.

Interesting as is the collection of texts brought forward by our learned author, we cannot but think that he is no more advanced in his studies than the solar-mythologists. Correspondences are not identities, and even if we grant that solar phenomena and sacrificial ceremonies portray naturally and symbolically the inner workings of the soul of nature and of man, we cannot but protest against the limited view that stops short at the phenomena and rites and proclaims these as the "esoteric" basis of religion. The source of religion is in the soul of man, and so long as this is neglected our scholars can only elaborate lifeless theories that explain neither the doctrines nor history of the world-cults.

The utility of the present little treatise, then, is not so much the distinct thesis of M. Burnouf, for the cup and mixing-bowl symbolism may be interpreted in a hundred different ways, and the fire-doctrine can be made to symbolize the external and internal operations of mystic nature, but rather its utility lies in the attempt to follow back the great streams of Âryan religion to their source, and to trace the later tributaries to the once main streams which are now silted up and hardly recognizable.

M. Burnouf, however, depends too much on philology, the feeblest of all reeds on which to lean in comparative religion; and here in conclusion we would suggest that instead of seeking the origin of the term "Saint-Graal" in the Normand "grâsel" or "lamp-vase," he should try the more probable suggestion that the original was simply "sang réel" or the "true blood" of Christ. In either case, however, *qu'est ce que cela prouve?* Blood, wine, soma, were symbols, "magically" efficacious in themselves and typical of higher things. The physical soma, the purest product of the vegetable kingdom, (*not the asclepias acida* of botany, as all the scholars imagine; which is a mere substitute) was a pure and safe means of artificially producing a faint reflection of the real state of mystic beatitude and spiritual power which the real "King Soma" alone can give; wine was a substitute leading to excess of every description; and blood was the foulest degradation of all for the pacification and feeding of terrestrial elementals. The modern Christians use the symbol blood, the Sûfis the symbol wine, and the Brâhmans the symbol soma. Thus, the Brâhmans alone in antiquity had both a pure symbol of the spiritual

force of mystic illumination and also a pure actuality on the physical plane at one and the same time. But "King Soma" and the "Sacred Vase" and the "Holy Fire" are yet to have their real meanings revealed.

G. R. S. M.

THE GROWTH OF THE SOUL.

By A. P. Sinnett, Vice-President of the Theosophical Society.
[London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 5s. net.]

MR. SINNETT is not a man of many books, but all that he writes bears evidence of careful thought and patient study. He calls his latest volume "A Sequel to *Esoteric Buddhism*," and as there are few Theosophists who do not feel a debt of gratitude to the author of that famous book, there is a large circle of readers who will eagerly welcome its sequel. *The Growth of the Soul* embodies the results of studies steadily prosecuted since *Esoteric Buddhism* was written, and the information it contains is very largely due to the employment "of faculties in daily use amongst some of us in connection with the study not merely of literary philosophy, but of special conditions of existence." Mr. Sinnett rightly reminds his readers that "the human body is not really the prison of consciousness it was once supposed to be; other senses may be developed besides the five faculties of physical perception, and the result is that a great deal may be known concerning aspects of Nature which the familiar five faculties are quite unable to deal with."

Mr. Sinnett's introductory chapter presents a number of witnesses to the existence of the Masters and to the facts of the invisible world, and he then proceeds to show that Theosophy explains and elucidates religious dogmas and thus befriends the various religions instead of antagonizing them as the ignorant suppose. Having thus cleared the ground, Mr. Sinnett lays down as the foundation of all rational understanding of the growth of the Soul the complete acceptance of reincarnation; "it is the only theory which will explain all the facts, and it is luminous with a truly scientific aspect." The chapter on the Higher Self, coming next, is the least satisfactory in the book, and on several points slight differences of opinion might arise; but students cannot expect, at our stage, to be in perfect agreement on every matter of detail, for we each can see but fragments of a perfect whole, and so miss its symmetrical proportions, often thinking each other mistaken

where each is probably only partial. Free Will and Karma are finely dealt with, and a careful study of the domain of each will guide the student through the maze of "necessity" and "free will," often found so perplexing.

The constitution of man is clearly set forth, and then the student is led through the astral and mental planes to a consideration of "The System to which we belong"—a clear exposition of a most difficult subject. Next we pass on to a carefully written chapter on the "Elder Brethren of Humanity," and this is followed by one on the Ancient Mysteries and another on the alchemists of the Middle Ages, leading up to "Initiation in the present day." From this there is a natural transition to the Probationary Path, and Mr. Sinnett, moved by a laudable desire not to discourage the aspirant, seems to us to minimise too much the demands that have to be met. There is, however, much that is beautiful and helpful in his sympathetic and evidently deeply felt explanation. After briefly dealing with "Irregular psychic progress," our author completes his task with a fine chapter on individuality, closing with a nobly conceived, eloquent and most reverent statement of the work of the LOGOS in the evolving of a universe from Himself.

By his selfless and unwavering devotion to the cause of Theosophy, Mr. Sinnett is weaving karmic strands that will in another life prove to be a golden thread guiding him unerringly to the goal he seeks.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

SLIPPING along a canal, with the water rippling softly against the sides of the boat is the dreamiest of experiences, and Colonel Olcott's description in the August *Theosophist* of his journey along the Buckingham Canal with H. P. B., will recall it to every voyager. "The moon was almost full, it was a sort of fairy voyage we were making on the waveless silvery water." Then lectures and meetings without end, and the choice of Adyar to succeed Bombay as Headquarters of the T. S. Mr. N. F. Bilimoria's paper on "The Divine Kings and the Adepts of Zoroastrianism," is the most interesting of the series, and the road he has opened up should invite further travellers; here is a gem of thought on the character of a king: "Let him be a man that hath a care of all things that are created, even unto the tiny emmet that creepeth along the ground." A curious account of mediumistic experiences is entitled "Searching for Krishna," but the way of searching is not to be recommended for imitation. The authors of "Arjuna and Bhishma defined" are on the wrong tack in denying the historical character of their subjects, although it is true that those who surround an Avatâra have a symbolical meaning as well as a bodily existence.

In the *Prashnottara*, the papers on the Law of Sacrifice and on Dreams are continued. "Stray Thoughts" touch on "caste confusion," and the subject would repay some definite instead of stray thinking. Both the answers to the question on the *Bhagavad Gîtâ*, are good,

and that by B. D. would bear enlargement. The *Buddhist*, in its articles on "The Government and the Buddhists of Ceylon," with the correspondence between the Earl of Derby and Colonel Olcott, gives another proof of the watchful care and discretion with which the President of the T. S. defends the religious liberties of the Eastern peoples. We note with satisfaction the statement that "the principles of the Vedânta philosophy are almost the same as those of Buddhism." The more widely spread the knowledge of this fact becomes the better for religious unity. The *Journal of the Mahâ-bodhi Society* has a rather poor number, but the paper on the Lord Buddha, when completed, would be a useful elementary pamphlet for circulation. The *Thinker* has changed its attitude as well as its name in dropping the adjective Theosophic. The June and July numbers of the *Ârya Bâla Bodhini* reach us together; the little magazine is doing well, and is putting before Hindu boys the sublime truths of their religion in an effective way; here is a good verse from *Vishveshvara Smriti*: "Vishnu will be pleased with a worshipper who worships him with the following eight flowers, *viz.*, abstention from injury, control over passions, compassion on all beings, patience, peace of mind, suppression of passions, concentration of mind and truthfulness." (A glance at the article on Thought-Forms will show why flowers are used in devotion.) "A dialogue" is useful, explaining the meaning of some of the Vaidik sacrifices. In the July number

an excellent article, by C. R. Srinivasa Aiyangar, gives the Hindu ideal of the bringing up of the child, and tells how the mother was guarded during its prenatal life, and how father and mother willed for its good; how from the time of birth the parents and everybody around took care to place the utmost restraint on their actions, speech and thoughts that the infant might have always the best examples before it; how stories of the lives of the great and holy became familiar to it from the lips of its mother and female relatives, and how in the early morning and ere retiring to rest, the child sat beside its father and repeated after him shlokas on God and virtue. Would that the ideal might be revived to-day. VasANJI Premji writes admirably on the formation of character.

A belated number reaches us of the *Kalpa*, four parts in one, from October, 1895, to January, 1896, but contains, unfortunately, very little worth reading. It is a pity that the metropolitan centre of Indian Theosophy should not more carefully overlook its journal, for it is full of misprints and grammatical blunders which must repel any educated Bengali. The third article is the only valuable one; it is a translation of the Yoga philosophy, with commentary. We have received also the *Sanmārga Bodhini* and the *Theosophic Gleaner*.

The *Vāhan* has a very good set of answers in its enquiry column, one by J. C. C.—replying to the question, “What is the basis of the theory that the Buddha denied the existence of ‘soul’? Are there any definite teachings of his on this point?—being particularly noticeable. This question of the attitude of the Southern Buddhist Church with regard to the persisting Ego is most important, as on it largely turns the possibility of a closer union between Hindus and Buddhists. *Booknotes* gives its useful information to the student.

The transactions of the Scottish Lodge contain the second part of the learned paper on “The Mythology of the Ancient Egyptians”; it is rather too much of a

glossary, but compiles facts that will be useful to students in this collected form. The paper on Norse Mythology is interesting and brings out well the identities of the Norse religion with others. Why should the philosophies and religions of old be labelled mythologies?

Modern Astrology opens well with a good Theosophical article on “Fate and Freewill.” It gives Oliver Cromwell’s horoscope, cast by Queen Elizabeth’s physician, a page to which many will turn with interest. “The Esoteric Side of Astrology” is a very promising article, the second of what should be an interesting series of papers.

Light chronicles the incorporation of the Spiritualistic Alliance as a company, a step to which the Spiritualists are forced by the unfairness of the officials connected with the incorporation of Societies. The Theosophists were treated equally badly in 1890.

The *Irish Theosophist* opens with an article on “Fear and Valor,” by Charles Johnston, in which the cowardices and meannesses of the false self are contrasted with the courage and nobility of the true. The Rev. James Duncan writes pleasantly, but scarcely freshly, on Brotherhood.

Ourselves reaches us this month; the “fill-up” selections are exceedingly well made. We have received also the *English Mechanic and World of Science*.

The *Lotus Bleu* has hit upon an ingenious plan to facilitate the publication of the French translation of the *Secret Doctrine*. Sixteen pages at once—a sheet—will be inserted in the magazine and separately and consecutively numbered, so that the series can be removed and bound together when complete. Copies will also be pulled separately, for publication later. In this way many difficulties in the way of producing this great work will be obviated. The translations of *Karma* and the *Astral Plane* are continued, as are Dr. Pascal’s paper on Luciferianism, and the letters between a Theosophist and a Materialist. The other original articles are on Socialism—

shown as having its root in the longing for happiness in matter which impels to terrestrial existence, and its strength in men's illusion that happiness can there be found; and "Under the Bodhi-Tree," in which Luxame defines a true occultist as the man who has risen beyond Mâyâ, and is in truth no longer man. The article is worth reading for a touch of originality. In the "Questions and Answers" the writer on the "Mistakes of Nature" has overlooked the fact that the "powers projected by the Logos" work in fallible vehicles.

France sends us also the first number of a new monthly paper, *L'Hyperchémie*, which is to be devoted to alchemy and Hermetical science: it contains the first sixteen pages of an "Essay on Synthetical Chemistry." *La Revue Blanche*—which we see for the first time, but is in its seventh year—has an interesting little article on haunted houses.

Theosophia continues its translations and Sanskrit lessons, and has for its first article, "The Nature." Dr. Hartmann's *Lotusblüthen* gives its readers another instalment of the *Tào-Teh-Ching*, and of the original article on Karma. We have received also from Germany the second number of the *Metaphysische Rundschau*. *Sophia* gives most of its space to translations of the *Astral Plane* and *Man and his Bodies*; the "Region of Silence" is a translation from the *Lotus Bleu*. Mr. Sinnett is laid under contribution, an article of his on Buddhism being reprinted from the *Theosophist*, 1887, and Mrs. Hooper's story, "An Epidemic Hallucination," is taken from LUCIFER.

Theosophy in Australasia tells a cheerful tale of progress. It devotes "The Outlook" to a review of the recent

doings in New York by the followers of the late Mr. Judge. *The Seen and Unseen* publishes an address by "the Great Teacher," a control of Mrs. Burbank, masquerading as "Jesus of Nazareth." The address is very commonplace, and certainly does not need any very lofty intelligence for its production.

Mercury issues a double number, June-July, and enters on its second year as the organ of the American Section with improved prospects. May it flourish in its "new home." It is a pity the *Lamp* is so continuously spiteful in a small way. *The Theosophical Forum* answers questions on Karma and accidents—on which Dr. Buck writes sensibly—and on the difference between faith, belief and knowledge. *Theosophy* reprints from the *Theosophist* "A Weird Tale," by Mr. Judge, and has articles on "New Forces," by Mrs. Keightley, "The Conversion of Paul," "Wagner," and "H. P. B. in the seventies." The highly-coloured accounts of "The Crusade" are curious and instructive reading for those on the spot. In the *Metaphysical Magazine* Mr. Charles Johnston's translation of portions of the *Bhagavad Gîtâ* is poetical and beautiful.

The *Monist*, under Dr. Paul Carus, is always well worth study by the scientifically and metaphysically minded; it follows the stream with two articles on the Röntgen Rays. The Editor's article on "The Nature of Pleasure and Pain" should be read. *The Theosophical News*; *Food, Home and Garden*; *Notes and Queries*; *Current Literature*; and seven numbers of the *Literary Digest* complete our American list.

Just as we go to press we receive the August number of the *Theosophical Forum*, and the *Hansei Zasshi*.