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On the Watch-Tower.

ONCE again the Western New Year is with us, accompanied by the ordinary English greetings of "happiness," "prosperity," and the like. It is a somewhat remarkable fact that we seldom or never hear the wish that the New Year may be "useful." Theosophists might do worse than emphasize this side of the New Year congratulations, in contradistinction to the continual dwelling upon the personal aspect. Good resolutions, too, are the order of the day, and each of us probably knows many cases in which the last hours of the old year have been made a sort of judgment day for the summing up of past misdeeds, with somewhat chaotic resolves for future good. It cannot be too strongly insisted on that in the conduct of life true progress is not made by spasmodic leaps and bounds, nor by driving off the amendment of character to certain times and seasons. There is far too much in the West of the "clean slate" idea, and one great good that Theosophy is doing is the teaching to men and women the truth that there is no making a *tabula rasa* of life at any particular moment, and that the shirking of duty to-day weakens our chances of performing that duty to-morrow. The number of New Year good resolutions made from the ordinary standpoint is probably about equalled by the number of times such resolutions are forgotten in the early days of the new-born first month. As our first Theosophical New Year card had it:

The sense of Duty cometh first;
Then followeth *Steadfastness*;
And zealous Work the jewel is
That crowneth all.

As noted in our "Activities," Annie Besant's tour is creating a

marked impression in America. In the papers to hand there is an almost entire absence of the old ignorance about Theosophy, and there is much evidence that an appreciation of its higher aspects and deeper meanings is surely making its way. The courage and devotion of our American brethren could ask for no better reward. What seems to have "caught on" in Mrs. Besant's lectures is the fact that Theosophy offers a sound and reasonable basis for the ethics of life. There have been a good many editorial comments on her addresses, and this seems to be a peculiar honour, for such comments on lectures are uncommon in America. One of the last received, and it is a sample of the rest, says:

In the first part it was a plea for the science of morals—eloquent, logical, conclusive. It is safe to say that Mrs. Besant's hearers never heard a sounder, clearer, or more eloquent plea for morals on a scientific basis, the pith of which is that a thing is good, not because of the dictum of any gospel, but as a fact in nature; a fact, a moral truth, obedience to which is as incumbent on one person as another, whether of any particular religious faith or of none. The practical value of which is, that, though in the clash of creeds and the fury of discussion one may relinquish his religious faith, he cannot relinquish his morality, based as it is on facts in nature anterior to all creeds. It was very fine indeed, and profitable.

That editor is not far from the Theosophical kingdom of ethics.

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The American press seems also to have seized on the idea of Reincarnation, and in another part of the article quoted above it is stated that there is no more to be said against Reincarnation than can be said against every essential of religion. When Reincarnation was first made a distinct part of our public propaganda it was laughed at and derided. So completely had it dropped out of Western thought that to most audiences the bare idea that they would ever live again in the body on this earth was ludicrous in the extreme. Little by little it won its way by the force of its own logic, and now, instead of laughter, there is calm consideration and the desire to know. It would be absurd to say that people generally have been entirely converted to the idea of Reincarnation, but probably no strange tenet has so quickly lived down scoffing as this corner-stone of Theosophical teaching. The reason is not far to seek—it supplies a felt want in human nature.

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It has not, however, been all plain sailing with the American newspapers. The "new journalism" of England has taken kindly to the interview, but to see the interviewer at his best (or worst) we must go to the States. There, as here, papers are made to sell and to suit the taste of particular readers, and what Mrs. Besant has said

to reporters has often been twisted and distorted to suit the particular views of the particular journal. Notably has this been the case with regard to labour matters. But our English press is sometimes not behind the American in misconception and misrepresentation. A week or two ago the *Evening Standard*, one of the soberest and most respectable of the London dailies, stated that Mrs. Besant in despair of making headway with Theosophy in England, had renounced this poor country and taken the headquarters of the T. S. over to New York.

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The *Morning*, a London daily journal, has started a mild boom on what it calls the "New Spiritualism," the foundation of which was a letter by Dr. Parker, of the City Temple. It does not quite appear what "new" spiritualism is, but there is a hint that it is "that particular form which claims to find on the higher planes of religious thought and feeling a meeting-place, where pure spiritual beings may and do hold communications with mortals who have not yet discarded their material environment." This, Dr. Parker seems to suggest, might be done by making every church congregational meeting a huge séance. Mr. Stuart Cumberland and Mr. Maske-lyne, of Egyptian Hall fame, have joined in the correspondence, but in them Theosophists will feel no interest.

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Mr. W. T. Stead, however, has been interviewed, and he has undoubtedly given the British public something to talk about. He has avowed himself an automatic writer, and says that there is "no escaping from the conclusion that the disembodied spirit of my friend writes with my hand." He also prophesies on facts which he says are within his own knowledge, that before many months are over the persistence of the individual after death and the possibility of communicating with that individual will have been as well established on a scientific basis as any other fact in nature. A clair-voyant with whom Mr. Stead works has also been interviewed, and has made what the newspaper justly describes as "extraordinary statements," for extraordinary they most certainly are to its general readers.

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In the Christmas number of the *Review of Reviews*, which has been forwarded to LUCIFER, Mr. Stead has attempted the bold experiment of combining what he acknowledges are the incongruous elements of a Christmas love story, the information of a guide-book, the exposition of the political possibilities latent in the Chicago

World's Fair, and the phenomena of psychometry, clairvoyance, telepathy, and automatic handwriting. With the first three of these LUCIFER has nothing to do, but the latter is very interesting, for Mr. Stead has stated to the *Morning* reporter that the communications referred to in the Christmas number were written with his own hand, and he assured him in the "most solemn and serious manner" that he had no idea in the world what his hand was going to write when it began to write. To those who know, there is, of course, nothing new in a statement like this, but the assertion, coming from a man of Mr. Stead's reputation, will be much more discussed than if it had been made by some obscure Spiritualist.

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To the Theosophist the interest will lie not so much in the fact that the communications were made as in what those communications were. And here my criticism is the usual Theosophical criticism. There is nothing in them that the world did not know before, or rather which has not been said and speculated upon by spirits in the body. I am speaking of the spiritual philosophy which will be found on pp. 118 and 119 of the magazine, and I question whether there is a single idea in it which was not thought out and discussed by Mr. Stead himself long before he ever heard of automatic writing. Take one paragraph only.

There is much love on earth. Were it not so it would be hell. There is the love of the mother for her children, of brother and sister, of young man and maiden, of husband and wife, of friends, whether men or women, or whether the friendship is between those of the same sex. All these forms of love are the rays of heaven in earth. They are none of them complete. They are the sparkling light from the diamond facets, the totality of which is God. The meanest man or woman who loves, is, so far as they love, inspired by the Divine. The whole secret of the saving of the world lies in that—you must have more love, more love, more love. And so on.

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The question at once arises, Was it necessary to go to the "other side" for teaching like that—teaching which is the commonplace in ten thousand various normal directions? And this will always be the standing objection to Spiritualism in nearly every shape and form. The ordinary sceptic denies the other side entirely. I am not a Spiritualist philosophically, but I believe that the Spiritualists have proved—not the other side completely—but part of the other side. But what has that other side brought us from the Spiritualistic standpoint? What new light, what fresh knowledge, on the real essence of things, on the core and kernel of the universe, and of man's true being? I have before me the last number of

Light, which contains some of the records of private séances held by its late editor, Mr. Stainton Moses, with a medium who was supposed to be controlled by a spirit of a very high order. There is in them not one single new idea, nothing which is anything more than the outside husk of Eastern and Western Occultism. I have investigated Spiritualism, for many years I have read its literature, I have listened to trance orations, and have done my best to gain light, but so far as regards the real philosophy of being I have never yet met with anything which was not already in this-world thought. I never get any forwarder.

* * *

But as regards Theosophy it was different. In it for the first time in my life, I came across a distinct and definite body of teaching about man and the universe and their relations, of which I had never before seen any trace; and when to this was added the teaching that by the conquering of self I could—not passively wait for the “other side” to come to me—but go there myself, now, consciously and of free will, ordinary Spiritualism in all its phases was but as the broken toys of babyhood. Between that and true Occultism is the difference of being controlled and being the controller, of the weakness of childhood and the strength of manhood. Between the two a really strong soul will not hesitate for a moment.

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Lately I have come across some interesting cases of natural clairvoyance, using the word natural as meaning untrained and not consciously developed. In both instances the clairvoyant was a woman, and the person about whom she was most lucid was her husband. A gentleman in the north went out for a walk one morning, some distance over grassy ground. When he reached home he found he had lost the diamond from his ring. His wife told him that he should go and look for it, but he refused, as he thought it was useless. Thereupon she went herself, he following her at a short distance. She took exactly the route that he had taken—although he had not told her of it—and on reaching the grassy place she suddenly stopped, turned aside a long tuft, and there was the diamond. On another occasion she pointed out to him a gentleman who was a perfect stranger to them both, and informed him that the latter would have a certain influence over his life, describing many of the forthcoming circumstances. The details are too long to give here, but everything turned out as predicted. Another case, an Irish one this time, was that of a wife who many miles away saw minutely what her husband was doing in Dublin during

the whole of one evening, although it was accidentally quite contrary to what she expected would be taking place. All three cases were told me by the gentlemen themselves. The law of this natural clairvoyance seems as yet very obscure in that there is no criterion of who are the likely clairvoyants, and no definite reasons why the clairvoyant faculties should act in particular ways at particular times. It is a field of investigation which is eminently worthy of patient research.

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While the "New Spiritualism" is running in the *Morning*, the "New Mesmerism" is running in the *Times*, and the "New Hypnotism" in the *Pall Mall Gazette*. The remarkable thing about it all is that, considering the vast storehouse of well-authenticated facts with which the writers are dealing, no real attempt is made by them to arrive at any definite philosophical explanation of the subject. The *Pall Mall* correspondent has to acknowledge that "Hypnotic science, both medical and legal, has made tremendous strides during the last few years," and he goes on to say that in the course of the next twelve months several important announcements may be expected. As far as regards the advance of the science that advance only means as yet to the ordinary experimenter the classification of facts. What the important announcements are likely to be I know not, but one thing is certain, that ultimately these experimenters and the world at large will be driven to Occultism for their true theories. For Occultism *does* explain, and herein lies the strength of the occult position. It is more than possible, however, that, as has so often happened before, the opponents of Occultism will then deny that it was capable of giving them any clue. We, however, can possess our souls in patience.

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Science and philosophy are supposed to be twin sisters, and they certainly are closely related as far as regards intolerance. Mr. Frederic Harrison, the Positivist, is commonly supposed to be a thinker of cool judgment, and to move generally in a state of calm equilibrium. But the most bigoted theologian could not have screamed louder or scolded more than Mr. Harrison has done with regard to the "New Spiritualism." According to him it is "drivel, swindling drivel, to talk about it shows an empty head, and to write about it shows a desire to make money by amusing dupes. If Mr. Stead believes, then he is bordering on lunacy," etc., etc. All of which is very pretty, but not argument. One wonders whether Mr. Harrison would talk like this to Professor Crookes if they met at a

gathering of the Royal Society. Mr. Harrison has done much for humanity, but he would do much more if he were not quite so ready to believe that everybody must be either a knave or a fool who does not agree with every item of his Positivism.

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The article by Mr. St. George Mivart, on "Happiness in Hell," which appeared in the December number of the *Nineteenth Century*, has attracted a large amount of attention. I hope to deal with it in next month's LUCIFER, and so will only say here that it has been answered from the orthodox Roman Catholic standpoint in this month's *Nineteenth* by Father Clarke, our Theosophical antagonist. Needless to say that Father Clarke goes in strongly for utter and complete damnation, although he is careful not to commit himself, in so many set words, to actual corporeal flames. In this he is behind the Catholic Bishop of Nottingham, who goes in boldly for real and material fire. If men would take half as much trouble to make people happy by goodness as they do to prove that they will be eternally miserable because of evil, goodness would soon become the dominant factor in the race. Here again the Theosophical position is impregnable—evil ceaseth not by fire but by love.

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While Mrs. Besant is away I am responsible for the "Watch Tower." I have quoted in it words in praise of her, and for that I must take the responsibility of my Karma. I do it by signing my name.

HERBERT BURROWS.

MAN has a visible and invisible workshop. The visible one is his body; the invisible one his imagination. . . . The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow, and vegetation springs up; and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. . . . The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts.

—*Confessio Fraternalitatis* [R. C.]

Svarga.

DEVACHAN is often translated as Svarga; it is not quite correct to say so. Devachan is our Pitri-Loka, where a Jiva passes a kind of dreamy existence; it is the lowest layer, so to say, of Svarga, according to the Shâstras. There are six other such layers, one higher than the other; they are all Bhâgû Bhûmi, the world of effects, while our own world is Karma Bhûmi, the world of Karma [actions]; on Kuru Kshetra, where the battle between the Kauravas and the Pândavas is being eternally fought, the battle between the Eleven on one side and the Seven on the other.

A Jiva, passing into Svarga, must come again and be born into this earth, how enormous soever may be the period of his enjoyment and bliss.

In the higher part of Svarga, the Jiva enjoys the company of those Spiritual Beings who, during the preceding Manvantara, have acquired, by their Tapas, a right to remain in Svarga during the present Mavantaric period.

Svarga Bhoga is the result of selfish Karma on the spiritual plane; when the inner motive of a man's suffering or sacrifice, his austerities, his helping others, etc., is his own spiritual development, he goes into Svarga, where the period of his stay is proportionate to the effect of his good Karma in this world. It is only Nish-kâma Karma, or actions done without the least regard for the benefits that may arise to the doer, that brings on Mukti proper.

In the higher part of Svarga a Jiva, retaining his full consciousness, might see this world of ours going into Pralaya and yet be not affected by it; he will none the less have to be born in the new world reappearing from such Pralaya.

Svarga is the third of the seven Lokas counting from the physical. When Svarga with the two lower Lokas go into Pralaya, the fourth or the middle Loka becomes uninhabitable to the entities residing therein who have all to pass on to the next higher.

Svarga is also called Svarloka or simply Svah (the word Sva or Swa means Self).

The presiding Deva of Svarga is Indra, who is the God of Akâsha, (Â and Kâsha—shining, developing); a new Indra appears after every Pralaya destroying the three lower Lokas. The future Indra is now in a region called Pâtâla, expiating his sins by suffering, protected by Hari. He is called Bali, which means "sacrifice."

K. P. MUKHERJI.

The Vestures of the Soul.

Vāsāni jirnāni yathā vihāya
 Navāni grihñāti naro 'parāni
 Tathā sharirāni vihāya jirnāny—
 Anyāni sanyāti navāni dehī.

As a man casting off worn-out garments takes other new ones, so the lord of the body casting off worn-out bodies enters other new ones.—*Bhagavad Gītā*, ii. 22.

HANDBOOKS and pamphlets on Theosophy—as taught in the system of the Esoteric Philosophy that has been so prominently brought forward by H. P. Blavatsky—are to-day so numerous, that almost all my readers must be aware of what have been called the seven principles of man. That is to say, that man is regarded from seven points of view, although in reality he is ever one entity. This has been done, in order that we may get a clearer idea of the complex nature of the vehicles, sheaths, garments, or vestures, in which the divine consciousness manifests itself in the case of the human being. For as in all sciences, so in the greatest science of all—that of the human soul—we must resort to analysis, if we would have a clear conception of the problem before us.

Now many systems divide the nature of man, each in its own way. In the present paper, however, I am not going to insist on any precise division, but shall endeavour to give you some idea of what some of these soul-vestures may be. And by Soul I mean the divine consciousness in man—which is spoken of sometimes as the SELF—and not the restricted idea that is more generally connoted with the term in the Western world. Of this SELF, the *Bhagavad Gītā* speaks as follows:

This is not born, nor dies it ever, nor having once been will it not be again. Unborn, eternal, everlasting, ancient, this is not slain though the body be slain.¹

Aye, no matter how sublime and god-like the body or vesture may be—for even that garment of God by which men behold him, as Goethe says, the whole conceivable universe, woven in the loom of time, even this will perish in the eternities. But the SELF is:

Eternal, all-pervading, stable, immovable, ancient—this is said to be the unmanifestable, this the unthinkable, this the unchangeable.²

Therefore, as Krishna says:

Knowing it to be such, pray do not grieve.

Yes, the Soul has many a garment besides the “coats of skins” that covered the spiritual nakedness of our primeval Selves, in the

¹ ii. 20.

² ii. 24.

childhood of our present Humanity. It was left to the dulled intellect of our present age and its immediate predecessors to clothe the naked physical bodies of a pictorial Adam and Eve with the skins of wild beasts, stitched together, forsooth, by the "Lord God" himself. It is high time to end such a theological farce and publish a revised edition of this grand soul-myth, which, if Carlyle had not anticipated us, we might very appropriately call the "sartor resartus," or stitcher re-stitched. Let us first trace the descent of the Soul, or Self, as it involves downwards, clothing itself in four main vestures and other minor ones, according to the teaching of the Vedântic philosophers and seers of ancient India. You will find the passage in that wonderful article, "The Dream of Râvan," in the December number of LUCIFER, 1891. The "Four States and Tabernacles of Man" are described as follows:

There are four spheres of existence, one enfolding the other¹—(1) the inmost sphere of Turiya [*lit.*, the fourth], in which the individualized spirit lives the ecstatic life;² (2) the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of Ajñâna [non-wisdom] or total unconsciousness;³ and utterly forgetting its real Self,⁴ undergoes a change of gnostic tendency;⁵ and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (Viparîta Jñâna), under the influence of an illusive Prajñâ, or belief in, and tendency to, knowledge *outward* from itself, in which delusion it thoroughly believes, and now endeavours to realize: whereas the true knowledge which it had in the state of Turiya, or the ecstatic life, was all *within* itself, in which it intuitively knew and experienced all things. And from the sphere of Pra-jñâ, or out-knowing—this struggle to reach and recover *outside* itself all that it once possessed *within* itself, and lost—to regain for the lost intuition an objective perception through the senses and understanding—in which the spirit became an intelligence—it merges into (3) the third sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of Â-bhâsa, or phantasm. There it imagines itself into the Linga-deha (Psyche),⁶ or subtle, semi-material, ethereal, soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness radiating into four different forms of knowledge—(a) the egoity or consciousness of self; (b) the ever-changing, devising, wishing mind, imagination or fancy; (c) the thinking, reflecting, remembering faculty; and (d) the apprehending and determining understanding or judgment.⁷

The breathing or undulating pentad contains the five vital auræ—namely, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time it progresses into (4) the fourth or outmost sphere, where matter and sense are trium-

¹ That is to say, interpenetrating each other, and not like the skins of the onion.

² On its own plane of true spiritual consciousness.

³ As we know consciousness.

⁴ Because of this vesture of Ajñâna.

⁵ That is to say of *recovering* its primal wisdom or Jñâna, which is the same word as Gnôsis.

⁶ This is the *Astral Soul*, not the *Astral Body*.

⁷ This is the Lower Mind or Manas of the Esoteric Philosophy, and the Antahkarana or Inner Organ of the Vedântins, consisting of (a) Ahankâra, (b) Chittam, (c) Manas, (d) Buddhi.

phant; where the universe is believed a solid reality; where all things exist in the mode of *Ākāra*,¹ substantial form; and where that—which successively forgot itself from spirit into absolute unconsciousness and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing—[where that which does all this] now out-realizes itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but has now wrought out of itself.² (1) The first or spiritual state was ecstasy; (2) from ecstasy it forgot itself into deep sleep; (3) from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; (4) from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. (1) The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and (2) then emerge reversed, limited, and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks but cannot all at once realize outside itself. In the third (3) they become pictured by a creative fantasy into phantasms of persons, things and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth (4) the out-forming or objectivity is complete. They are embodied by the senses into hard external realities in a world without us. That ancient seer (Kavi Purāna) which the *Gītā* and *Mahābhārata* mention as abiding in the breast of each, is (1) first a prophet and poet; then (2) he falls asleep and awakes as a blindfold logician and historian, without materials for reasoning, or a world for events, but groping towards them; next (3) a painter with an ear for inward phantasmal music, too; at last (4) a sculptor carving out hard palpable solidities.

I have ventured on this lengthy quotation because it is one of the plainest statements I have yet found of the famous but difficult system of Vedāntic psychology. It has to be carefully thought out to be fully appreciated, but will well repay the trouble by bringing to light many fresh beauties which a cursory first reading will necessarily slur over. It is a most beautiful idea, that of the self-same Self being successively clothed in Vestures which transform it first into a poet and prophet, in a state out of time and place; then a blindfold logician and historian, in time and place, in a sort of external historical world, with which it is not yet in touch, and where its operations are compared to divided successive intellections or gropings; next a painter and musician limning images on the phantasmal surface of things, and with an ear for inward harmony; and lastly a sculptor, carving out objects in three dimensional space.

¹ From *ā-āri*, to bring towards or down, to make or form wholly.

² The five organs of sensation are the skin, eyes, nose, ears, tongue, corresponding to the simple consciousness and the four different forms of knowledge of the vibrating or knowing pentad, viz., the Lower Mind. The five organs of action are the mouth, hands, feet, and the two lower organs, corresponding to the breath of life and the four nervous ethers, which are the five vital surms of the breathing or undulating pentad.

As may be seen from the above, the four, or rather three states—for it would be wrong to term the highest a state, in that it represents the Self in its own essence—correspond to the three great Vestures of the Soul, and we are told that an Adept can separate them one from another, and clothe the Self in which he will.

These Vestures are again composed of several Garments, which are generally spoken of as Sheaths (Koshas). Starting from below, we have first the Food Sheath, formed from food by the alchemy of nature. This is transformed by the vital auræ into protoplasm, and so transformed into blood, flesh, bone, muscle, skin, etc., eventuating finally into our physical body—truly graphically described as a "coat of skin." This is called the Food Garment or Sheath (Anna-maya Kosha).¹ Next we have the fivefold Garment of the life breath, the undulating pentad, for it energizes in long rhythmic waves. This is called the Life Sheath (Prâna-maya Kosha). Following this comes the Garment of the vibrating pentad, whose wave lengths are shorter and more rapid, for thought is more rapid than even the life forces in the body. This latter Garment is two-fold: one Sheath being connected with determination, understanding, and judgment; the other with the faculty which refers all things to what we call ourselves—our illusive personalities—with the ever-changing, devising, wishing mind, imagination, or fancy, and the thinking, expecting, remembering faculty. No doubt a clearer definition could be made, but the traditional method of the Vedântic schools has based its classification on the five developed senses, and publicly ignores the septenary division, which alone can provide a truly scientific classification. But as the purpose of this present paper is not to criticize but to give some idea of the Garments of the Soul, we will proceed. The two Garments just referred to are called the Mind and Knowledge Sheaths (Mano-maya and Vi-jñâna-maya Koshas). And above them is that Lethan Vesture which, though it may prevent us from knowing our true Selves as long as we identify ourselves with our temporary Garments, is nevertheless a blessed Vesture of forgetfulness of the misery and shame of our past lives, when we once more don it and enter into the much needed rest from our labours. This has thus been appropriately termed the Garment of Bliss (Ânanda-maya Kosha).

But all our misery consists in our imagining ourselves apart from the SELF. And to destroy this misery we must begin by freeing ourselves from the illusion of mistaking these various garments for our real Selves. This must be done gradually, beginning with the lowest, the Food Garment.

¹ I should, however, like to be informed why the modern Vedântic classification omits the *Annâ-maya Kosha*, which, in the second Anuvâka of *Taittiriyaopaniṣad*, is given as entirely distinct from either the *Annamaya* or *Prânamaya Kosha*. The Sheath composed of the essence (*rasa*) of food should correspond with the *Linga Sharira* of the Esoteric Philosophy.

The illusion I refer to is stated in such false ideas as:¹ I am a male; I am a female; I am born; I live; I grow; I change; I decay; I shall hereafter die: I am a child, a youth, an old man; I am a priest, a physician, a tradesman; a total abstainer, a drunkard.

Again the illusion of identifying oneself with the Life Garment is revealed by such thoughts as: I am hungry; I am thirsty; I am strong; I am brave; I am the talker, the walker, the giver; I am dumb, I am lame.

So again with the Mind Garment, by such conceptions as: I am one that thinks, or fancies, or grieves, or am deluded; I am the hearer, toucher, the taster and he who smells; I am deaf, or blind.

And then with the Garment of Knowledge or Discrimination, by such thoughts as: I am intelligent; I am going to Heaven; I am a learned person; I am indifferent to sensual pleasures.

And so finally with the Garment of Bliss, by thinking: I am happy; I am content; I am ignorant or vicious; I am wise; I am an idiot.

The last example must be taken as the reflection of the characteristics of this Garment in the embodied state. When freed from the body, this Garment is freed from the idea of what we call the "I."

Again, the very same ideas, though with a different nomenclature, are to be found in the books of wisdom, of ancient Egypt. Let me select a few passages from the *Divine Pyramider* of Hermes Trismegistus, which still retains some of the old ideas, no matter how garbled by translation, re-translation and mis-translation. In the Fourth Book, called "The Key," we read:

46. But the Soul of Man is carried in this manner: The Mind is in Reason, Reason in the Soul, The Soul in the Spirit, The Spirit in the Body.²

That is to say the Soul of Man, or the SELF, is clothed: first with the Blissful Garment of Mind; then with the Knowing Garment of Reason; then with the Garment of Fancy and the rest, called by Hermes the Soul; next with the Garment of Life or Spirit; and last of all by the Gross Body. For as Hermes says:

47. The Spirit [*i.e.*, Life or Prāna] being diffused and going through the veins, and arteries, and blood, both moveth the living creature, and after a certain manner beareth it.

48. Wherefore some also have thought the Soul to be blood, being deceived in Nature, not knowing that first the Spirit must return into the Soul, and then the blood is congealed, and the veins and arteries emptied, and then the living thing dieth: and this is the death of the Body.

And further on he says, speaking of the change which takes place at death:

¹ I have adapted the following from the translation of the "Meditations of Vāsudeva"—LUCIFER, September, 1892, pp. 24 *et seqq.*

² From Everard's Translation, pp. 25 *et seqq.*

56. When the Soul [or Lower Mind] runs back into itself, the Spirit is contracted into the blood, and the Soul into the Spirit. But the Mind [Higher Mind] being made pure, and free from these clothings, and being Divine by Nature, taking a Fiery Body [or Vesture],¹ rangeth abroad in every place, leaving the Soul to judgment and to the punishment it hath deserved.

This refers to the post mortem state of the cast-off lower Garments which endure for a time in a state which the Esoteric Philosophy calls *Kâma Loka* or the Place of Desire. Further on again Hermes speaks more distinctly of these Garments when he says:

59. The disposition of these Clothings or Covers is done in an Earthly Body; for it is impossible that the Mind [the Higher] should establish or rest itself, naked, and of itself in an Earthly Body; neither is the Earthly Body able to bear such immortality: and, therefore, that it might suffer so great virtue, the Mind compacted, as it were, and took to itself the passable Body of the Soul [Lower Mind] as a Covering or Clothing. And the Soul being also in some sort Divine, useth the Spirit [Prâna] as her Minister or Servant; and the Spirit governeth the living things [that is to say, the Body which is composed of myriads of "Lives"].

60. When therefore the Mind is separated, and departeth from the Earthly Body, presently it puts on its Fiery Coat, which it could not do, having to dwell in an Earthly Body.

61. For the Earth cannot suffer Fire, for it is all burned of a small spark; therefore is the Water poured round about the Earth, as a wall or defence, to withstand the flame of Fire. [That is to say, the Physical Body is first of all clad in an Astral Garment or Body.]

62. But the Mind being the most sharp or swift of all the Divine Cogitations, and more swift than all the Elements, hath the Fire for its Body.

63. For the Mind, which is the Workman of all, useth the Fire as his Instrument in his Workmanship; and he that is the Workman of all useth it to the making of all things, as it is used by Man to the making of Earthly things only. For the Mind that is upon Earth [the Lower Mind], void or naked of Fire, cannot do the business of men, nor that which is otherwise the affairs of God.

64. But the Soul of Man [the Lower Manas, the Ray from the Higher Mind], and yet not every one, but that which is pious and religious, is Angelic and Divine. And such a Soul, after it is departed from the Body, having striven the strife of Piety, becomes either Mind or God.

65. And the strife of Piety is to know God [the SELF], and to injure no Man; and this way it becomes Mind.

66. But the impious Soul abideth in its own offence, punished of itself, and seeking an Earthly and Human Body to enter into.

67. For no other Body is capable of a Human Soul, neither is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God to preserve a Human Soul from so great a contumely and reproach.

Here we have an unbroken ray of light shining out of the darkness from the Mysteries of Ancient Egypt. The Secret Teaching of the Temples differed entirely from the popular superstition; and though the populace were taught that they risked to be reincarnated

¹ This will explain the esoteric meaning of the "chariot of fire," in which Elijah is carried to Heaven, and much else.

in the bodies of animals, in order that fear might generate virtue, the better instructed were taught the higher doctrine. The same obtains unconsciously in Christianity to-day. Hell for the ignorant, a more enlightened teaching for those who can understand.

G. R. S. MEAD.

(To be concluded.)

The Balance of Life.

THE theory of Reincarnation is so reasonable an explanation of the cause and method of the progress of the human race that it cannot fail to find itself gradually absorbed into the intellectual development of the world. But this theory has suffered so much from a want of a thorough comprehension of the real issues involved in its adoption by earlier races of mankind that it behoves us to be doubly careful to establish it on such a basis of reasoned science as shall minimize the results of that blind acceptance of it by the unthinking masses which will follow on its adoption by the leaders of Western thought. One of these questions which requires such treatment is the following. Why the devachanic interludes between recurring earth lives; why should not the Ego be reborn again on earth at once?

In searching for an answer to this question amongst the knowledge which modern science possesses of natural causes and effects we must bear in mind the fact that we are engaged in an enquiry into the very source of life and the cause of its manifestation. This being the case we must cast about for some first cause which shall lie behind even life itself, and I think this is to be found in Motion. Now Motion when manifesting natural law is always the result of change in the condition of existence of a molecule of matter. In like manner Primordial Motion must be the result of change in primordial substance. Again Motion, because productive of a heterogeneous Universe, predicates change in its existence from a previous state of homogeneous unity. In other words, we know that because the Universe is in continuous movement it must have previously changed from a state of rest; and because this motion brings into existence out of quiescence all the countless atoms, molecules, worlds, solar systems, etc., we must infer that the previous state of homogeneousness represented a complex unity of balanced equilibrium. Here, then, we have our first and most important discovery, namely, that motion in its abstract primordial self is nothing else than the disturbance of a balanced state of equi-

brium. Let us pause to thoroughly define what it is we mean by Primordial Motion. It is not *force*, because force has a definite relation to a relative cause; it is not life, because we attribute this only to organic matter, and therefore deny its activity in inorganic substance; it is not energy, because energy is unintelligent activity manifesting on the material plane the intelligence which animates the world. But it is *all* these as the common store of activity which flows from the disturbed equilibrium of the Universe. No force, no energy, no life can manifest itself, without, at the same time, manifesting the inherent character of Motion; and what this character is we must now endeavour to discover. From a contemplation of the laws of equilibrium as disclosed by modern science, we find that when the disturbance of a balance leads to continuous motion, this latter is the practical endeavour of the balance to reäadjust its equilibrium. The form this endeavour takes is movement in oscillations. Here then we have divulged the innate character of our Primordial Motion. As the disturbance of an equilibrious universe it is the manifest endeavour of it to bring itself to rest by oscillation. Thus, to the presence of Motion in natural forces and in physical life is due the innate tendency which all display to vibrate, to oscillate as rhythmic repetitions. Though derived from the Manvantaric flood of energy which sweeps between two universal Pralayas, yet it is repeated in everything, and we find it in the vibration of the atom as well as in the working of a solar system. And here we are confronted with the question: Does this innate quality of Motion "to bring itself to rest" conflict with the first law of Motion enunciated by Newton? Though at first sight it may appear to do so, yet most assuredly this is not really the case. Let us associate together the first and third law of Motion, and we shall get both an explanation and a corroboration.

An explanation, because in the first law we have a statement concerning the manvantaric and continuous sweep of Motion from one homogeneous pole to another, awakening *en passant* passive perfection to a comparative eternity of unbalanced existence; a corroboration, because in the third law, by which action always generates opposite and equal reaction, we have an illustration of the inner nature of motion as the effort at reäadjustment of the disturbed balance of the Universe. Put into an Eastern dress these two laws are synthesized as the Great Breath.

We may now arrive at a definite conclusion, drawn from the innate character of Motion, the source of natural forces and organic life, and we may assert that wherever there is a centre of disturbance in the Cosmos it must be actuated by an endeavour to bring itself to rest by oscillation. This endeavour takes the form of vortices or large centres in the Cosmos, spiral progress in relation to the human race, and, as we shall now see, alternate earthly lives and lives of devachanic bliss

for individual man. Having learnt the nature of that basic power which manifests existence to be Motion, having defined its innate characteristic, let us now investigate its action on the incarnation of the human Soul. In the first place we find this Motion as the compelling power of life; it proceeds from the Mânasic Entity and results in the birth of a human being. Here, then, the Ego is a centre of disturbance in the Cosmos, and must be, therefore, the centre of a balance oscillating to its final adjustment in the repose of perfect equilibrium. Existence is a twofold equation, being both Subjective and Objective; therefore a human life, animated by Motion, must oscillate between the two factors of the above equation. It has been shown and proved that Spirit and Matter represent for man this dual aspect of existence; therefore the human balance swings in alternate oscillations from one to the other, endeavouring the while to bring itself to perfect rest.

The long successive sweeps outward and inward which, as birth and rebirth, continue during the progress of a Manvantara, give us the evolving change the Monad makes in passing from the homogeneousness of one Pralaya to reabsorption in another. Indeed we have here an epitome of the Primordial Disturbance in the Cosmos. The homogeneous Âtman manifesting its complex unity as Manas (the human mind), is carried by motion through ages of ill-balanced lives back to eventual equilibrium. Then Manas sinks once more into the Perfection of Âtmâ-Buddhi. The process of one life-oscillation may be described as follows. Birth upon earth is the result of motion, by which the Ego is impelled towards the material pole. We trace in the growth of the body from childhood on to maturity or middle age the effect of Primordial Motion, forcing the balance of Life to swing into objective existence. Then the beam turns, and with its backward fall old age creeps on us until Death is reached. Here at the neutral point the Consciousness of Earth Life and Atmâ-Buddhi blend, the future and the past stand face to face. Then, in obedience to the ceaseless impulse of primordial oscillation life passes onward into spiritual realms. The energy of displacement carries it onward to a corresponding pitch of spiritual life, whence the inevitable backward sweep brings it once more to the neutral point, where it enters that mysterious Hall of Judgment, or centre of oscillation, where the past and future balance themselves up. Here shines the light of Âtmâ-Buddhi, and here come the shades of earth wrapt in the gloom of Death, travellers bound for the Spirit World; and entering from the other side come those still radiant with the dying splendours of a devachanic life, who flash once more into a sudden blaze of glory under the pure ray of impersonal perfection. These, carried onward, filled with the sorrow of momentary prevision, pass outward into the earth with all its load of sorrow and its incessant toil.

To return now to the consideration of the scales of Life, we see

that the earlier oscillations must, by their very nature, be of greater amplitude than later on in the history of the world's progress. In other words, the distance between the two poles gives us a violent contrast between the personal career of man on earth and his post mortem existence in Devachan. With the advance of evolution, and supposing no disturbing influence to be at work to hinder the normal progress of readjustment in the broken balance, these oscillations would, so to speak, become smaller, and the two poles would approach one another until, in the far distant future, they are merged into one. This would be the natural course of events, judged by the action of natural law, on an oscillating balance, but the question is greatly complicated by the existence in the Ego of free will, which by its various actions on earth will modify the oscillations of the Life Swing. In this enquiry, however, we must, in order to understand the general principle, neglect this factor of the human will, and look at the question as simply the mechanical exhibition of a definite amount of conscious energy kept in activity by Primordial Motion.

Having now stated the cause which must infallibly introduce devachanic interludes between alternate incarnations, I have, in so doing, raised a new difficulty which must be faced. Put plainly it is this. If earth life and spiritual post mortem existence are opposite and equal, how comes it that the duration of the former lasts about eighty years, and that of the latter lasts for a far longer period? If both are animated by equal energies as shown above, ought they not to be measured by equal lengths of time? If we enquire into the work which the energy of life has to perform in both these cases, we shall get our answer. Thus, if we imagine a unit quantity of conscious life impelled by Motion to manifest first physically and then spiritually, we have the following facts before us for consideration. Carried along by Motion in what we may call the outward oscillation towards the material pole, this unit of conscious life must vitalize both the spiritual man and the physical body. The physiological work thus accomplished is entirely absent in the post mortem state where man lives deprived of his earthly body. The difference between the duration of life on earth and life in Devachan gives us the resistance to be overcome by Life's energy in its endeavour to evolve and manifest the complex structure of the human frame. Both halves of our oscillation become therefore ratios to one another of Intensity measured by our perceptions in units of Time. Now, in the earliest stage of quasi-immaterial earth life, the intensity of the ante and post mortem existence must be nearly equal. As the oscillations of Life's balance lessen, conscious energy of Motion becomes more and more concentrated round its centre or the human Soul, and as this takes place together with the lessening of the oscillating sweep of Primordial Motion in the Cosmos, both the earth and the human body become more dense, and the

intensity of earth life increases with a corresponding diminution in the length of its duration. This deduction from the natural behaviour of Motion in Life's activity will, I think, find much corroboration in the observed facts of natural history. It is evident that the tendency of human evolution is to annihilate Time by Intensity, and so bring man in the far future to such a pitch of conscious activity that the material resistance of physical matter is practically destroyed, and the intensity of one half of the balance united to its opposite in the other half; Death becomes obliterated in the perfection of absolute Life, and Motion is lost in its own harmony.

T. WILLIAMS, F.T.S.

Shatchakra,

OR, THE SIX PLEXUSES IN THE HUMAN BODY.

WHAT a wonderful musical instrument is this human body—the Æolian harp that emits wonderful sounds, produces wonderful light, heat, and electricity, and shows wonderful colours in all their shades. The spinal cord, with the three strings of Idâ, Pingalâ and Sushumnâ, forms the most mysterious, and, at the same time, most wonderful and noble of all musical instruments; its power is unlimited, capacity unknown, and harmony beyond conception. In the *Bhagavad Gitâ* it is mentioned that the Îshvara,¹ playing on the instrument of the human body, makes the Jîvas² revolve round the wheel of Illusion,³ while he himself sits in their heart.

As one string in a harp is played upon, and the rest are made to echo its reverberations, so also in the human body the Sushumnâ alone is acted upon, and the other two side-nerves, Idâ and Pingalâ, resound the echo of Sushumnâ and produce a harmonious concert of sounds, volumes of harmonious colours, and, lastly, the supreme light that has for its basis the subtle electric vibrations of the great Chaitanyic Power.⁴

In the human body, the Idâ, Pingalâ and Sushumnâ meet in six different places; each place of meeting or joining forms a centre of the nervous system. Each of these centres is round in form like a wheel, therefore in the Eastern philosophy they are called Mâyâ Chakras, or

¹ The Logos.—Eds.

² Souls.—Eds.

³ Mâyâ, or Magic Power.—Eds.

⁴ Chaitanya is the Ocean of Spiritual Consciousness.—Eds.

Wheels of Illusion; they are also called Kamalas, or Lotuses, with four petals, six petals, etc., which means that as many currents of the great Chaitanyic Power, or Consciousness, are thrown from them into the nervous channels that have their connection with that particular centre. Every centre twinkles with the vibrations of the great stream current which the Sushumnâ receives from the Âkâsha at its root in the Brahma-randhra, or the cavity of the Great Universal Force.

It is said that the form of these plexuses is round. Roundness is the rule of nature; all the three kingdoms of nature are round; the human body from its fingers to every hair of its head, including limbs and the trunk, is round; so also are the animals and the different parts of their body. The trees themselves, with their branches, are all round. The sun, the moon, the planets, the stars, the orbit in which these revolve, are all round. Nay, the whole Universe, from the lowest atom up to the highest planet, is round. Everywhere there is nothing but roundness in nature. It is no wonder then that the plexuses in the human body should also be round.

Those who have seen a steam factory know how a large wheel revolves by the force of steam; and there are smaller wheels that are connected with this large wheel either by means of leather or rubber straps; that the motion of this large wheel is communicated to the smaller wheels by means of the connecting straps, and different uses are made of each of these smaller wheels as it suits the purpose of the factory. Even such is the case with the wheels in the human body. The smaller Mâyâ Chakras, having connection with the great Mâyâ Chakra that is made to revolve by the Force of the Great Energy, receive currents from it by means of Sushumnâ, and perform their respective parts in making the human organism function. The seat of this Great Mâyâ Chakra is in the heart, where the *Gîtâ* says the Bhagavân sits. Those who are able to know the exact position of this great wheel—where it is located and how it acts—and see its working by means of concentration and Samâdhi, can bring it under their subjugation, and use it as a means of arriving at those centres of the nervous system where the Chaitanyic Light dwells and imparts inconceivable delight to the fortunate observer.

As the ideation, the model of a tree exists in the substance that pervades in the seed, so the ideation of the whole universe is impressed in the grey substance that exists in Sushumnâ. Hence our knowledge of all the external universe; as its ideation is already implanted in our system. Here lies the secret why man is called the "Microcosm," and why "we can know nothing of the external world except through ideas." For how this knowledge is conveyed into our mind and the brain, I refer the reader to the *Seven Principles of Man*, by Mrs. Annie Besant.

If any follower of Huxley, Tyndall, or Herbert Spencer requires

material evidence of these plexuses and the forces that operate in them, the fact of universal ideation in the substance that pervades the different centres of our nervous system, and the links that connect the one with the other, I would simply ask him to prove by similar evidence the existence of molecules, protoplasm, and of the atoms that form the whole foundation of his materialistic school of philosophy. Everyone has a mind, but no one sees it, the result of its functions only are known—but this is no material evidence of the existence of mind. If a man wants to satisfy himself with direct evidence, let him adopt proper means to attain the proper ends.

The human body is divided into three parts, namely, Svarga, Martya, and Pâtâla, *i.e.*, the heaven or upper region, the world or the middle region, and the nether or the lower region. The head is the Svarga, the trunk the Martya, and the lower body is the Pâtâla. The seven Pâtâlas are located in seven different parts of the lower body (for details, see *Uttara Gitâ*).¹ The middle region, or the trunk, has the shadow of the aspect of that reality, the counterpart of which exists in the head or upper region. It is just as in a looking-glass where there is a shadow of the reality and there is a shadow of that shadow. So also, all that exists in the head also exists in the body in the shape of shadow-counterparts. This will explain the reason why Hatha Yoga is not courted by those who follow the system of Râja Yoga.

The above is the rough order of division of the human system; a more detailed order of division will be found according to the different positions of the six plexuses that exist in the human body. The seventh is not counted as a plexus, as it is actually not in the body, although in the order of numeration it is counted thus, like the seventh principle of man in the *Key to Theosophy*.

There is a correspondence between these seven plexuses in the human body and the seven key notes and Râgas,² or primary tones of musical science, the corresponding seven prismatic colours, the seven Mahâ Tattvas, the seven principles of man, the seven planets, the seven metals, the seven organs (five are only known), and the object of their perception, the seven Lokas or spheres of consciousness, the seven presiding goddesses or the spiritual forces, all the alphabets of Sanskrit language, the four different sounds or languages, *viz.*, Parâ, Pashyantî, Madhyamâ, and Vaikhari—the spiritual, the psychic, the astral, and the physical languages—the twelve signs of the Zodiac, the seven days of the week, the ten airs, and lastly the ten corresponding principal Nâdis.

¹ Translated in the last two numbers of *LUCIFER*.

² Râga is a musical mode. Six primary modes or orders of sounds are enumerated. These six Râgas or modes are supposed to have been originally connected with the six Ritus or seasons, each mode, like the several seasons, moving some Râga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Râginis, and is the father of eight sons; sometimes six Râginis are assigned to each Râga (*Williams' Sansk. Dict.*).—Eos.

Some of these are shown under their corresponding Chakras as they respectively come in, but there are blinds in the correspondences, especially in the metals, colours, and the signs of the Zodiac. Those who are students of Esotericism, however, will be able to see at once where the blinds lie.

It may be asked how the four languages and the twelve signs of the Zodiac fit in when the plexuses are only seven in number. In the case of the former it must be borne in mind that Nâda, Vindu, and Kala must have their respective places in the category of the seven; and, besides, as above so below, counting from the top (Sahasrâra) or the bottom (Mûlâdhâra), which have direct connection with the upper triad, the numbers become the same, inasmuch as one is the mere aspect of the other. As to the twelve signs of the Zodiac, it is also to be remembered that two out of the twelve are blinds, and the remaining ten are in duads, *i.e.*, one male and the other female. There are, in fact, four fixed signs, viz., Vrisha (Taurus), Sinha (Leo), Vrischika (Scorpio), and Kumbha (Aquarius), these are the signs of Earth, Fire, Water, and Air, corresponding to the Physical Body, Spirit, Animal Soul, and Mind of the human principles, Life, Linga Sharîra, and Kâma being the products or dual aspects of Air, Physical Body, and Animal Soul.

The reader will be interested to know that Pingalâ has Shiva for its presiding Devatâ; its quality heat; the sun influences it for about one and a half hours; day is its time for expression; its governing planets are the Sun, Mars, and Saturn, its friends are Air and Fire; it counts odd numbers and hours, as one, three, five, etc. It presides over Meshâ (Aries), Karkata (Cancer), Tulâ (Libra), and Makara (Capricornus). This is Shiva Nâdi, *i.e.*, male.

Idâ has for its presiding Devatâ Brahmâ; its quality cold; the moon influences it for about the same time as the sun influences Pingalâ; night is the time for its expression; the planets Moon (the moon is no planet now), Mercury and Jupiter govern it; it influences the South and the West, front, left, and above; while the Pingalâ governs the East, the North, the back and below. Its (Idâ's) friends are Water, Earth, and Akâsha; it counts even hours and numbers as two, four, six, etc.; it presides over the signs Sinha (Leo), Vrischika (Scorpio), Kumbha (Aquarius), Mithuna (Gemini), and Kanyâ (Virgo). This is Shakti Nâdi, *i.e.*, female.

Vishnu is the presiding God of Sushumnâ, it governs only the signs Dhanu (Sagittarius), and Mîna (Pisces).¹

These seven Chakras are the principal centres of motion, and are most useful for the knowledge of Occultists.

¹ For further details about the signs of the Zodiac as corresponding with the different Chakras of the human organism, see pages 48 and 73 of *Nature's Finer Forces*, by Pandit Rama Prasad, the President of the Meerut Theosophical Branch.

SHLOKAS.

1. A description preliminary to the mention of the six plexuses that rise one above the other in gradual succession, generating within them the current of perpetual bliss, is to be mentioned below according to the various Tantras.¹

2. There exists outside the . . . on the left, a Nâdi called Idâ; it is called the Moon-Nâdi, as it has connection with that luminary and shines like it. On the right side of the . . . lies the Pingalâ, it shines like the sun and is called the Sun-Nâdi. Between these two lies the Sushumnâ, it is resplendent like the sun, moon, and fire, and possesses the three attributes of Sattva, Rajas, and Tamas. The mouth of this Sushumnâ opens out like a Dhûstûra (*Datura Stramonium* or Thorn-apple) flower near the Mûlâdhâra plexus, and it (Sushumnâ) spreads right up to the head. It is within the cavity of this Sushumnâ that lies the Nâdi called Vajrâ,² it is also called Jnâna Nâdi, this Nâdi stretches from below right up to the head, and from its middle rises constant volumes of light like the flame of a lamp.

3. Like the most delicate thread of a spider's web, connected with the most mysterious Pranava (word) AUM (*i.e.*, covering within its sphere the three states, the first, the middle, and the last, of the manifestation), and cognizable only to Yogîs by the process of meditation, the Nâdi Chitrinî³ exists at that spot of Vajrâ, where it constantly twinkles like a lamp-flame. This Nâdi (Chitrinî) penetrates through the centres of the six plexuses that are located in the Sushumnâ; within this Nâdi, and from the Mûlâdhâra plexus below right up to Sahasrâra at the extreme top of the head, stretches forth a Nâdi called Brahma-Nâdi. No sooner is the mind fixed on this Nâdi than the Sushumnâ commences vibrating and shakes the whole body.

4. The aforesaid Brahma-Nâdi is refulgent like a circle of lightning, it is expressive like the finest sacrificial-thread decorating the heart of a Muni (an occultist sage), and it possesses the elements of all-purity, all-knowledge, and all-bliss. Where, from the mouth of this Brahma-Nâdi, flows constantly the stream of celestial nectar, there exists a pleasant spot: this fair spot forms the junction place of the two brains—and is also called the root of Sushumnâ.

THE FIRST PLEXUS.

5. The Mûlâdhâra lotus is situated in Sushumnâ, down below. It is termed Mûlâdhâra, because it forms the receptacle of the Kundalinî fire. This Lotus has four petals and a downward mouth. It corresponds with Bhur Loka, is of a golden colour, and its corresponding Mahâtattva is Prithivî (earth). Its corresponding organ of sense is the nose, and object of perception—smell.

¹ Books treating of magic, practical Yoga, etc.—Eds.

² The weapon of Indra; also diamond.—Eds.

³ Variegated.—Eds.

6. In the aforesaid Lotus of four petals from which eight electric rays of yellow colour with soft effulgence shoot forth like so many arrows in the form of a square, the Vishva-Vija, or the seed of the Universe rests [meaning, that the body-producing power (Shakti) exists in this square-shaped Prithivi-Chakra in Mûlâdhâra Lotus].

7. The Vishva-Vija that dwells in the midst of this square-shaped Prithivi-Chakra is adorned with various ornaments, has four hands, and is powerful like the Airâvata-riding Indra. In the lap of this universal seed sits a child—the creator of the worlds—whose colour is resplendent like that of the first-born sun, and in whose four hands and on whose beautiful lotus-like mouth, the four Vedas rest with unparalleled splendour.

[The child-creator evidently means the generating or generative electric fire that gives birth to objective existence: it is the dynamic force of objectivity, it is both wise and powerful like Indra riding on Airâvata. Airâvata—the white elephant of Indra, is the symbol of great wisdom, and Indra himself wields the Vajrâ—the thunder—which is the symbol of great power. The four Vedas themselves are also the symbols of great power and wisdom. The colour of the rising sun is not red, but known as Brahma-Mûrti.]

In the above mentioned Prithivi-Chakra with four corners, there dwells a Shakti (Goddess) by the name of Dâkini; she is endowed with four hands that are constantly in motion, her eyes are red, and she has the lustre and brilliancy of many powerful suns at the midday; but she is always accessible to the pure-minded Yogis.

[The reader will note that the different Shaktis or powers in the body are described as Goddesses, and they are named as Dâkini, Hâkini, etc., according to their occult bearing.]

9. At the mouth of the Nâdi Vajrâ and in the triangular symbol known as Karnikâ, there exists the sphere of Kâma (desire). It is here that the three-mansioned Goddess (*i.e.*, with three qualities, Sattva, Rajas and Tamas) dwells with extreme delicacy and refulgent like the lightning blade. The Vâyu Kandarpa¹ (Mâra) sits here constantly. It is the originator and friend of the Jîva and manifests itself with the splendour of ten millions of suns.

10. In the above-mentioned Trikona Yantra, dwells a Mahâdeva, its position is towards the West, it has a colour like that of melted pure gold; red like the new-born leaf of a tree, and bright yet cool as the smiling ray of the autumnal noon, it is expressive of knowledge and meditation. It is always fond of residing in Kâshi (knowledge); always full of bliss, it rests like the concave shore of a river.

11. On the top of this Shiva and like the fine thread of the lotus-stalk, there dwells the Mahâ Mâyâ (the Great Illusion)

¹ The Hindâ Cupid. —Ede.

that keeps in ignorance the whole world. It is this Mahâ Mâyâ that covers up the passage at her will of the Brahma-Nâdi, whence the celestial stream of nectar flows, and drinks it herself. She circles round the Shiva at the head like the smiling wreath of lightning in the bosom of the dark cloud, and the sleeping serpents with three and a half coils decorating the head of the Mahâdeva with pendent tails.

12. This Mahâ Mâyâ—the great Kundalinî Shakti—that is so powerful and refulgent in splendour dwells in the cavity of the Mûlâdhâra Lotus, and imparts, in tone as sweet as that of the gleeful bees, the delicate knowledge of the distinguishing rule and characteristics of composing metre and verses. She also keeps the Jîvas alive by regulating for them the law of inspiration and respiration.

13. The very subtle ray that pervades the Kundalinî Shakti like a blade of lightning, displays the substance of the whole universe as it were in a kettle. This Chaitanyic Shakti becomes the principal cause of the knowledge of Tattvas for the Yogîs.

14. He that meditates upon this Goddess that dwells in the four-cornered Prithivî-Chakra in the middle of the Mûlâdhâra Lotus and shines like the ten millions of suns, becomes wise as Jupiter, endowed with all-knowledge without effort, and a possessor of wealth like an Emperor without struggles. He overrides all diseases and is able to please the most learned of all by the power of his speech and sweetness of his poetical composition.

End of the First Plexus.

Lûdhiâna.

RAI B. K. LAHERI.

Agrippa and the Wandering Jew.

[The following curious and interesting story is related in the *Chronicles of Cartaphilus, the Wandering Jew*, published in the year 1851. The date of this interview is not given, but, as Agrippa died in 1539, it must have been before that time.]

IMAGINE the famed necromancer, Cornelius Agrippa, buried in the abyss of thought—surrounded by divers crucibles and alembics, with skeletons of various animals that garnished his walls. Upon his table lay some ponderous and worm-eaten folios in confusion, many strange mixtures of metals placed in acrid fluids, numerous amalgams upon his right and left, also the *elixirs*, the *salts*, and the *sulphurs*, the *ammonias*, and divers other ingredients of his potential and secret art! A shelf nigh at hand was burthened with many small vessels, the curious contents of which the shining labels told, such as *Mandibularum liquor*, or oil of jawbones, *Mandella*, or the seed of black hellebore, *Tassa*, or the herb of Trinity, and many others.

The shades of night were gathering over Florence, and the lovely

valley of the Arno had yet some feeble glimmerings of twilight reposing upon its green bosom, as if reluctant to part with so much beauty, or to cloud its charms by night's darker mantle. Suddenly Agrippa heard a low, quick rap at his door; a tall figure entered, with much courtesy in his demeanour, nobly formed, mysterious and awful in his carriage, and whose age could ill be divined, as both *youth* and *age* were so strangely blended as were never before seen in any mortal countenance! No furrow was upon his cheek nor wrinkle on his brow; his dark eye flashed with the brilliancy of early manhood and yet with all the intellectuality of long experienced age. But his stately figure seemed to have the weight of some years, and his hair streamed upon his shoulders in ample locks of fleecy white, blended with some of nearly jet black. His voice, though he had uttered only a sentence, was tremulous, but melodious, soul-searching, and enunciative of the sobriety of wisdom. A silken abnet, inscribed with divers oriental characters, encompassed his waist in many ample and graceful folds; in his hand he held a palmer's staff; upon his feet were gorgeous sandals faded and worn; on his shoulders was a purple ephod, of rare and exquisite workmanship, likewise the worse for time and wear, and upon the lappets of which, in front, were the Hebrew letters—*Thauf, Resh, Yod* and *Aleph*; and on that behind, suspended two cubits in length, was seen, embroidered in gold, a *triangle*, beneath that a *single eye*, the centre or pupil of which was formed of an inestimable sapphire, the lashes of thin dazzling rubies, and, over the upper lid of the eye was inscribed the letter *Beth*. The eye of the stranger was quick in resting a moment upon a graceful, but most intensely black dog, whose small and piercing eye shot forth the intelligence more of man than beast, and whose general expression seemed to amble on the very borders of humanity. Time and circumstances, at that instant, permitted to the stranger no closer scrutiny of the remarkable animal; but thought is speedier than action, and he could not shut out a rush of ideas, inspired in him by that much-famed and devoted attendant upon the great philosopher—for the Jew had heard of what the crude people so stubbornly insisted, that this jet black dog was naught but the very demon wherewith Agrippa wrought his marvellous deeds in the magic art. Still the Jew spoke no further words than at his first entrance, but gazed upon *Monsieur* (for so Agrippa had named his dog) then reposing at his master's feet amid many ponderous volumes and opened manuscripts on the floor around him. As the stranger entered, and uttered a few words of civility, there was an eye of the dog keenly intent upon him, and the other upon Agrippa, seemingly to enquire of his lord whether he should give to the Jew a kindly welcome. A morsel was instantly cast to the noble beast (his well known signal of hospitality) and quickly the philosopher and his dog were on their feet to welcome the approaching guest.

Agrippa gazed involuntarily, for a moment, in silence and wonder

mixed with awe, upon the high intelligence of the stranger, whose eye shone with unnatural lustre in the evening dawn, but whose countenance was pleasing to behold, and powerfully awakening—there being deep-laid sorrow, wisdom, and resignation, that seemed to reveal a tale of long accustomed misery, entirely softened by the supremacy of mind.

“Pardon me, O Agrippa! this untimely intrusion, so unbidden, upon thy privacy,” at length said the Jew. “Thy vast fame has reached unto the world’s limits; and I could not leave this fair city without communing with thee, its brightest ornament—so loved by some and so dreaded by others!”

“Thrice welcome art thou, O stranger,” said Agrippa, “but thy curiosity in thus seeking me, I fear, will be ill requited; for fame is often mendacious, whether to praise or to censure, and to Agrippa it hath been both. My many years have been more devoted to profitless and vain pursuits than in gain of enduring honour and of real wealth. It is not all *regulus* that hath remained at the bottom of my crucible, O stranger!”

“Dost *thou* talk of many and tedious years, O learned and renowned Agrippa!” exclaimed the unknown one, “dost *thou*, who hast scarcely seen more than threescore years talk of lengthened life, spent in much thought and vexation? I do remember me that, when quite a youth, O Agrippa! I used to gaze upon the bright orb of day as he declined, and thought with delight of his speedy renovation in the far East, after he had quenched his rays in the boundless waters, and then foolishly coveted that my life should be like unto his—and be for ever; but, my Agrippa, a young head can *wish* for more than old shoulders can *endure*, and long experience has taught me that far better is it to slumber among those tombs on the Arno’s banks, than, like the sun, to rise into renovated life, and thus for ages to pursue the same dull and toilsome existence. But the destiny of that sun is mine!”

Agrippa shrank within himself as the thought flitted through his mind that a dangerous madman was possibly before him. But the stranger mildly continued: “I fear I trouble thee with my visit and my unwonted speech, that has been too much of my poor self.”

“Thou, indeed, hath wondered me much, good stranger,” rejoined Agrippa.

“Not so much, O Agrippa, as thou makest *me* wonder, if report doth not belie thee, and if thou wilt grant my request. I would have thee tell me of that MARVELLOUS MIRROR which thy potent art of magic hath enabled thee to make, the renown of which hath brought even me, Cartaphilus (for that is the name I bear), within thy door, seeking after such strange knowledge. Tell me, I pray thee, is it indeed true that whosoever looketh into that mirror, with faith, doth see within the far-distant and the long dead? If so it be, then much

doth Cartaphilus desire to look into that truthful mirror, since his eyes are wholly closed upon such far-distant scenes, upon the long dead, upon those who departed hence centuries ago. Yea, Agrippa, all life is but as a vale of tears. Myriads of myriads easily die—and when and as they would not; but Cartaphilus follows not; rivers do change their course, the solid rocks do disintegrate, the mountains repose, at length, upon the bosom of the valley, the proud mausoleums resist the elements only for a time, and even the solidest of them do fade away at last. *Not so with me!* Oh, give me, therefore, I pray thee, but one look into thy much-famed mirror, so that my earliest life—the one of my real youth—may again be seen by me.”

Agrippa was greatly moved, but at length replied, “Whom wouldst thou see, O wonderful man?”

“Son or daughter never had I at that time,” answered the Jew, “but earnestly do I crave to see Rebecca, only daughter of Rabbi Eben Ezra—a princess of every virtue, and the most beloved of all Jewish or other maidens. I would behold her as she was in youth, before Shiloh was fully revealed; as she was when with her I wandered, as Cartaphilus, son of Mariamne, upon the flowery banks of Kedron, in her father’s garden; or as we rambled in joyous carelessness, and with the boundless innocence of earliest mutual love, upon the heights of Ramoth-Gilead.”

Agrippa trembled as the aspen. “Who and what art thou? and whether of Gehenna, or of Paradise, I wot not; but thy petition shall be essayed, come what may from the nether world,” exclaimed Agrippa, with tremulous lips. Whereupon he incontinently chanted much strange language, and then he polished his mirror with the softest furs, next divers thin veils of shining gossamer were suspended before that metallic mirror, and many lights of various colours were seen streaming in from all directions. Agrippa then suddenly arose, raised his arms aloft towards Heaven, and anon depressed them towards Gehenna; when, lo! quick as a meteor bursts, a mass of dazzling white light shone around, and the mirror sparkled as the meridian sun.

“Thou art seemingly of but few years compared with what thou sayest,” cried Agrippa, “and the mirror cannot be faithful, unless my wand shall wave once for every ten years since the maiden lived. Proceed now, O strange man! to number these tens since last she breathed, or, if thou listest, since the early youth of which thou speakest, and be thou most faithful not to deceive me.”

As bidden, anxious and soul-wrapped, he numbered 149 times! Agrippa gazed in maddening terror, and at length sank with exhaustion upon his couch. “Wave on, wave on!” sternly yet imploringly exclaimed the Jew; the wand soon continued to move, and but twice more—noting thereby just 1510 years in all—when, lo! the mirror’s surface was filled with numerous forms, reflected from its shining disk, seem-

ingly as large as life, upon the gossamer that encompassed the mirror. All those forms were in the habiliments of ancient Palestine—each engaged appropriately in rural sports and actions. Upon this sweet scene the Jew gazed in wild rapture, as if his eyes would devour what his arms could not embrace. In the distance were lofty mountains, aspiring to reach the clouds, and hard by was descried Ramoth-Gilead, an ancient City of Refuge. In the foreground was a luxuriant valley, garnished with various goodly flowers, and refreshed by a limpid stream, gushing through wide crevices of rocks, and anon gently laving the banks, upon which were seen, indolently reposing, many fleecy sheep, a tamed gazelle, and numerous domestic animals, the cherished pets of a female of matchless beauty, who then was sheltered from the noon-tide sun by lofty cedars, grouped there by nature's tasteful hand. "'Tis she! 'tis she!" cried the enraptured Cartaphilus, "yea, Rebecca as she was in the days of the then Holy Temple; a work of human art the greatest and loveliest, as was she the perfectest of nature's gifts. I must, I will speak!"

Cartaphilus spoke to her, and lo! instantly thereon the charm was dissolved; a cloud gathered over the mirror, the dazzling light had wholly vanished, and the mysterious Jew sank, as one senseless, upon the couch. Reviving after a time, he seized the hands of Agrippa, and said, "Oh, many and boundless thanks unto thee, learned Agrippa, thou prince of all the magicians! I pray thee receive this purse of costly jewels. In it thou wilt find more of value than in any other within my abnet, and worthily do I bestow it on thee."

"No, no!" exclaimed Cornelius Agrippa, "keep thy jewels, of whatever worth, I will none of them—no Christian perhaps dare receive them; but tell me, I do implore thee, who thou art? such a recompense I may take of thee, but not thy jewelled purse, there seemeth danger in it."

"No peril to thee is either in my will or in my power, most worthy Cornelius Agrippa," replied the Jew. "My name thou already hast; but that reveals me not unto thee, as it seemeth. But now behold, I pray thee, that exquisite painting suspended on thy wall, upon the left, doth it not represent the Saviour bearing His cross? and look further upon thy right, yea, at that portrait, and then upon me."

Agrippa was lost in wonder, for the likeness was indeed perfect.

"That portrait, O mysterious man," said Agrippa, "is the faithful representation of that wretched infidel Jew, who smote the Saviour, and urged Him on when groaning under the weight of His cross."

"'Tis I, 'tis CARTAPHILUS, the miserable wanderer now before thee!" exclaimed the Jew, and instantly rushed from the chamber.

Agrippa retired to his couch, but not to sleep.

Such in substance is the wonderful revelation said to have been made at that period by the Wandering Jew.

Mind, Thought and Cerebration.

Truth, though resisted by all, and assailed by the plausibilities of falsehood in the most subtle forms, yet triumphs over all.—POLYBIOS.

THE endeavour of the ablest writers on physiology, as well as philosophy, has always culminated in the recognition of an ulterior principle or faculty which exceeds our scientific methods. It is a private potency of life within or behind our common phenomenal existence, which is regarded as accounting for what was otherwise unexplainable. It corresponds with every fact, satisfies every question, is allied by the most intimate relations to the whole order of the universe, and is urgently invoked in extreme emergency. Our sense-perception is employed with what is external and objective, while this faculty appears to transcend common consciousness, and indeed to be distinct and superior to it.

Numerous designations have been invented to denote this occult principle of our nature. Maudsley terms it the preconscious action of the mind, a mental power which is organized before the supervention of consciousness. Agassiz describes it as a superior power which controls our better nature, and acts through us without consciousness of our own. Schelling denominates it unconscious knowledge, a capacity for knowledge above or behind consciousness, and higher than the understanding. Later writers, however, have endeavoured to set aside the pure intellectual agency in the case, and so style it reflex action of the brain, and automatic brain-work, a brain-activity without thought, but an activity, nevertheless, which may subsequently be reproduced in connection with consciousness or thought, or which may without being reproduced, modify subsequent kindred mental action or thought in the same mind.

Dr. William B. Carpenter has formulated it accordingly under the title of UNCONSCIOUS CEREBRATION. Beginning with the proposition that the brain furnishes the mechanism of thought, he asserts that there can be no question at all that it works of itself as it were:

It has an automatic power, just as the sensory centres and the spinal cord have an automatic power of their own.

He declares, however, that it originates in the previous habit. There can be no doubt, whatever, he tells us, that a very large part of our mental activity consists of this automatic action of the brain, according to the mode in which we have trained it to action. The will gives the impulse in the first instance and keeps before the mind all the thoughts which it can immediately lay hold of, or which association

suggests, that bear upon the subject. These thoughts, however, do not conduct immediately to an issue, but require to work themselves out. The sensorium, or rather, the group of nerve-ganglia of special sensation, which have their place at the base of the brain and distinct from it, may be in a state of inaction all the while, or perhaps otherwise occupied.

This peculiar activity of the brain though automatic, Dr. Carpenter does not consider to be spontaneous, or the result of any peculiar inspiration. His theory is simply that the cerebrum, having been shaped, so to speak, in accordance with our ordinary processes of mental activity, having grown to the kind of work that we are accustomed to set it to execute, can go on and work for itself. Unconscious Cerebration is defined by him accordingly as

The unconscious operation of the brain in balancing for itself all the various considerations—in putting all in order, so to speak, in working out the result.

This conclusion, he declares, will be the resultant of the whole previous training and disciplining of our minds. He accordingly designates it the Common Sense. He says:

I believe that it is the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right, which gives the mind that direction that ultimately overcomes the force of these early prejudices and these early associations, and brings us into that condition which approaches the nearest of any thing that I think we have the opportunity of witnessing in our earthly life to that Direct Insight which many of us believe will be the condition of our minds in that future state in which they are released from all the trammels of our corporeal existence.

Ernest von Hartmann, the author of *The Philosophy of the Unconscious*, has given to this subject a greater emphasis. He declares that consciousness has its origin in the cerebral organism of man. It is not a fixed state, but a process, a perpetual change and becoming. Its antecedents are impenetrable to itself, and we can only hope to resolve the problem indirectly. There is no Supreme *Being*, he would make us believe, but an omnipresent Will and Intellect acting unconsciously in inseparable union with each other—one absolute subjectivity, a power operating on all unconscious functions, human, animal and vegetable. It is the fashion for all writers of the modern school to decry metaphysics; yet with a curious inconsistency they seem very generally to have a metaphysic of their own. Hartmann is a conspicuous example. He employs the most abstruse and unconscionable metaphysical subtleties to explain and defend his propositions. He defines the essence of consciousness as consisting of a breaking apart of the union between the Understanding and the Will. Perception is forced upon the mind, thus separating and emancipating it from the will, and enabling it to revolt and even to subject the will to its own laws. The astonishment of the will at this,

The sensation caused by the apparition of the Idea in the bosom of the Unconscious—that is consciousness. . . . The Unconscious Thought does not recognize a separation between the form and the content of the knowledge, the subject and the object in the act of thinking. It is just here that the subject and the object are intimately identical, or rather, that nothing distinguishes them absolutely, since they are not yet risen out of their condition of original non-difference.

This proposition of Dr. Hartmann is a curious illustration of the peculiar agreement often attained by persons holding sentiments diametrically opposite. This writer, who is usually represented as denying a Supreme Being and the immortality of the human soul, is in perfect accord in his expressions with the extremest Mystic who surpasses all others in theosophic conception. Each declares that the person who really *knows* does not cognize the fact of knowing, because such knowledge is subjective and therefore may not be contemplated as an object which is in a certain sense apart from us. It would be wholesome for us if this should lead us to be just toward each other, generously considering that difference of opinion is very often a diverse view of truth and no warrant or occasion for animosity, proscription or disrespect. As the rivers, however much they are at variance in the direction of their currents, all meet in the ocean, so all faiths and dogmas, as well as destinies, we may confidently believe, converge in the Divinity.

The description presented by Dr. Carpenter agrees after a manner with facts in my own experience. I have been utterly at a loss for words and ideas on important occasions, and they came forth on a sudden at the critical moment, and fulfilled the required purpose. I have often felt myself circumscribed in my ability and endeavour to solve and decide urgent questions. I have noticed this peculiar constraint to occur especially when some other person was pressing me imperatively to give a speedy answer to a proposition. I would experience a difficulty to think clearly, or to perceive what to say or do. There appeared to be no alternative but to seem stupid or obstinate, and abide the issue. In other instances when lashing my own mind to a conclusion, a like impediment would be present. Yet after a time, it might be short or prolonged, there would bolt into the mind a solution of the whole matter. In fact, I am seldom disappointed in this respect, when I am really in exigency. I do not consider it wise or prudent, nevertheless, to forego any mental effort, in supine reliance upon such accessory aid. It would be a species of foolhardiness, and would naturally tend to shut away from me the very succour which I counted upon.

I have never judged it of any utility to inspect critically the moods and processes which wrought thus beneficially, but considered it wiser to accept the results with a modest docility. One is never quite able to understand the operations of his own mind. Yet, so far as I remember, these peculiar exhibitions very frequently, but not always, accorded

with the explanation which Dr. Carpenter has made. They harmonized with previous ideas and habits of thinking. The readiness and spontaneity seemed to result from a quick memory, which was roused on the instant. The thoughts and words which came to the mind, were very often shaped after forms of expression which I had written or uttered long before and forgotten. Most persons will probably, therefore, regard the matter as being nothing very wonderful.

It is likewise observed, that purposes which we have formed, and other vivid mental impressions, are by no means uprooted from the mind by being dropped or dismissed out of the active thinking. We awake at the time which we have set, and are reminded by a signal of the memory that the appointed moment has come to set about something which we had proposed. I have been roused from sleep to do a thing which I had contemplated, sometimes apparently hearing a voice call me for the purpose, and have often been interrupted in the current of active thought when awake by the intervening of the occult memory. I have also witnessed kindred phenomena in persons whose external sensibility and consciousness had been suspended by an anæsthetic. Whatever had been previously expected or contemplated, the idea or emotion uppermost would be exhibited in word or action. Pain, terror, anger, as well as rapture and beatific delight, were expressed as though actually experienced; even as if there had been no interruption of the normal condition. Yet the patient, a few moments afterward, would remember nothing of the matter, and declare unqualifiedly that there had been no consciousness of anything that had occurred. Analogous experiences sometimes take place with individuals in the mesmeric state. Many of the illusions of insane and other disordered persons belong to the same category.

The existence of double consciousness indicates the source of many of the curious phenomena, not otherwise easy to understand. Says Dr. William Gregory, of Edinburgh:

Persons have lived for years in an alternation of two consciousnesses, in the one of which they forget all they have ever learned in the other.

Dr. Huxley and William B. Carpenter both substantially admit the same thing. Epileptics have been known to finish, in a new paroxysm of their complaint, a sentence began in an attack which had occurred days or weeks before. Maudsley relates the case of a groom, whose skull had been fractured by the kick of his mare. As soon as the portion of bone pressing on his brain was removed, three hours later, he recovered his usual consciousness, and cried out an order to the animal.

The absent-minded German professor will not be forgotten, who called at the door of his own house to enquire for himself, and walked away on being told that he was not at home, forgetful that he was himself the man. Soldiers on a march, messengers carrying despatches,

and individuals walking for a wager, often sleep while in motion. A person stunned will pick up his hat, go about his business, and perform various acts to which he has been habituated.

Dr. John W. Draper has endeavoured to account for the phenomena of double consciousness, by the conjecture that it is a result of the double construction of the brain. He cites with approbation the treatise of Dr. Wigan in support of his theory. The hemispheres of the brain, we are reminded, are distinct organisms, each having the power to carry on its functions independent of the other. Usually, however, they act simultaneously, the superiority of the one compensating for the defects of the other. Sometimes there is "insubordination of one of the hemispheres," and there are in consequence two distinct trains of the thought and two distinct utterances, either at the same time, or in very rapid alternation. Each of these, perhaps, will be perfectly consecutive and sane by itself, but the two will be incongruous from being mingled confusedly together. This condition in its exaggerated form, is regarded as insanity; nevertheless, it has been observed in the thinking operations of persons whose minds are considered perfectly sound. When one of the hemispheres was entirely disorganized, or had been destroyed from external violence, the other appeared to do the whole work acceptably. There are also numerous examples of the independent action of both hemispheres in instances where the individuals were in a state of health. While engaged in ordinary pursuits which imply a continued mental occupation, we are occasionally beset with suggestions of a different kind. A strain of music, or even a few notes, may be incessantly obtruding. In our air-castle building, we permit one hemisphere to act, presenting fanciful illusions, while the other witnesses the operation and so lends itself to it.

In other cases, these exhibitions of double consciousness have alternated in a more striking manner. Each hemisphere of the brain continued its action for a period of days or even weeks, and then relapsed into a quiescent condition. The other took its turn, and ran its own course, after a similar manner. In instances where one of the hemispheres had undergone deterioration or suffered lesion, so that it had been reduced to an infantile condition, and there was incapacity to make use of the impressions which had been previously made on it, the individual would alternately exhibit what has been aptly termed child-life and mature life. Dr. Draper is of opinion that these exhibitions of alternate and double perception can be explained on no other principle. He is less decided, however, in regard to the explanation of the sentiment of preëxistence in the same way.

All the facts, however, cannot be thus met. Van Helmont, by experiment upon himself with aconite, suspended the action of the brain; upon which consciousness and perception were manifest at the

solar ganglion. This indicates that the function of cerebration, or brain-activity, whether conscious or otherwise, does not account for all the occurrences. The statement of Dr. Carpenter, that

Mental changes may go on below the plane of consciousness, is but half the truth. There is no single plane of consciousness, but a plurality of such departments, and the nervous ganglia of the sympathetic system have likewise their part and allotment.

His assumption that inventions and the various phenomena that he depicts, are principally the resultants of the previous action and discipline of the mind, is also faulty. Idiots are by no means destitute of intellectual and moral faculties; and at times they display an independent spiritual consciousness. Seagar, of Berlin, reports that he has had in his establishment indubitable cases of idiotcy, in which the head was small and malformed, yet in which the results of education were so triumphant, that his patients were ultimately able to go forth and mix with the great world, exhibiting no mental infirmity that could be detected. In one instance, a young man underwent the rite of confirmation without being suspected by the priest of any abnormality of mind. Dr. Bateman, consulting physician to the Eastern Counties Asylum for Idiots in England, expresses his undoubting belief that the idiot of the lowest class has the germ of mental activity and of moral responsibility. He confidently declares:

This germ, although possibly only permitted to bud here, is destined hereafter to expand into a perfect flower, and flourish perennially in another and better state of being.

It is manifest that in such case the budding, expanding, and flourishing perennially, are resultants of other factors than those furnished by brain-protoplasm.

Dr. William H. Holcombe affirms that

Consciousness is the consequent of our finite, imperfect state.

This is substantially the doctrine of Aristotle, Spinoza, and Swedenborg. He says:

Our imperfection is the pledge of our immortality, our progress, our happiness, as well as the ground of our consciousness itself.

Assuming the substantial correctness of this proposition, we must accept the corollary to it; that if imperfection is the origin of actual consciousness, then that which transcends consciousness must pertain to a higher region. Indeed, Doctor Carpenter appears to have almost conceded as much when he describes the condition which approaches nearest to Direct Insight as resulting from the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right. An individual can perceive principles only from having their substance in himself; he knows nothing of that which is totally foreign to his own nature. The insight which is

nearest approached by the earnest contemplation of the True and the Right is no acquirement of an alien or engrafted faculty, but the evolution of an energy innate in us. It is an awakened memory of a knowledge already possessed. The attainment is supraconscious and therefore it is not cerebration. It is intellection, a function which is exercised apart from the organic structure, and so neither fatigues the brain nor changes it in any part. It is the self-recognition of soul, enabling the individual to perceive the ideas which it is sought to express by

All the master-words of the language—God, Immortality, Life, Love and Duty.

Dr. Oliver Wendell Holmes, treating of this grade of mental unfoldment, seems to carry it, and very properly, beyond the province of mere brain-action into the higher department of the being. He declares:

The more we examine into the secret mechanism of thought the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes.

Again, in Master Byles Gridley's book it is asserted that

The best thought, like the most perfect digestion, is done unconsciously.

It does not employ the apparatus of the brain for its production, but only for its external manifestation, and hence there is no waste of the structure in the subjective part of the operation.

In different works he abounds with tentative ideas which make us wish he had written more and done it more unequivocally. The story of *Elsie Venner* is based on the quasi-hereditary admixture of an ophidian element with the whole nature of a human being, and the predominance of that quality over her thought, emotions and personal habitude. The vision of Myrtle Hazard is in certain respects still more suggestive. While steadily gazing upon a luminous figure of a cross, which he suggests was an accidental product of decaying phosphorescent wood, she becomes ecstatic. Presently there appear before her the figures of several of her ancestors and with them her own eidolon as though she was in some way outside of herself. They seem to address her and to want to breathe the air of this world through the medium of her exterior shape, which was at the moment apparently empty of her presence and theirs. Presently, she seems to return into it, and then the others to become part of her, one by one, by being lost in her life. She feels the longing to live over the life of her own father and mother, then the peculiar impulses of the others, and finally is in some way made one with the purest nature of them all.

Dr. Holmes suggests the explanation that this was

Probably one of those intuitions with *objective projection* which sometimes come to imaginative young persons, especially girls, in certain exalted nervous conditions.

He carries the idea further and remarks that

The lives of our progenitors are, as we know, reproduced in different proportions in ourselves. Whether they as individuals have any consciousness of it, is another matter.

This statement almost appears to be a reflection of the proposition of Mr. Frederic Harrison that every human individuality though dissolved at death, was transmuted into a moral force, and capable of passing into and stimulating the brains of living men. This peculiar metaphysic is adapted to the concept of an unconscious brain-action, and the further notion of

A distinct correspondence between every process of thought or of feeling and some corporeal phenomenon.

But Dr. Holmes does not appear to be thus limited in his conception. He gives a fuller scope to heredity and even admits the possibility of a further spiritual occupancy. It is possible, he suggests, that our progenitors do get a second as it were fractional life in us. Some who have long been dead may enjoy a kind of secondary and imperfect, yet self-conscious life in these bodily tenements, which we are in the habit of considering exclusively our own. It might seem, that many of those whose blood flows in our veins struggle for the mastery, and by and by one or more get the predominance; so that we grow to be like father, or mother, or remoter ancestor, or it may be that two or more are blended in us, not to the exclusion however, of a special personality of our own, about which these others are grouped.

We all do things awake and asleep which surprise us. Perhaps we have co-tenants in this house we live in.

Kant, himself, promulgated a similar idea. He says:

Perhaps it will yet be proved that the human soul, even in this life, is, by an indissoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them.

Goethe unhesitatingly affirms it:

Every grand thought which bears fruit and has a sequel, is inherent in no man, but has a spiritual origin. The higher a man stands, the more is he standing under the influence of the demons. Every thing flows into us, so far as we are not it ourselves. In poetry there is decidedly something demoniac (or spiritual), and particularly in the unconscious, in which intellect and reason all fall short, and which therefore acts beyond all conception.

Agassiz acknowledged this same psychological fact. He affirms that there are two sets or a double set of mental powers in the human organism, essentially different from each other.

The one may be designated as our ordinary conscious intelligence, the other as a superior power which controls our better nature.

This latter he describes as

Acting through us without conscious action of our own.

Maudsley declares that this is a mental power organized before the supervention of consciousness. Whatever he may imply by this, the explanation followed up will carry us beyond the region of simple physical existence. Professor Tyndall adds his testimony:

It was found that the mind of man has the power of penetrating far beyond the boundaries of his full senses; that the things which are seen in the material world depend for their action upon the things unseen;—in short, that besides the phenomena which address the senses, there are laws, principles and processes which do not address the senses at all, but which need be and *can be* spiritually discerned.

When Dr. Tanner was prosecuting his world-famous forty days' fast at Clarendon Hall, in the city of New York, he was constantly attended by physicians who persisted in asserting that his brain was certain to give way for want of nourishment, and predicted that after two or three weeks insanity or delirium would ensue. Yet on the very last day of the fast, he exhibited no essential mental deterioration, but was perfectly normal so far as will and reasoning power were concerned. I was present and observed him carefully with the intent of being certain. Enough was shown by it to reveal the possibility of preserving the life of President Garfield. Knowledge was greatly served thereby for the profit of those who love the truth for its own sake. The maintaining of psychic and intellectual forces intact when all material support was withdrawn from the body and brain except water and air, and the peculiar influences and vital emanations derived from those about, affords evidence not easy to controvert that the human mind exists and acts by virtue of an energy that exceeds matter and its conditions.

I do not care, however, to provoke a controversy with materialists. They are right to a certain degree, but they reason fallaciously. The induction of which they are often so boastful is, to a great degree, a barren and unproductive method, incapable of the evolution of important truth. The divine faculty of judging rightly even with imperfect materials, transcends it altogether. The inductive method is a viewing of the night-side of nature; and they who employ it exclusively are able only to see a dark vapour shutting off all light and knowledge by its dense gloom. We may regard the subject also on its upper side, where the sun shines and the bright Truth makes it all luminous and clear. It need give no embarrassment because vital force, nerve-force and mind-force are correlated and thus mutually influence each other, as well as being interchangeable the one into the other. The important fact, as Mr. Payton Spence has so justly remarked, is the fact so clearly demonstrated by the phenomena of what has been termed Unconscious Cerebration,

That the unconscious (the subconscious and perhaps the supraconscious) modifies the conscious (human and animal), and that the two become blended into compound states, thus proclaiming their sameness and kinship, and showing that mind runs deeper into matter than is generally supposed.

Scientific thought has supplemented these conclusions by foreshadowing the hypothesis that matter in its last analysis, must be resolved into force. "What do we know of an atom, apart from force?" demands Faraday. Mr. Spence directs our attention to the

fact that matter and consciousness have the relation of cause and effect. There can be no such relation, except as they are the same in their ultimates. The thought of a thing is not distinguishable from the thing itself, but both are one and the same in their inmost reality, and not to be separated. Matter is a matrix or receptacle, the objectification of force, or rather force in dynamic form. Hence matter and consciousness in their ultimates, are the same; and the modification and the thing modified, are, in the last analysis, reduced to states of consciousness. "Consciousness is the ultimate, unitary, cosmical constituent." One sole substance underlies the whole universe. That substance is essential life, comprising in it Power, Intelligence and Benevolence. These alone are permanent; whatever is opposed to them is transient, ephemeral, and self-destructive.

We are at the superior pole of psychic verity, and hence in direct antipodes to the empirical reasoning, which has seemed to be becoming popular, that would resolve the real world into a synthesis of sensibles, and the soul itself into a consensus of the faculties which observation discovers in the human organism. The omnipresence of consciousness in its several forms, affords no rational basis for the theory that endeavours to eliminate it, and personality with it, from the Supreme Essence. We cognize the entity of Thought behind all sense and organic manifestation. We perceive that death does not extinguish human existence, and that what is beyond man and the universe, is neither void, nor altogether unknowable or unessential.

There is no adequate justification for the plaint of Schopenhauer, that it might have been better if the universe had never existed, nor for the more audacious affirmation of Hartmann, that

If God, previous to the creation, had been aware of what he was doing, creation would have been a crime.

The energy which inspires and gives law to nature, is not the dominion of the worse. The bad cannot perpetuate itself. The apparent disorder and even misery into which we are born, have a benevolent purpose in them. The universal judgment of human beings, affirms this; and in the ulterior event, it is always verified, even though not as we would expect it.

Holmes formulates the idea which we have arrived at:

We all have a *double*, who is wiser and better than we are, and who puts thoughts into our heads, and words into our mouths.

The soul is then to be cognized as the receptacle of the thoughts, which are thus dissociated from corporeal phenomena. The double that originates them, is the purer intelligence. This is the universal consciousness imparted in a certain degree to each individual, and nevertheless, after a manner common to all. Sir William Hamilton says accordingly:

The infinitely greater part of our spiritual nature lies beyond the sphere of our own consciousness, hid in the obscure recesses of the mind.

There is an ocean, so to express it, of pure reason, which permeates and includes all living intelligences. It is as Dickens expresses it, a sea that rolls round all the world. We are all in it and pervaded by it through all our mind. It reveals itself wherever the conceit of knowledge which proceeds from ignorance, is dispelled. The consciousness is above our sense-perception, and hence whatever brain-agency may be associated with it, is wholly receptive, and cannot properly in any sense, be deemed or denominated cerebration. It is the partaking of the Universal Intelligence, as our corporeal organism is a partaking of the universal nature. For it matter has no obstruction, space no limit, time no measurement; it transcends them all.

There exists in the various ranks of modern society, a solemn idleness which would make us refrain from all meddling with such matters. Arrogating to itself the honoured title of *experience*, it would rest everything upon the notion that theoretical shallowness is practical excellence. In this way a degenerate humanity is striving to subdue and overwhelm the true humanity, in order to bring it beneath the power of cultivated animalism, which deems itself superior, and to suppress or pervert the higher instincts; so that of all which has ever borne the name of virtue, there shall be nothing left but so-called *utilities*, which may also be applied to vicious ends. As we become more skilful and scientific, it tends to make us more irrational. It would establish a reign of ignorance which is really bestiality. Its worship would be indeed that of brazen serpents and golden calves, without any veneration for the soul itself; and men of science would minister at the altars. Professor Huxley justly pronounces it to be a "grave philosophical error" which "may paralyze the energies and destroy the beauty of a life." To such a paralyzing, brutalizing lethargy, it is a supreme duty not to succumb. The true soul is eager to know, to have that knowledge which is possessing. This is the highest service which can be given to the human race.

It has been necessary and inevitable to carry our subject from nature to metaphysics, from cerebration to the super-sensible, and from both the infidelity of scientists and the cant of fools, to that supra-consciousness which transcends each alike. Even Herbert Spencer has declared that this consciousness of Absolute Being cannot be suppressed except by the suppression of Consciousness itself. The thought, therefore, which cannot be found to have an origin on the plane of the common conception, must be traced beyond it; we must consent to let physiology be transcended by teleology. All that is vital and valuable to us, is concerned in so doing; and questions of such tremendous importance, may not be left to sleep in the unknown.

ALEXANDER WILDER, M.D.

On the Infinite Universe and Worlds.

BY GIORDANO BRUNO (NOLANO).

Translated by W. R. Old.

FIRST DIALOGUE (*concluded from p. 321.*)

Interlocutors.

ELPINO. FILOTEO. FRACASTORIO. BURCHIO.

ELPINO.—I should like to understand this better. So you will kindly explain yourself concerning what you call *all-infinite* and *totally infinite*.

FILOTEO.—I call the universe all-infinite because it has no limit, end, or periphery; I say the universe is not totally infinite because each part that we may take is finite in itself, and the innumerable worlds which it contains are in themselves each one finite. I call God all-infinite because he excludes all limitation from himself and his every attribute is one and infinite; and I say God is totally infinite because he is wholly in the entire world and in each one of its parts, infinitely and totally; while, on the contrary, the infinity of the universe, which is totally in all, and not in these parts—if, however, in referring to the infinite one can speak of parts—which we are able to comprehend in all.

ELP.—I understand. Now continue your proposition.

FIL.—For every reason, then, by which one can call this world, taken as finite, proper, good, and necessary, we ought to admit all other innumerable worlds to be appropriately existing and good, by reason of which the omnipotence is not jealous of its being; while from the contrary argument, whether unable or unwilling, it would come to be accused of leaving a vacuum, or, if you object to vacuum, an infinite space; by which not only would the infinite perfection be annulled, but also the infinite majesty of the Efficient Cause in all that which is effected and not finished, or dependent and not eternal. What reason demands that we should believe that the Efficient Cause, capable of effecting an infinite good, has made it finite? And if it is created finite, why ought we to believe he can make it infinite—the potency and action being in him one and the same thing? Because he is immutable, and suffers no contingency in operation, nor in efficacy is frustrated; but determinate and certain result depends upon determinate and certain efficacy, immutably. Whence it follows that deity cannot be other than it is; nor such as it is not; nor of another capability than that which it has; nor able to will other than it wills; and

therefore necessarily cannot do otherwise than it does, since to have power apart from act belongs only to mutable things.

FRACASTORIO.—Certainly that which is unchangeable is not a subject of relative potentiality and potency; and truly, if the First Efficient cannot will otherwise than it wills, it cannot do otherwise than it does, and I do not understand as some who speak of the active infinite potency to which passive infinite power does not correspond; nor that the power which can make innumerable things in the immense infinitude may make one only, and that finite; because the action is necessary inasmuch as it proceeds from such a will as, in order to be very immutable, nay, more, immutability itself, must needs be absolute necessity, whence liberty, will, necessity, and, moreover, action, volition, and being are, in fact, identical.

FIL.—You understand and express it very well. Hence it is necessary to affirm one of two things, either that the Efficient Cause, being able to emanate from itself an infinite effect, may be recognized as the cause and principle of an immense universe which contains innumerable worlds, and from this nothing inconvenient follows, but rather all is agreeable to science and in accord with the laws of nature and with faith, or, that emanating from itself a finite universe with these worlds, which are the stars, of a determinate number, it may be known as an active potency of a certain and finite nature, since such as is the act, such is the will, and such the power.

FRA.—I complete and set forth a couple of syllogisms in this manner. If the First Efficient can will to do other than it wills to do, it should be able to do other than it does. Therefore, whoever speaks of the effect as finite necessarily postulates a finite operation and power. Besides, what comes to the same thing: the First Efficient cannot do otherwise than as it wills to do, cannot will to do otherwise than it does, and hence is not able to do otherwise than it does. Therefore, whoever denies the infinite effect denies the infinite power.

FIL.—These, although not simple, are yet demonstrative syllogisms. Nevertheless, I approve that some theologians do not admit them, because, considerately thinking, they know that the common people and the ignorant cannot understand how, with this law of necessity, freewill and dignity, and the merits of justice, are able to abide; whence both optimists and pessimists are, under a certain destiny, necessarily very depraved. So at times certain corrupters of the laws of nature, of the faith and of religion, wishing to appear wise, have infected many people, causing them to become more barbarous and villainous than they were at first, disdainers of well-doing, and thoroughly assured by every vice and wickedness by the conclusions which they drew from similar premises. But among the learned not to say as much to the contrary is scandalous, and detracts from the divine greatness and excellence, so much so that what is true is pernicious to

the civil constitution and contrary to the end of the laws ; not by being true, but by being badly understood, as much by those who treat of it as by those who are not able to understand it without hurt of social laws.

FRA.—True. One never finds a truly wise and good philosopher who, under any form or pretext, would draw from such a proposition the fatality of human effects by the denial of freewill; so among others, Plato and Aristotle, by positing necessity and immutability in God, do not the less posit in us moral liberty and the faculty of freewill; because they well know and understand how that necessity and this liberty may be compatible. But some true fathers and pastors of the people take, perhaps, this and another saying alike, in order not to give scope to evil doers and inimical seducers of the civil welfare, by drawing harassing conclusions to abuse the simplicity and ignorance of those who can only with difficulty apprehend the truth and are very easily inclined to evil. And they will readily condone in us the use of true conclusions by which we do not wish to infer anything but the truth of Nature and the excellence of its Author, and which are not proposed by us to the ignorant, but only to the wise who are able to appreciate our intellectual discourse. From this principle it comes about that theologians, not less wise than religious, have never prejudiced the liberty of the philosophers, and true, civil, and well-conducted philosophers have always favoured religions; for they both know that the faith is required for the welfare of the common people who ought to be governed and instructed by thoughtful men who know how to govern themselves and others.

ELP.—Enough is said by way of protest in this matter. Return now to the proposition!

FIL.—To come to the desired conclusion, I say, that if infinite power is vested in the First Efficient, it is also in operation; from which the universe of infinite greatness emanates and also worlds innumerable.

ELP.—What you say contains in itself great persuasion, if not indeed the truth. But I will affirm this to be true which appears to me to be so probable, if you will resolve for me a most important argument by which Aristotle was forced to deny the infinite power locally though he may affirm it extensively; wherein the reason of his negation was that the power and act being the same thing in God, and he being able to move infinitely, should be able also to move with infinite vigour; which, if true, would see the heavens moved in an instant; because if the stronger moves more quickly, the strongest moves most quickly, and the infinitely strong instantaneously. The reason for the affirmation was that the *primum mobile* eternally and regularly moves according to the law and measure of its own motion. You see then for what reasons he affirms extensive infinity, but not absolute nor yet local infinity; by which I would conclude, that just as the infinite motive

power is contracted into the act of impelling according to finite velocity, so the same power of creating the immense and innumerable is limited by the divine will to the finite and numerable. Some theologians require almost the same, and, in addition to conceding extensive infinity, by which successively the motion of the universe is perpetuated, they also require the local infinity, by which innumerable worlds are made, and caused to move each separately and all together, instantaneously; to which end God has moderated the bulk of the multitude of innumerable worlds by his will, as the quality of the most intense motion; whereby, as this impulse, which yet proceeds from the divine infinite power, is nevertheless known to be finite, so the number of mundane bodies may readily be believed as determined.

FIL.—The argument indeed is of greater persuasion and aspect than another could possibly be, about which enough has been said already, and by which it is required that the divine will may be the regulator, modifier and determinator of the divine power. Whence follow innumerable perplexities, according to philosophy at least; I let alone theological principles, which, for all that, will not admit that the divine power may be more than the divine will or goodness, and generally that one attribute is more suitable to the deity than another.

ELP.—Now why, then, do they say otherwise than they think?

FIL.—Through scarcity of terms and efficacious resolutions.

ELP.—Well, then, you, who hold certain principles by which you affirm one thing—viz., that the divine power is locally and extensively infinite, and that the act is not distinct from the power, and that therefore the universe is infinite and the worlds innumerable; and yet do not deny the other proposition, viz., that each of the stars or orbs, whichever you prefer, is moved in time and not instantaneously; show by what terms and resolutions you come to support your own views and to uphold those of others, from which they deduce conclusions contrary to your own.

FIL.—For the conclusion which you seek you ought to observe first of all that the universe being infinite and immovable, there is no need for question in regard to its mover. Secondly, that the worlds contained in it being innumerable, the earths, comets and other bodies, such as the stars, all move themselves from an internal principle, which is their own soul, as we have elsewhere proved,¹ and therefore it is vain to go about seeking for an external mover of them. Thirdly, that these mundane bodies move themselves in the ethereal region, not being affixed to or included in any body any more than is this earth, which is one of them, and which moreover we have shown to move from an internal animal instinct around its own centre in several ways,

¹ In *La Cena de le Ceneri*, 1584.

and around the sun. Such considerations being established, we are not forced to demonstrate either active or passive motion of infinite virtue locally, because the mover and the movable is infinite, and the soul moving and the body moved concur in a finite subject; in each, I say, of the said mundane stars. However, the First Principle is not that which moves, but is quiet and immovable, with the power to move itself and infinite and innumerable great worlds and small creatures situated in the ample regions of the universe; of which each one, according to the order of its own virtue, has the power of mobility, motivity and other qualities.

ELP.—You are much enforced; but yet so far you have not overthrown the edifice of the contrary opinions, all of which hold by consent, and as pre-supposed, that the most great ultimate moves the whole; you say that it confers the power of self-movement upon the whole, which moves itself, and then the motion happens according to the successive virtue of the next mover. Certainly this that you say appears to me far more reasonable, though less convenient, than the common hypothesis. Notwithstanding what you are accustomed to say concerning the soul of the world and the divine Essence—that it is all in all, fills all, and is more intrinsic than even the essence of things themselves, because it is the Essence of essences, the Life of lives, and the Soul of souls—yet it nevertheless seems to me we can as well say that it moves the whole, as that the whole moves itself. Whence it seems the doubt already raised may yet stand secure.

FIL.—And in this I can easily satisfy you. I say, then, that it is fitting to contemplate, if you will, two active principles of motion, the one finite, according to the nature of the finite subject, and this moves in time; the other infinite, according to the nature of the Soul of the world, or indeed of divinity, which is as the Soul of souls, which is all in all, and causes the soul to be all in all, and this moves instantaneously. The earth, therefore, has two principles of motion; so have all bodies which move themselves; of which the infinite principle is that which instantaneously moves and has moved, whence, for that reason, a movable body is not less fixed than movable. As appears from the present figure, by which I would signify the earth,¹ which is moved instantaneously, inasmuch as it has a mover of infinite virtue.

This, moving itself with the centre from A into E and from E into A; and this being in an instant, it is simultaneously in A and in E and in all intermediate places, and therefore it has simultaneously gone and returned, and this being always so, it comes about that it is continually still. Similarly, with regard to its circulatory motion around the centre, where I is the mid-heaven, O the orient, V the occident, and K the nadir,



¹ Rather, the earth's essence; or what of the universal essence is comprised within the limits of the earth, as appears from the context.—Tr.

each of these points revolving by virtue of the infinite impulse, and yet each of them has simultaneously departed and returned, and consequently is always fixed and *in statu quo*. So that, in conclusion, being moved by an infinite virtue is the same as not being moved at all, because to move instantaneously and not to move is the same thing in effect. There remains, then, another active principle of motion which is by internal virtue, and consequently is in relation to time and regular succession, and this motion is distinct from the still motion. You see, therefore, how one may say God moves the whole, and how it should be understood that he gives self-movement to the whole, which moves itself.

ELP.—Well, then, since you have so profoundly and conclusively explained and resolved this difficulty, I accede to your judgment, and hope, moreover, to receive from you many such resolutions; for although until now I have busied myself in these things but little, I have yet received and understood something of them, and hope for more, as, although I do not fully enter into your mind, I yet perceive, by the rays which it diffuses, that either a sun or some greater luminary is enshrined therein. And from to-day forward—not with the hope of contesting your ability, but with the design of profiting by your elucidations—I will return to propose to you as many questions as for my peace of mind will suffice to be heard and understood, if for some days you will repair to this place at the same hour.

FIL.—I will do so.

FRA.—You will be most kind, and we your very attentive audience.

BURCHIO.—And as for me, however unintelligent I may be, though I do not understand the arguments I shall listen to the words, and if I do not listen to the words I shall, at all events, hear the voice. Addio.

NOSTIMON HEMAR.¹—We regret to announce the departure from this life of Mme. Gebhard, F.T.S., one of H. P. B.'s dearest friends. It was, we believe, in the house of Mme. Gebhard that "The Story of a Bewitched Life," in *Nightmare Tales*, was written, when H. P. B. was staying at Elberfeld on her last return from India. Mme. Gebhard was an old student of Occultism, and was, at one time, a pupil of Alphonse Louis Constant, better known as Éliphas Lévi.

¹ νόστιμον ἡμῶν = the day of return home.

Andarze Atrepat.

A STUDY IN ZOROASTRIAN ETHICS.

Andarze Atrepat is a book of advice, containing sapient admonitions given by Dastur Adarbad Mahrespand to his son Zorthost. It is a charming work, at once both interesting and instructive. The author is one of the most revered Zoroastrian teachers and guides. In the Pazand prayer called "Afrine Panzi," composed in the time of Emperor Noshervan, Dastur Adarbad is put down as one of the Peshwa Mobeds, *i.e.*, priests whose rank is as high as that of a prophet. He has composed many prayers in the Pehlvi and Pazand languages, some of which are now in use among the Parsis, as, for instance, the "Patet Poshemani." He is related to have possessed miraculous natural gifts and to have brought over the non-Zoroastrian nations of Persia in his time to his own religion. Coming from so illustrious a source, *Andarze Atrepat* deserves our best attention. We owe an excellent Gujarâti translation of his valuable ethical treatise to the assiduous zeal of Dastur Peshotan, who has published it, together with an English version by Mr. H. P. Wadia.

Andarze Atrepat is one of the best works we know of. It is a faultless book of advice, exceptionally clear, concise, and practical. There is not in it a single ambiguous admonition, nor a single superfluous statement, nor a single advice likely to lead an intelligent reader astray. It is extremely rare, we may say quite exceptional, to find the hopes we entertain about a popular religious work from the high prestige of its author, so fully realized as in the case of this treatise. It is a short and sweet, unassuming work of the highest merit, containing simple common-place instructions of the deepest significance. Some of these we shall lay before the reader, appending to each a few words in explanation of their deep significance. The sermon opens with the brief introduction:

O my son, get up (*i.e.*, listen to me) that I may give you knowledge of a high order.

What Dastur Adarbad means by "knowledge of a high order" is indicated by what follows.

Let all your thoughts, my son, be about good, and let no evil idea possess your mind; for man's life is not eternal. (In this world) do not forget that thing which is more suitable and more eligible for the world hereafter.

In other words, man's life in this world, or his present life, is

transitory; and in going through it, one should not forget his future life, or his life in the next world; he should bear in mind what is suitable and eligible for that life; and bearing that in mind, he should make it his first care to guide his thought in that direction by constant effort to engage the mind in good thoughts and to disengage it from evil thoughts. This brief admonition lays down three valuable maxims of the most vital importance to Theosophists. They are as follows:

1. Man should not attach himself blindly to the affairs of this life, but should take particular care to bear in mind what is more suitable and more eligible for future life.

2. Man's life (*i.e.*, his present life) is non-eternal or transitory.

3. Remembering the transitory nature of his present life, he should strive continuously to engage his mind in good thoughts and to disengage it from evil thoughts.

These three maxims represent in a simple and intelligible form, well adapted to the public mind, and well calculated to exercise upon it their edifying and spiritualizing influence so far as circumstances may permit, three important religio-philosophical conceptions that have often led to serious misunderstanding and confusion. The usual way of putting those conceptions is as follows:

1. Man should disregard this life, he should cultivate perfect indifference to it.

2. This world is an illusion, and *Âtmâ* is the only Truth.

3. Since *Âtmâ* is the only Truth, knowledge of *Âtmâ* is the only true knowledge, and the happiness accompanying that knowledge is the only true happiness; therefore man should ceaselessly strive after such knowledge, and, as a necessary prelude to its attainment, he should purify the mind by studiously abstaining from all evil thoughts.

Now, in the first place, what is the good of telling the world at large, which is so passionately enamoured of this life and so woefully attached to it, to disregard it? Such teaching is of no use; there is not the slightest chance of the world's following this advice, nor even of its taking such a teaching in a serious light. There is far greater chance of saving people a little from the charms of this life by drawing their attention to the existence and significance of a future life, than by telling them to disregard the present. Very few have really taken to heart the vague popular teaching about disregarding the world that is in vogue in India, and the result of such premature renunciation has never been known to be satisfactory. For aught we know, it cuts the ground underneath the feet, by rendering the devotee inactive, apathetic and callous to the suffering of others. Many have made this teaching an excuse for idleness, and have put on the cloak of indifference to this life merely to impose upon credulous people and feed upon their hard-earned bread; and the faults and frailties and loathsome vagaries of some such impostors have frequently brought the holy name of

Vairāgya¹ into ridicule, and have prompted the desecration of that sacred ideal.

Above all, we would do well to bear in mind that there is a right way and a wrong way of doing everything. It is very good, indeed, to disregard this life in the right way, but it is very bad to disregard it in the wrong way. For a man to disregard this life in the right way, he should know how to do it; to know that, he needs to understand the meaning of life, and to understand that he needs to be a step in advance of the average of the present human race in point of spiritual development. In short, he must belong to an inner circle by virtue of his inherent nature, though not necessarily by right of formal initiation. And, for that reason, such teaching is good for the few that are prepared for it, and bad for the many that are not prepared for it. There is a natural barrier between the "Heart Doctrine" and the "Eye Doctrine," a natural distinction between those adapted to the one and those suited to the other, which cannot be removed and must not be ignored. Verily, there is nothing like brotherhood. Who can fail to love and admire a doctrine so good and true, an impulse so elevating, an ideal so edifying! But, we repeat, there is a right way and a wrong way of doing everything. The zeal to be liberal should not be carried beyond all bounds of discretion. In their zeal to make no distinction between man and man, teachers should not indiscriminately preach what cannot be digested, and can, therefore, do no good on the one hand, while, owing to indigestion, it may do much harm on the other. The life and teachings of Buddha furnish clear guidance in that direction.

As regards the second conception; tell a worldly-wise man who boasts of his being practical and thinks too much of his practical wisdom (as such men always do), that this world is an illusion, and the chances are ninety-nine in a hundred that he will put you down for a visionary and your doctrine for a strange hallucination quite unworthy of his serious consideration. To his mind, there is something quite revolting in calling this world an illusion. There is something in that word illusion which, he thinks, a maniac alone would apply to this wide world. To him and for him, that word has a meaning which can neither be detached from it, nor attached to this world. In vain will you try to explain that it has a meaning for you and for philosophy other than it has for him and for physics. Vain will be your efforts to explain what Truth is to you and to philosophy, apart from what it is to him and to popular fancy. A strong feeling of opposition, a keen sense of animosity, a deadly prejudice, once set up in the mind, carries everything before it, and shuts the door against all light from the other side. The mind so inclined to one side, so closed against

¹ Vairāgya—"freedom from passion," the opposite of Rāga, rage, passion, desire"—hence dispassion, non-attachment, indifference to sense objects, etc.—Eds.

another, becomes wholly blind to everything besides its own bias and beyond its contracted sphere of knowledge. On that account, the mind of man is a slave to its first impressions. Hence the success of a popular teaching greatly depends upon its first impressions. And in the present day, when intellectual pride is the ruling passion of our so-called men of learning, it is particularly incumbent upon those who deem it their sacred mission in life to spread spiritual knowledge to do this in a suitable form, taking care not to use such expressions as are sure to be sadly misunderstood.

No doubt the expression "this world is an illusion," is true in itself and good in its own way. It is true in the sense in which it is meant to be understood, a sense in which the philosophic mind alone can understand it; but not in the sense in which the practical public mind of the period, that is anything but philosophic, is capable of understanding it. It is good for the few who can understand it, but not for the rest of us, since, whereas in the one case it suggests a number of useful ideas, in the other case it confuses the mind and repels it from the source of its confusion. To those who understand the exact meaning and feel the precise force of such expressions, the temptation to use them is very great; they are so pointed, so telling, so significant to them, that they fancy they are the same to all. But that is a sad mistake. Methinks our Society will be greatly benefited and its good work considerably facilitated, if members were to study and utilize the Zoroastrian method of inserting the thin end of the wedge of spiritual knowledge, the specific characters of which are simplicity, intelligibility, practicability, adaptability, and unconditional veracity. What we mean by unconditional veracity is that there is no duplicity about it under any condition, not even for the sake of adapting its teachings to the public mind. That is particularly noteworthy, because duplicity is generally supposed to be necessary for purposes of adaptability. A careful study of the Zoroastrian method will show the fallacy of such supposition.

Before leaving this part of the subject we wish to observe that illusion is not a correct rendering of the Sanskrit word A-sat. 'Sat means that which is eternal, hence Asat means that which is non-eternal. Nor is illusion a correct rendering of the expression Mâyâ, which refers to the mystic force that is at the bottom of the manifestation of forms.

We now come to the third conception. The philosophical part of it is quite abstruse and it is impossible to make it popular. Owing to its abstruse nature, it has often led to sad misunderstanding even amongst earnest students. Dastur Adarbad leaves it aside, and gives out the rule of conduct associated with it, along with the simple reminder that this life is not eternal. This procedure has one great merit besides that of avoiding misunderstanding and confusion. It

appeals to love of good and promotes it, instead of appealing to desire of acquisition and promoting that. Certainly, there is nothing wrong in the desire of acquiring knowledge and happiness, but in the case of unprepared minds such desire often grows into a craving that knows no patience or discretion. And there is a beauty in the way in which the venerable father puts the rule of conduct which speaks volumes for his high qualification as a spiritual guide. We are struck with admiration at the most simple, and, at the same time, most practical way in which it is put. Many teachers advise their pupils to purify the mind, which means nothing unless they tell them how to do it. The method in vogue is that we should abstain from evil thoughts. A friend of mine, who had been striving to do that in right earnest for some three years, once told me despairingly that the more cautiously he strove to abstain from them, the more speedily they came to him. To him that seemed very strange; but, in fact, there was nothing strange about it. He thought of evil thoughts, no matter how and why, and his thought of them drew his attention to them, thus opening a line of communication between the two, whereupon they naturally came to him. As for driving them away, he had not the strength to do that. In short, the way he tried to do the work was not the right way of doing it. The first requisite for abstaining from evil thoughts is engaging in good thoughts. While the mind is well occupied with good thoughts evil thoughts have no time to enter it; where the mind is duly engaged in good thought, evil thought has no room to secure in it. The extent to which evil thought can be thus avoided varies with the degree of earnestness and ceaseless perseverance of the thinker in his devotion to good thought. By taking some good work to heart and striving assiduously to promote it (and I believe there is none so truly good as that taken up by the T. S.); by devising and working out schemes of practical charity; by continuously reading excellent works like the *Voice of the Silence*, and brooding over the contents; by keeping some great aphorism uppermost in the mind, and striving during spare moments to grasp its deeper meaning; by helping others to learn what one has learnt, by such means as may be at one's disposal, as, for instance, conversation amongst friends, and contributions to journals; by attending at meetings convened for doing good and for seeking truth; by keeping company with good men and enjoying their good conversation, and, above all, by thinking out independently what one can do in the cause of suffering humanity and acting accordingly—by such means the mind can be engaged in good thought to a great extent, if not to the full extent.

The immunity from evil thought secured by occupation with good thought is relative, not absolute. Evil thought is in the air, it is within as well as without the man, it has become a part and parcel of his nature. The thought-atmosphere has to be purified, many an old

tenant of the house has to be forcibly dragged out, the nature of the man has to be revolutionized, before any nearer approach to absolute immunity can be made. That is a work of time, and it pertains to higher phases and subsequent stages of spiritual progress. It is mere waste of time and energy to think idly of the higher phases for which we are not prepared, instead of patiently working our way through the phase in which we are and to which we now belong. Nay, it is worse than that; it is living in a fool's paradise and opening the door to deception and hallucination. To ascend the first ladder is our first concern. After one has done that, he comes to the second ladder, and then comes the time for him to ascend that. It is relative immunity from evil thought that one has to secure, relative to a degree fixed by his present condition and environment. Some evil thoughts will come to him without his giving any fresh cause for them to come. He need not care for them. They cannot do him harm unless he gives them a lodging in his mind. If they get a lodging in his mind, that is to say, if the mind is allowed to occupy itself with them, they can take root and grow and multiply. Thus the first part of the first admonition is the way, and the second part of it the guide, to the first stage of spiritual development, and the way in which the instruction is given is the best one we know of.

Let all your thoughts, my son, be about good, and let no evil idea possess your mind.

We shall now refer to a most common-place advice:

Lie not to anyone.

Next to good thought, there is no general rule of conduct so comprehensive, so deeply significant, and so potent in its good influence as veracity. Some time ago, Swâmi Nirbhayanand lectured before large and enthusiastic audiences, in various parts of India, upon the importance of speaking the truth and nothing but the truth. He showed that the cultivation of this basic virtue promotes moral courage, unselfish devotion, and a number of other spiritual qualities, and eventually carries the devotee through the preliminary stage of spiritual development, and fits him for the higher stage. At the end of his lectures he called upon upon those who agreed with him to pledge themselves to speak the truth, since that was *practical* spiritual work; whereupon they cried that they could not go so far, since they were men of business who could not afford to do away with lies. The Swâmi was equal to the occasion. He rejoined, that they could at least devote one day in a week to Sat, and pledge themselves to speak the truth on some particular week-day. Many did that. It was inserting the thin end of the wedge. Let liars taste the sweet delights of truthfulness, and they are likely to turn round and mend their ways in the course of time. Personally we are strongly against swearing and pledging, and in favour of the admonition of Dastur Adarbad:

Take not any oath, be it for truth or for falsehood. But for those who think it right and proper to induce people to take an oath with the view to tie them up to some good ideal, we believe, there is no ideal so good, so fitting, so useful and ennobling as veracity.

In the palmy days of Zoroastrianism, when it was a state religion, duly understood, and systematically promulgated, the religious duty most forcibly impressed upon young minds in precedence of all others, was the necessity of speaking the truth and nothing but the truth. But, alas! times have so far changed, that many a Parsi elder is wrathful against our Society just because it has led his young charge to hold fast to such sacred ideals and to them only. One cries that his beloved will have to go to perdition if he drinks no wine and eats no flesh; another mourns over the damnation that must needs result from his sympathetic attitude towards alien religions; and a third shudders at the shame and humiliation he brings upon himself by failing to spend at least thirty hours a month upon trimming his hair, shaving his beard, artistically fitting his dress, examining his face ten times a day in the looking-glass, and doing a number of other things that would only make him look a dandy.

There is another admonition in the book about truthfulness, calculated to emphasize the first one and impress it more forcibly upon the mind:

Be truthful so as to be trustworthy.

This brings to mind a serious objection against the duplicity in teaching that is resorted to in certain quarters with the view to adapt the teaching to the student's mind. The man who deliberately teaches as true, what he knows to be untrue, is likely to lose the confidence of his pupils. A third admonition on the same point sounds a distinct warning against another subtle form of untruthfulness that is in favour with well-meaning persons anxious to suit their remarks to the occasion.

Do not speak doubly (in other words, do not speak one thing to one man and another to another).

The advice which follows the above shows how strongly the venerable sage Adarbad dislikes the sin of lying.

In any assembly sit not close to a liar, lest you instantly become unhappy.

Whether the unhappiness from the proximity of a liar therein referred to has reference to his bad magnetic influence or to his conversation and mischievous inclinations, it shows all the same the great importance attached by Adarbad to truthfulness.

Four other admonitions regarding good speech deserve particular notice.

Speak always (to those around you) about religious works.
Never utter any word without thinking (over it).

Be cautious in the use of sharp words.

Let your speech be sweet.

With regard to deeds, charity is enjoined thus:

If you enjoy to any extent the power of wealth, use it in charity.

Education is strongly recommended.

If you have a son send him to school from his early years, for education is the light-giving eye of man.

Do not refrain from educating your wife and children, your countrymen and yourself.

The learned translator explains in a foot-note that the education which Dastur Adarbad commends to his son for men and women is not the education required for one's worldly maintenance, but that which relates to the morality of the Mazdiasnian faith. That the author attaches particular importance to the development of moral sense by sound religious education is clearly shown by the following observation:

I also know by experience that by good sense alone one can remove every vice from this world and give ease and help to all men. . . . It is the preserver and protector of his soul, and frees his person and helps him. . . . It is the source of charity; it is the destroyer of pain. . . . Through it, whose standard of valuation is worth being praised, springs the wisdom of the helper of religion. . . . It is the beginning of all good deeds.

The knowledge particularly commended is spiritual knowledge.

Acquire knowledge about the soul, so that you obtain your place in paradise.

Good feeling towards others is enjoined in various ways, and here, too, the admonitions are clear, concise, and pointed.

Harbour no revenge against and do no wrong to any man.

If you wish not to hear evil words from any lip, do not utter them yourself.

He who digs a pit for his enemy falls into it himself.

For nothing in the world do you do that for others which is not good for you yourself.

From anger or animosity do not injure your own soul.

Industry is strongly enjoined, idleness condemned:

Be industrious that you may be able to obtain your wishes. Rise early that you may be able to continue your work.

Prevent your hands from stealing, your feet from idle sauntering, and your mind from evil thoughts.

He who has acquired wealth by his good industry is by that wealth able to store up virtue. He who leaves not his hold of industry becomes illustrious by his good luck.

He who is a do-nothing fellow deems his luck to be useless on account of his idleness.

The concluding remarks of this excellent book of advice are as noteworthy as the opening ones. They remind the reader of man's accountability in a future life for deeds done during the course of his present life—an accountability that cannot be shifted from one shoulder

to another by vicarious atonement or any other priestly fancy, but must needs be borne by everyone for himself. The requital of the soul according to the deeds, means nothing less than the law of Karma.

Over the lofty and illuminated road of the Chaanvd bridge (which is both for the pious and the sinful), everyone goes alike, and there his soul is requited according to the deeds—whatsoever they be—that he has done in this world.

In conclusion, we hope we have written enough to convince the reader of the rare merits of the work under review and to induce him to read it for himself. To our mind, it is the most faithful, the most truthful, the most useful, and by far the most clear and concise exposition of Zoroastrian ethics now extant.

Surat.

D.

Linguistic Following Doctrinal Change.

IN an article on "The Instability of the Word," I attempted to draw the attention of the readers of LUCIFER (Oct., 1891) to the fluctuating character of Language, and to the obstacle this offers to the transmission of knowledge.

In the following article on "The Instability of Doctrine" (LUCIFER, May, 1892), I sought to show how the changes inseparable from Language induce changes in Doctrine intended to be transmitted by it.

It is now my desire to point out how change in a given Doctrine reacts on the Language through which the unmodified Doctrine was originally handed down.

A careful comparison of the kosmogonies of the book of *Genesis* in the unpointed Hebrew text can hardly fail to lead to the conclusion that the first is an attempt at a natural explanation of "The Creation," while the second treats of it from an extra-natural point of view.

It is more than probable that the earliest record was, in each instance, pictorial in form. The transformation of the separation (by vaporization) of the waters (vapours) above from the waters below, into the placing of a firmament between them, suggests this. The misreading of the first appearance of the Luminaries (through the gradual dissipation of the density of the Earth's primary atmosphere) and of the incipience of solar quickening action on the at length physically prepared planet, as the creation of the heavenly bodies, confirms this view. The literal rendering of the symbol of Spirit, as an actual Serpent, places it beyond doubt.

The transformer of the pictorial into the ideographic style, subsequently treated as an alphabetic form of writing and handed down as

unpointed Hebrew, commenced his narrative with the ideograph *Brasit* (ברא שירת), "To create a vesture," thus indicating his view of the meaning and aim of an Evolution, the artistic account of which he was endeavouring to reproduce in a linguistic form. By *Elohim* (אלהים) he indicated the controlling Energies acting, through its innate forces, on the Earth. The latter he named *Arts* (ארצ), "I run," to remind the reader that the seemingly motionless planet was revolving in space. Its primary condition he described as *Tohu v Bohu* (תהו ו ביהו), that of "action and reaction," going on in the interior of a watery globe, as yet *Chosec* (חשך), "Deprived," of the coördinating energies of the *Elohim*, as regards the changes taking place in *Thom* (תהום), the chaotically acting mass.

The surface of this Chaos, about to be transformed into a Kosmos, he describes as blown upon and moved by *Ruach* (רוח), a "Breath" of the Elohim, in the form of a strong wind.

To him *Aor* (אור) was "Fire-action." By the Elohim-given command "Let fire action be," he declared that the first phase of terrestrial evolution was volcanic.

Between this first phase of kosmic activity and the chaotic state that was to be overcome by it he held that Elohim (הבדיל) *habdil*, "caused an antagonism." And to mark the contrast between these conditions he called the kosmic activity *Yom* (יום), "coördinating action," and the chaotic state *Lilah* (לילה), "hunger," for coördination.

This first recorded phase of coördinating activity, by which the chaotic Earth commences its passage to the kosmic state, for which it is represented as hungering, he characterized as *Achad* (אחד), "I burn." This usage and meaning of the ideograph were lost sight of when it came to be regarded as a simple numeral.

In *Yom* (יום) he likened the process of coördination or evolution to the ebbing and flowing of a tide.

The alternating and antagonizing stages of each coördinating phase he defined as *Ereb* (ערב), "Mingling," and *Boker* (בקר), "Cleaving," to show that every successive stage in the process was reintegrating and disintegrating, life preceding death, itself to be followed by renewed life. The significance of the change from "It was mingling and it was cleaving, the phase, I burn," to "It was evening and it was morning, day one," cannot be overlooked.

The volcanic was the first of a series of phases. These were termed *Toldot* (תולדות), "Generations," because each sprang from its predecessor and gave birth to its successor.

Of each of these after the first the Earth is made in succession to say—2. *Sni* (שני), "It divided me" (by uplifting the vaporous and gaseous elements of the atmosphere). 3. *Slisi* (שלישי), "which solidified me" (by consolidating and upheaving the dry land). 4. *Rbihi* (רביעי), "It made me fruitful" (by solar incubation). 5. *Chamisi* (חמישי), "It

equipped me" (with incipient volitional life). 6. *Hasisi* (השישי), "It enlightened me" (with the intelligence of man). 7. *Hasbihi* (השביעי), "It caused me to overflow."

Beyond this three further phases are suggested, of which the *eighth* says, *Smoneh* (שמונה), "It enricheth me" (by the development of the soul). To which the ninth adds *Tsh* (תשע), "It delivereth me" (from the temptations of the Ensnarer). To be completed by the *tenth*, which closes the series with the declaration *Asri* (אשרי), "It blesseth me" (of the soul's final state).

These interpretations of the "enumerating" ideographs certainly suggest that it was held, when they were so used, that the terrestrial evolution was to pass through nine successive phases (of which the seventh, eighth and ninth constitute the human evolution), after which the completed vesture—the personal soul of man—enters the state for which it has been thus prepared. The value of these supposed word-signs as numerals was subsequently derived from their order of succession here. As ideographs they represent root-ideas and were used in the kosmogony in their kosmological sense. Hence they show that, accepting the primary condition of the Earth as that of a watery globe revolving in space, the several successive phases of its evolution were, by this kosmogony, held to have been: 1. *Combustion*. 2. *Vaporization* and volatilization. 3. *Consolidation*, with upheaval of dry land and incipient vegetation. 4. *Incubation*, developing a luxuriant vegetable growth. 5. *Inauguration*, of volitional life. 6. *Enlightenment*, passing through developing animal intelligence to its culmination in the human. 7. *Overflowing*, in "good" and "evil." 8. *Enriching*, through material and moral advance. 9. *Delivering*, from the snares of the Temporal. 10. *Making happy*, through the bliss of the Eternal. And that it was further held that the six primary phases of the kosmogony, while considered as complete in themselves, were regarded as simply preparatory to the three succeeding phases, then, as now, still operating and preparing for the tenth. And it is because these phases constitute the human evolution—because the continuance of the advancing work is now committed to the free will of man, that his humanization may be solely due to the uses he makes of his passing life—that Elohim is said to rest, to cease from direct interference, on the seventh *yom*.

According to this kosmogony natural forces created heaven and earth. The ideograph, subsequently taken for a word-sign and rendered "heaven," as used here simply indicated the Earth's atmosphere, evolved by expansion (*H's'm'yam*—יָם שָׁמַיִם), "that which rose from the sea," from the surface of the watery globe, and called "Heaven" because it passed into and disappeared in the expanse, afterwards so named.

These forces having functionally prepared the Earth for further advance by dividing it, through the action of fire, into its three physio-

logical elements, Water, Air and Land, thus making of it three in one, proceeded to clothe it with verdure, and animate it, through solar action, in the order in which these elements had been evolved. And it was only when the Earth had been thus fully prepared for him that they created man.

Everything was made subject to him—to them; for man and woman were created coevally and simultaneously as separate, mutually interdependent beings; and the fruits of the Earth *and* the vegetable feeding animals were to be their food—for according to this kosmogony the diet of mankind was not to be limited to fruit and vegetables. They were, moreover, to increase and multiply and replenish the Earth.

This was the natural view of those days. But it did not satisfy the spiritually inclined. By these a second kosmogony was imagined. They held that man was the first created being. That previous to his advent even vegetation had not yet commenced. That Jehovah, a personified God, having created man Adam, out of the ground, Adamah, planted a garden and placed him therein to till it and keep it and eat of its fruits, to which his diet was thus necessarily limited. But he was forbidden to eat the fruit of certain specified trees.

In this garden man was left for a time alone, in solitary grandeur. But it was found that he needed companionship, and therefore animals were created and brought to him, that he might seek companionship in these. But he found none, though he unconsciously named them, as each passed before him, by the ejaculation which, in his surprise and wonder, it drew from him—the same impression always calling forth the same exclamation on seeing it again, which thus became its name.

Then Jehovah caused the man to fall into a deep sleep, and, taking one of his ribs and fashioning it into a woman, brought her to him on his awakening; when, speaking for the first time in a connected utterance, he exclaimed, "Bone of my bone and flesh of my flesh, I take her." This he said not with regard to her origin, of which he was necessarily ignorant, but because he recognized her identity in form and sexual affinity to himself.

This man and this woman thus brought together, in the garden that had been prepared for them, saw neither sin, shame nor impurity in their mutual relations, to which child-bearing had not been added, seeing that it was not necessary to their happiness, and would have brought its attendant anxieties, difficulties and dangers with it.

But there was One jealously watching this happy pair. Unembodied Spirit, envious of the happiness of the spirit embodied in this man and this woman, sought to reduce it—them—to its own state.

This Spirit, appearing to the woman—not as a serpent, which was the symbol used to denote Spirit in the pictorial narrative, but in an unrecorded form—promised that they should become as gods if they followed its advice and yielded to its suggestions. And so doing they

fell—fell through the knowledge of "Good" and "Evil" thus acquired—under the power of Spirit.

This fall made the woman the subject of child-bearing, made the man the subject of toil; made the man, the woman, and their offspring the victims of death, through which the spirit of either—the one made two by the division and duality thus introduced—returned to the disembodied state, the unembodied state of the Spirit which had occasioned its fall, that, becoming one with that Spirit, it might recruit the energies thereof, add to its capabilities and develop its special attributes and potencies by the communication of its own life experiences and life-derived qualities.

When these kosmogonies were transferred from the pictorial to the ideographic form, the alphabetic system of writing had not been devised. In it each distinctive sign or ideogram represented a primitive idea; for the peculiarity of the ideographic system of writing was that its ideograms were not mere alphabetic signs or letters, but representatives—each, *primarily*, of one of the natural or root vocal sounds, with the primitive radical idea which had suggested it; and, *secondarily*, of the several modulations of that sound, following the modifications of the idea; while each ideograph, or combination of ideograms, indicated—not a word-sign or alphabetically written word, but a vocalized arrangement of the several sounds expressing the complicated idea. In a word, it was to the voice what musical notation is to instrumental music.

Hence no one could read these kosmogonies until taught *how* they were to be read. No one could impart the fulness of a doctrine, thus transmitted as a series of suggestions, until that doctrine had been completely communicated to him. And no one who had learnt how they were to be read, and realized the bearings of either, could have brought them together as complementary the one of the other.

They had evidently been lost sight of, and, during the interval of their disappearance, the ideographic had not merely given place to the alphabetic system of writing, but had been supplanted by it and completely overlooked and forgotten. Hence, when they were recovered, whenever and however this may have been, they were necessarily supposed to have been written in alphabetic characters; and each ideograph was treated as a word-sign, and held to represent a word whose meaning was sought through the then spoken dialect of the language to which it appeared to be conformed, instead of a combination of ideas which only the instructed reader could correctly express. These their interpreter naturally and necessarily vocalized in the language most familiar to himself or to those he was instructing; and the power of thus reading in any known kindred language documents written without regard to conventional forms of speech was termed "the gift of tongues." But no such instructed reader was procurable, or even suspected to be needed when these kosmogonies were recovered.

The aim of the alphabetic system of writing was to dispense with any such necessity. Hence the learned men of those days read the recovered writings from their own point of view. They found that the natural kosmogony was closed with a declaration in which the ideographs, IHVH ALHIM—read by them as the alphabetically written words, *Jehovah Elohim*—appeared. Here the ideograph rendered "Jehovah" represented the idea "caused to be" in the formulated summary—"By a succession of formations Elohim caused Earth and Heaven to be." Not understanding this, they concluded that these ideographs were brought into juxtaposition to identify Elohim with the personal God Jehovah. Under this impression they read the foregoing statement in the sense—"In the day when Jehovah Elohim made the Earth and the Heavens"—and saw by it the supposed six days of Creation reduced to one. Thus misled, they decided that the extra-natural was supplementary to the natural kosmogony, and under this impression added Elohim to Jehovah in reproducing it in this relation, to put this interdependence beyond doubt.

In accordance with the preconceived views of a teacher, who thus ignorantly and arbitrarily transformed Elohim into a personal god *Bra-Sit* (as *B-Rasit*), meant "In *the* (more correctly *a*) beginning"; *Aor*, "Light"; *Chosec*, "Darkness"; *Yom*, "Day"; *Lilah*, "Night"; *Ereb*, "Evening"; *Boker*, "Morning"; *Ruach*, "Spirit"; *Achad*, "One" or "First," and so on. These misconceptions were under the circumstances inevitable, because the ideographs when alphabeticized could be held to represent the words for which, according to received views, they ought to stand. Their outcome was the turning of a scientific narrative into an absurd travesty.

The alphabeticizing of the ideograms must have taken place before or about the time of the writing of the book *Jetzirah*; and that book seems to have been written to authenticate and give authority to a transformation to which it has been so long an unrecognized witness.

The Kabbalah was as yet undeveloped. Its methods of interpreting were borrowed by the Jews from Eastern sources during the Babylonian captivity. Jewish mysticism dates from that period; and so greatly were the Jewish mystics influenced by the views of their adopted teachers that they transcribed the whole of their Scriptures in the Chaldee or square character, thinking thus to give these a symbolical basis. Then, after giving a numerical value to their alphabetic letters to identify their mystical systems as far as possible, they harmonized the whole as the Kabbalah by writing the thirty-two paths, which they added to the book *Jetzirah* to bring that book into relations with their recently embraced mystical methods, and secure for these the support of its antiquity and authority—in which they were successful.

But these mystical views were far from generally accepted. Those who clung to the hitherto received ways of reading and interpreting

the Hebrew Scriptures, recognizing that the possibility of changing their meaning was due to the want of vocalization of the supposed syllabic words, whose ideograms were taken for consonants, adopted a system of vowel signs and accents, with which they "pointed" the ideographs, and, by so doing, converted them into the word-signs they were held to be.

A previous attempt had been made to use the Hebrew letters (ideograms), *Aleph*, *He*, *Ouav*, and *Jod* as vowels, and their introduction in this way caused much of the confusion of the preserved text.

These were the inflecting ideograms of the ideographic system. Hence they had a quasi-creative character imputed to them, as potential constructors of the ideographs. And it was the recognition of this fact that caused them to be used to represent the Creator. But so used, they were not a Name but a Symbol. This symbol was originally written IHVA (from which the pronoun HVA, "He," was derived), and included the four inflecting ideograms; but, for reasons, the final A was changed into H. When treated as a verb, IHVH, as it was then written, signified, "He caused to be," "He causes to be," "He will cause to be"; or, in its rarer form, AHIH, "I caused to be," "I cause to be," "I shall cause to be"—as in *Exodus*, iii. 14, AHIH ASR AHIH, wrongly translated, "I am that I am," instead of, "I shall cause it to be, I who cause to be," with reference to the promise given through Moses to the Children of Israel. And it was because to pronounce the symbol IHVH as a word was to limit its significance either to the past, the present, or the future, and thus, when uttered as the Divine Name, in semblance irreverently to circumscribe the attributes of Him whom it represented—that it was unutterable. Even the High Priest, when passing behind the veil he entered the Holy of Holies on the great day of Atonement, in invoking IHVH only intoned the ideograms in succession, leaving the ideograph they constituted unuttered. Therefore, as this Name never had a pronunciation of its own, the way to pronounce it cannot have been lost.

HENRY PRATT, M.D.

(To be concluded.)

Gleams from the Dawn-Land.

THE RETURN OF THE WISDOM RELIGION.

IT is a notable illustration of the rapidity of cyclic change and the widespread activity of the world's awakening, that the first key to the Mystery Language given out just four years ago in the *Secret Doctrine* has already become an accepted fact of official science, has already been turned to the exploration of the ancient texts.

* * *

"All the ancient records," says the *Secret Doctrine* (I. 310), "were written in a language which was universal, and known to all nations alike in old days, but which is now intelligible only to the few. Like the Arabic figures, which are plain to a man of every nation, all the words of that mystery language signified the same thing to each man of whatever nationality." A further illustration is drawn from the Chinese writing, which is intelligible to all those who use the same character, whatever may be their spoken language; this is because the Chinese characters are symbols or ideograms; representations of a thought, and not of a sound.

* * *

Compare this with the following explanation given by Mr. W. M. Adams, formerly fellow of New College, at a University Extension lecture in Oxford a short time ago. Some months before, Mr. Adams had pointed out at a meeting of the Royal Society of Literature that a number of resemblances existed between the hieratic or priestly character of Ancient Egypt and those of the Greek, Hebrew, Arabic, Basque, Sanskrit, Runic, and other languages, though their phonetic values differed for the most part in the different languages.

* * *

"For the transference of the sound," says the *Academy*, in a note on Mr. Adams' lecture—"for in the lecturer's view the sound varies, and not the letter—Mr. Adams was unable to account at the time; but since then he has followed up the principle laid down by Champollion, and claims now to have made such an application as will explain the majority of alphabetic values. According to that illustrious discoverer, every hieratic character was the cipher of an object represented in the corresponding hieroglyphic picture, and derived its phonetic value from the initial sound in the name of the object represented by that hieroglyph. And Mr. Adams maintains that the key to the transference is obtained by observing that the sound represented by any character in a non-Egyptian alphabet is the initial sound in the vernacular name of the object represented in the Egyptian hieroglyph, except in a few instances where the Egyptian value is retained. This principle, or 'law of transvocalization,' Mr. Adams illustrated by a great number of examples taken from different alphabets."

* * *

This "discovery" of the key to the mystery language, explained most fully in the *Secret Doctrine*, carries with it a warning. A translator, however learned, can never produce a true version of a real sacred book written in the mystery language unless he has fully mastered this key, and has learned to translate the thought of the original, instead of merely translating the sound. This should be borne in mind by novices in the study of the great Eastern religions, who, on the strength of a mere translation of the sounds, are often too ready to

condemn the sacred books, as so much meaningless nonsense. The thought of these ancient treatises will gradually be revealed; but the shallow minds that are too ready to condemn before understanding will have no part in the revelation.

* * *

The key is nearest the surface in the hieratic records of Egypt, the translations of these, therefore, are closest to the teachings of the *Secret Doctrine*. Take, for instance, this account of the Egyptian teaching on death, in the *Asiatic Quarterly* (Oct., 1892, p. 378). "As far as we can at present understand Egyptian metaphysical doctrines as to the destination and experiences of the soul after death, it appears that, in their ideas, the extinction of the vital spark immediately produced an important change in the spiritual economy, for the soul thereupon became divided into four parts, one the *Ba* or soul proper, which went away to Amenti, the nether world, at sunset on the day of death, generally being supposed to accomplish the journey in the form of a human-headed bird; and the *Ka*, or shade, which either remained for ever on earth near the mummy, and therefore in the tomb, or, if it was supposed to temporarily rejoin the *Ba*, was at any moment able to return to earth beside the corpse. The other divisions of the spirit were the shade *Khaibit*, and the luminous spirit *Khou*, and sometimes a sort of composite spirit is delineated uniting the figures of all four. The earth-dwelling ghost, or *Ka*, appears to have been represented to an Egyptian mind as an exact but ethereal and invisible counterpart of the deceased, and it was to this invisible double of the defunct that the sepulchral worship was addressed," and not to the soul, or *Ba*.

* * *

To this is added a note full of significance, pointing out that, in the opinion of two distinguished scholars, M. Maspero and Mr. Flinders Petrie, the Pharaohs had a *Ka* spirit ("ethereal and invisible counterpart") while alive on earth, and that the cartouche contained the *Ka* name. Considerable light will be shed on the meaning of this remarkable statement by referring to the teaching of the *Secret Doctrine* on the king-hierophants of Ancient Egypt.

* * *

Thus the Wisdom Religion returns to the light of day. It will be part of the irony of destiny if this restoration takes place through the work of outsiders, through the inability of Theosophists to grasp firmly and adequately use the numberless keys that have been lavishly given to them.

C. J.

The Destiny of Man.

[A lecture read before the Hyderabad Theosophical Society, 16th Oct., 1891.]

LIKE many English words, the word *destiny* comes from the French word, *le destin* or *la destinée*, which in its turn is derived from the Latin *de-stino*, Greek *histano*, and Sanskrit *sthānam*, meaning something *set fast, fixed, or appointed*. Destiny, according to its derivation, therefore, means, *a state or condition fixed or appointed, or predetermined*. Now, what is the state or condition fixed and appointed for man? We will understand this better if we take one or two illustrations from natural objects.

What is the destiny of a tree, that is to say, the state or condition which it must unavoidably pass through? It is, first of all, a root, then a tiny little plant, then as it grows in size and height it puts forth leaves and branches, and at last blooms, bears fruit and fades. What is the destiny of an animal? It is conceived, it is born, it passes through the stages of infancy, youth, adult life, maturity and old age, and then it dies. During all these stages it performs certain vegetative and animal functions of nutrition and reproduction, each according to its own temperament and habits.

When an animal has passed through all these different stages, and performed all these different functions, it is said to have achieved the destiny of its life.

Now, what is the destiny of man? The destiny of man is to weep, says a famous German philosopher (*Das Schicksal des Menschen ist zu weinen*). While his Gallic neighbour and friend very characteristically says: *Le destin de l'homme, c'est de s'ennuyer* (the destiny of man is to feel *ennui*—that feeling of *tediousness* that comes occasionally to all men and especially to highly civilized men).

Coming nearer to this country, we know that the motto of a well-known Greek philosopher was: "Eat, drink, and be merry, for tomorrow we die!" While it is quite characteristic of the Hindûs and the Buddhists to say: The destiny of man is, *Janma, jarā, mrityu*, and *punarjanma*, i.e., birth, disease and old age, death and re-birth. It would be easy to add to these quotations and show how differently the destiny of man has been conceived by the different races of the world and by the different individuals of the same race. There is no doubt that each of the above sayings, even when worded in a cynical or humorous way, represents a grain of truth, and that the whole truth is to be found only by combining and putting them all together. Like the blind man and the elephant, it is possible to form an image of the

whole animal only by putting together all the different limbs and organs which the blind man has gradually *felt* one by one. Thus, the destiny of man is to be born, to eat, drink and laugh, also to weep now and then, to feel occasionally the *ennui* of life, to be ill, to be old, to die and to go to a different world. But is this all? Has man no higher destiny to achieve than the brute creation below him? With regard to these things, he is more or less on a par with the lower animals. Is he then also destined like them, "to live, propagate, and rot"; or has he higher aspirations and nobler faculties, which point to a higher destiny and a nobler goal? Is he merely like the beast of the field that perisheth, or has he in him "thoughts that burn, and words that breathe," and "deep, searching eyes that wander through eternity"? There is no doubt that he performs all the functions of vegetable and the animal life, but he does something more. He is a tree, he is an animal, but he is a good deal more. There is a *something* which makes him *genus homo*, not merely a two-legged animal without feathers, but as the poet has finely put it, the paragon of animals and the crown of creation. It is this *something* that has endowed him with the power of forming abstract concepts, and of expressing them in definite, articulate words. It is this *something* which makes him the ever-progressive being that he is, ascending the ladder of progress and perfection through æons and cycles of immeasurable time. And what is this *something*—this factor super-added, which gives him such an incalculable start over the rest of the creation? It is the Soul—the Spirit—the *Buddhi* of the Hindûs and the Buddhists. Mind, you must not confound it with mere understanding or intelligence, which is always intimately associated with the quality and the quantity of the brain-substance, as has been so ably demonstrated by my esteemed teacher, Prof. Wundt, and others of his school. No, it is something deeper and higher still. It corresponds to the *Vernunft* of the Germans (as contradistinguished from *Verstand*, or mere understanding), which Max Müller, in the absence of a more appropriate word, translates as the higher reason—the higher reason, as Kant would have said, that assures man of God, conscience, and immortality. It is this *Vernunft* that allies man to the angels, as his lower appetites tie him down to the beasts. This idea has been so well expressed by a Persian poet that I cannot forbear the temptation of quoting it:

*Ādamzāda turfē-mājun ast,
Āzferīshka sēvisht o ōz haiwān;
'Gar kunad matlln, shavad bad oztin;
'Gar kunad matllān, shavad beh oztin.*

Man is a strange compound—
Made up, as he is, of the angel and the beast;
Inclined to the latter (the beast) he becomes worse than the beast;
Inclined to the former (the angel) he becomes better than the angel.

As man is such a strange compound—as he is neither an angel nor a beast, but a strange mixture of both—a duality with two natures running one into the other, the one pointing towards the skies, and the other towards this earth, his destiny, I take it, must consequently be to cultivate his angelic as well as his animal nature, each in due proportion, his spiritual faculties as well as his physical powers, his intuitions as well as his sensations, or, to put it in our ordinary language, his mind (I use the word in the widest sense) as well as his body. Thus alone is he able to achieve the destiny of his life, thus to attain that harmony and happiness to which he is entitled, and thus to realize that beautiful idea of God which we call *human nature*.

Hitherto I have spoken of the destiny of man in a general way. There is, however, a particular destiny which every individual must achieve for himself. Besides the general ideal which we must all attain, there is a particular ideal which every individual must try to realize in his own life. To every man, as soon as he is born, is proposed the same old riddle, and he must be his own *Œdipus* or die. Nature and Life are quite fresh to every man, and he must understand them both in his own way.

This sense of particular, *individual* destiny is strongest in those men of deeper intuitions and larger brains, whom we call *men of genius*. It takes them some time before even they are fully conscious of their destiny, their mission in life, as they call it. Milton was no less than thirty-three before he speaks of a work he is destined to produce, which the world will not let willingly die. Goethe was at least thirty when he got what he called a *New Life* (*ein neues Leben*). Socrates was only an embryo philosopher until forty, while Mahomet did not announce his mission to the world till that age.

But when such men have once realized their destiny or mission, they achieve results which are little short of the marvellous.

This sense of destiny is at the root of all the great works that have moved the world. It was this sense of destiny which prompted the words of Jesus, when brought before Pilate: "To this end was I born, and for this I came to this world, that I may be a witness unto Truth. Everyone that is of the Truth heareth my voice!"

NISHI RANTA CHATTOPĀDHYĀYA.

TIME.—Existence and non-existence, pleasure and pain, all have Time for their root. Time createth all things, and Time destroyeth all creatures. It is Time that burneth creatures, and Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep; indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing as thou dost that all things past and future, and all that exist at the present moment, are the offsprings of Time, it behoveth thee not to abandon thy reason.—*Mahābhārata*, *Ādi Parva*, § i.

This is Enough to Know.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey.

—*Light of Asia.*

AFTER long years of conflict and doubt, to find at last the supreme TRUTH of eternal verities—what is there in the whole range of the possible experiences of our mortal terrestrial life which can equal that moment of triumph?

Well and nobly has Sir Edwin Arnold put into verse that triumph of the Lord Buddha. After seven years of weary, lonely strife, in search of the great secret which should save mankind; so that at last, worn out in body, until

Scarce that leaf,
Fluttering so dry and withered to his feet
From off the sal-branch, bore less likeness
Of spring's soft greenery than he of him
Who was the princely flower of all his land.

After such toil and strife as that came at last the great day of triumph, the hour of the final initiation.

Lo! the Dawn
Sprang with Buddh's victory! lo! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.

Then he arose—radiant, rejoicing, strong—
Beneath the tree, and lifting high his voice
Spake this, in hearing of all Times and Worlds:—

*Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!*

*But now,
Thou Builder of this Tabernacle—Thou!
I know Thee! Never shall thou build again
These Walls of Pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken Thy House is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain.*

To each one of us pilgrims in this world of Mâyâ these words are more precious than gold. For, as Buddha conquered, so shall we finally conquer; nay, through his victory we have conquered already. It is he who has revealed the great secret of our being, who has shown us the great illusion which fashions this house of life; so that now—though we have still to gain our final initiation, though we have still to fight and conquer our lower nature—we do not strive in utter darkness and hopelessness. We have planted our feet on the bed-rock, and though we stand in the midst of illusions, though around us on every side are the deluding forms which KÂMA calls into existence, we are no longer illusionized by these cheats of senses, nor carried away on that “mighty whirling wheel of strife and stress which none can stay or stem.”

For the great truth which Buddha taught, the great truth which can set us free is this: “*Ye are not bound.*”

There is one thing which our soul prizes above all others, it is—freedom. Give to man *freedom*—on all the planes of his existence—and you have effected his salvation. And this is so because of his inherent divine nature, and the freedom of the universe can only be obtained when that is realized. Anything lower than the divine is bound, conditioned, transitory, finite.

But when man realizes that he is part of the divine, that his real Ego is not that helpless personality which appears for a brief time on this plane of illusions; when he understands how this body of pain has been formed, and how he may pass safely thence to the region of eternal peace, then he gains release, then comes freedom, then he places his feet on the PATH, knowing that by few or many stages he shall finally reach the goal of Nirvâna.

But, meanwhile, we are under the sway of Karma. Are we not still bound? some will ask. Where is the boasted freedom; have we not still to suffer and struggle in this world, through many incarnations, doing that which we would not do, living under conditions which are not our free choice?

Yes, we reply, all this is true, but still the TRUTH has set us free. For freedom does not consist in immunity from toil, or even from suffering. Freedom is not of the outward but of the inward. There are conditions under which man gives his labour unwillingly, grudgingly, under which he feels himself a slave; there are other conditions under which he will give the same labour, nay, a hundredfold more, with joy and freedom.

Freedom consists in conscious, willing coöperation. And so we are not free until we have learnt the law of our being, and have become a conscious, willing coöperator with that law, which is the divine purpose in the universe.

No longer do we curse our fate, or dash and beat ourselves against

those restrictions which we have looked upon as our prison bars. Behold, those very bars themselves have become the instruments in our hands whereby we work with divinity towards that final consummation which still lies beyond our ken. Therefore we say: "This is enough to know." The secret of the Absolute we cannot solve.

The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.

And between us and that Absolute lies many and many a veil.

Veil after veil will lift—but there must be
Veil upon veil behind.

Yet even in this, in the infinite possibility of progress and expansion, we find our true freedom.

Who is there who would ask more than the infinite possibilities of the universe, with infinite time to work them out?

Therefore we say again—"this is enough to know."

We are not bound. We are free. We are Sons of the Gods. Prodigal Sons it is true, who have forgotten our divine heritage, have journeyed to a far country, and spent our substance in the illusive fields of sense life. And now having perchance touched the lowest depths of "matter," we have "come to ourselves," and turned our steps once more towards the land of our birth.

But how do we know this? some may ask. Is not all this as much a guess as any of the other problems of life? Is not this as much a matter of imagination as any of the numerous religious forms and creeds in which men find refuge and consolation?

No, we reply. For the very essence of it is that it sets you free from all religions and all creeds. Every man who has *a* religion, who fixes his faith on some one special *form* of religion, is bound by that form, and is not free. But the TRUTH sets you free from all forms and all formularies. It is Religion itself, and not *a* religion.

The mere religionist cannot grasp this truth, any more than the mere materialist. But once the *inner* sense has awakened, once the *inner* sight has seen this truth, there is no longer any fear of illusion or deception. That which passes for religion now-a-days does not make man free. The religion of our churches degrades man in every way, by arbitrarily separating him from the universe and from God. The first step towards freedom is self-respect and a knowledge of the possibilities of our nature. I do not feel myself to be free if my conscious individual existence only commenced in the year A.D. 18—. The parable of the Prodigal Son does not apply to me if that be so. I am not "fallen" if my being commenced then, neither am I made in the "image and likeness of God." For that which begins in time must end in time; that which is born of matter must perish with matter. If I am an immortal spiritual being, then I have behind me an illimitable

past, as well as before me an illimitable future. Nay, even here I perceive a deeper truth—that past, present and future *are not* conditions of my true Ego.

The very form and substance of this *external* world which I perceive is evidence of my *past* history. How think you could I perceive aught of this, if it were not the contents of my own consciousness, evolved through experience? Therefore, is "man" said to have passed in his evolution through all the lower kingdoms.

Therefore, having thrown aside all forms of religion, I have thereby found religion itself. For what is religion (*re-ligio*) but that which "binds back" the soul to its parent source?

And he who knows this, he who has learnt the LAW, and gives it willing obedience, is indeed free. All things in the universe have become his. He has within himself a power which naught can shake.

Him the Three Worlds in ruin should not shake.

Therefore, though the road be difficult, though the Path winds uphill all the way, there is strength and power within for all the trials. Therefore, though the problems be many and the time be long, we have thrown aside that feverish unrest which was destroying our life; because we have learnt that which is enough to know to give us the peace we needed.

For that peace we have found is not of this world. "Not as the world giveth, give I unto you." The peace that belongs to our real nature is not of the outer, but of the inner. It can only be reached as we apprehend that our real being is above and beyond the things of time and space; that it looks down upon cycles within cycles of phenomenal existence, in ceaseless contemplation. "Learn to live in the Eternal." You may live there, and none the less be a co-worker in this phenomenal world. Devotion is found both in action and in inaction.

Thus "with meditation fixed upon the Higher Self," we "resolve to fight" the battle of our personal life, "without expectation, devoid of egotism, and free from anguish."

MENAS.



By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil; widening the skirts of light, and making the struggle with darkness narrower.—GEORGE ELIOT (*Middlemarch*).

Correspondence.

THE INDIAN DISCUS.

WITH reference to Mr. Gopalacharlu's article, noticed in LUCIFER, page 260, it may be noted that the discus, chakra, or quoit, was used as a weapon by the Ghoorka soldiers in the service of the Sikhs at the battle of Sobraon in 1846. A relative, who was present, described the quoits being carried, when not in use, outside the head-dress of the soldier, who now wears, under a different flag, a European costume. The outer edges were extremely sharp, and the weapon required extreme skill both to hold it and to throw it. The survival of a divine weapon to our day is an interesting fact to Theosophists, as well as ethnography.

C. CARTER BLAKE, F.T.S.

Reviews.

THE GOLDEN STAIRS.¹

MINDFUL of Wisdom's plain statement, "Those that seek me early shall find me," Mr. Waite has embodied in a beautiful cluster of fairy tales for children much of the occult lore that he has omitted to reveal in his other works. These tales are set in language that may well commend itself to the careless child as merely imaginative, but which will awake in "children of a larger growth" sundry corroborative echoes from the realm of practical experience. Though similar in its subject matter to that of the author's more pretentious works, this little book is not altogether unsatisfying inasmuch as it really contains occult teaching. In the first place, a thoughtful child may find in it a sympathetic note to his own earliest aspirations, which bid him take on the greatness and not the littleness of men. In the second, third, and all other places the book shapes a thought than which Theosophy has no higher, viz., wonder-seekers will find nothing; but lovers of duty and self-sacrifice, in renouncing the greatest happiness that clashes with the smallest duty, will wield a greater power than he who owns a golden city. From a Theosophical standpoint the *Golden Stairs* is useful in that while it obscures nothing by a vain pretence to a detailed instruction in magic, yet it sparkles here and there with a ray of occult truth. It may be strongly recommended to the parents of thoughtful children on the ground that it contains the greatest of all Theosophical and occult doctrines, viz., generous thought for all that lives, and unswerving obedience to one's Ideal, without which no heart can light the mind along the way of truth.

R. HR.

THE MARRIAGE OF THE SOUL.²

THIS poem, and the minor ones which make up the volume, gives evidence that the author has studied the Esoteric Philosophy with good effect. In his preface Mr. Scott-Elliot speaks of that philosophy as the "one thing capable of redeeming humanity from the abyss of material-

¹ By Arthur Edward Waite. Theosophical Publishing Society, 7, Duke Street, Strand.

² *The Marriage of the Soul and other Poems.* By W. Scott-Elliot. Kegan Paul, Trench and Co.

ism." His verse is of very unequal merit. Sometimes it scarcely rises above doggerel as in the jerky lines from the poem "To Desire":

On the pathway of thy contemplation
Let eyelids and feet never tire,
Self's lost in the true concentration,
Thy sight rings the knell of Desire.

In the "Marriage of the Soul" however, Mr. Elliot adopts a more dignified metre, and as he follows the strivings of the personal self in its search for the higher and Immortal Self, his expression becomes more worthy of the theme. He thus describes the struggle:—

How can we slay the brood of monsters teeming?
Where are the weapons that are sure to kill?
First is to know the real from the seeming,
Then the omnipotent and Godlike Will.

First is to know, but hard is wisdom's winning,
Price of that pearl means loss of lesser things,
Will to attain the Truth is the beginning,
Though the attainment pain and sorrow brings.

Then, after the lonely passage through the Dark Valley has been safely made and "the achievement of 'the Christ' is reached," man is shown as "service and fellowship to all men giving" and wearing "the garment of the Perfect Life!"

The poem, though slight in form, is worthy of a careful perusal.

E. K.

THE SEVEN DEADLY SINS.¹

THIS dramatic poem has formed the text of a cantata set to music by Albert Goldschmidt of Vienna; but as only portions of it were used, the author has thought well to republish it in its entirety. The play consists of three acts. In the first act the sole personages are the Prince of Darkness and demons, each representing one of the seven deadly sins. They are summoned by their master to compete for a crown to be given to the one who can corrupt the greatest number of mortals on earth. In the second act the demons set to work, each in his special manner tempting various classes of men. Sloth begins and is followed by Pride, Envy and the rest in due order, the passions of mankind increasing in fury with each attack, until they culminate in the horrors of revolution and wholesale murder. The prize is awarded to Sloth, the primary instigator or rather the one who gave occasion to all the others; the judgment is in accordance with the verdict of Dr. Watts, who says that Satan finds mischief for the idle.

After all order is destroyed, the earth made desolate and men are sunk in misery, comes the poet and sings of light, beauty, faith and hope; the passions of men are calmed, reason and love revive, and the demons slink away into the darkness. The idea is a beautiful one and is worked out with much skill.

E. K.

SHEOL, *versus* HADES.²

MR. PELL'S has brought a great mass of evidence in the shape of texts from various editions and translations of the *Bible* and the opinions of learned Biblical scholars to prove the correct meaning of the word *Sheol*. It is, he says, in many passages in the Septuagint incorrectly rendered by *Hades*, which again is improperly translated in many instances by the English word *hell*, when it should be simply *grave* or *sepulchre*. This has given rise to much misapprehension of doctrine, false teaching with regard to states after death, and to the

¹ *Die sieben Todsünden*. A poem by Robert Hamerling. Hamburg.

² *Sheol v. Hades*, by S. F. Pells. "The Faith" Press, London.

calvinistic horrors taught by Spurgeon, Moody, *et hoc genus omne*. English translators of the *Bible*, and even the new Revisionists have, according to Mr. Pells, increased the confusion by attaching to the word Hades what he calls the "Pagan idea," *i.e.*, that it signifies the abode of departed spirits, and proceeds to show that no such belief existed among the Hebrews. "The sect of the Pharisees are said to have believed in a resurrection, but not *the* resurrection through Him who is the 'Resurrection and the Life.'" In fact, he thinks that a belief in the immortality of the soul was opposed to the belief in the Christian resurrection, and that "an intermediate state of existence, or Hades, or purgatory, formed no part of God's revelation." There is nothing in the Hebrew Scriptures to warrant a belief in the immortality of the soul. When man died, he went down to the grave, or pit, or Sheol, whence he did not return or rise again. There was a "great gulf fixed between life and death." Sheol meant oblivion, and is used in this sense by the Patriarchs, by David and by the Prophets. It did not mean a place of punishment, but of extinction. Therefore, Mr. Pells continues, the central point of St. Paul's teaching was that eternal life was the gift of God through Jesus Christ. "As in Adam all die, even so in Christ shall all be made alive." Christ's own resurrection was the first fruits of that new doctrine, and is the point of departure for all St. Paul's subsequent teaching; "for," says the Apostle, "if Christ be not risen, then is our preaching vain," and before the Jewish council he testified that touching the *resurrection of the dead* he was called in question. Previous to Christ's resurrection, therefore, there was not only no *belief* in immortality, according to the *Bible* and Mr. Pells, but there *was* no immortality. And in this our author rejoices to find that the *Bible* is in accord with science; and is not his book prefaced by a letter and notes by Professor G. Stokes, then President of the Royal Society? The study of all these laborious proofs (for great credit is due to Mr. Pells in marshalling his evidence through more than 200 pages) is spared to the Theosophist who has learned that the early races of men had no immortality, because they were not yet endowed with or possessed by that divine spirit, by means of which they could win an enduring individuality and thus become immortal.

In one detail Mr. Pells is in accord with Theosophists. He considers that the *soul* in animals and in man is the same, and is connected with the life-blood; hence the restriction of Moses that the blood should not be eaten with the flesh of the animal, for the blood is the life (*nephesh*) thereof. Isaiah used the same word when speaking of the life of the forest, the vegetable world, and of man. When, however, it comes to the comparison between *soul* and *spirit*, which he declares to be identical, Mr. Pells gets off the line, as *he* contends that the ordinary Christian does, by saying "the spirit returns to God who gave it"; if so, says Mr. Pells, the bad go as well as the good, for the wicked have also spirit.

In this fog we leave him. Neither do we see any way out of it until, under the light of Theosophy, we are made aware of the various principles in man and their proper functions, and are thus able to grasp the truth that immortality is in one sense the gift of God, and in another is conditional on man's efforts in each personal life to win that increase or intensifying of conscious divine life, which shall be the reward of his own upward endeavour and his own faithful striving.

E. K.

FIAT LUX.¹

THIS is a series of essays on Men, Manners, Matrimony, and various social and religious subjects, including Divine Incarnations, Miracles,

¹ By "Philosophus."

God, and Devil. The tendency is rationalistic, not to say iconoclastic, and some of the explanations of mystical events appear to be more miraculous than the "miracle." For instance, St. Paul's conversion is explained by his having had a "fit," or "hallucination," especially as he himself speaks of having been in a "trance." "Philosophus" should study psychic phenomena and learn a little of the science of the soul before he thus lightly dismisses all that is not obvious to the outward senses as foolishness. Nevertheless, there is in this book much sound sense in regard to less difficult subjects, and it closes with some poems which have a certain degree of merit.

E. K.

ANIMALS' RIGHTS.¹

IN a book of some 160 pages Mr. Henry S. Salt argues and pleads for the Rights of Animals. Throughout the work there is no single trace of wholesale condemnation of social customs and scientific practices which entail suffering to the animal creation even while serving, immediately or prospectively, the supposed needs of the human race. All Mr. Salt's arguments are searching, critical, and conclusive, and only condemnatory of prevailing abuses upon the logical grounds of their double invasion of Animals' Rights and Human Privileges.

Excusing himself for the use of "animal" as a distinctive mark for creatures other than human, the author protests against the fallacious use of such terms as "dumb animals," "brute beasts," etc., as the first infringement of the Rights of that race of beings; for not only are they naturally gifted with language and reason of their own order, suited to all the exigencies of their lives, but the claim to superiority in the human race does not uniformly lie in the superior, or even the right, use of those faculties which they have in common.

One of the strongest arguments for the recognition of Animals' Rights is that made from the philosophical conclusion of the common destiny of men and animals.

Among the many humane movements of the present age, none is more significant than the growing inclination, noticeable both in scientific circles and in religious, to believe that mankind and the lower animals have the same destiny before them, whether that destiny be for immortality or for annihilation.

While admitting that the obstacles in the way of animal enfranchisement are immense—yet only in proportion to the lack of those sympathies which alone can raise humanity to a distinctive level—the author takes the optimistic yet safe ground of all past reforms and liberating movements, showing that—

When once the sense of affinity is awakened, the knell of tyranny is sounded, and the ultimate concession of "rights" is simply a matter of time.

The futility of requiring, at the very outset of a reform so great as this must be when completed, a full detail of the means to be adopted and the results which may be looked for in the end, receives its answer; and questions of dress and food reform, social security against animal encroachment, and other "bogies" of senile controversialists and interested partizans are dealt with in a frank, uncompromising spirit, without shirking the fact that a concession of Animals' Rights will mean the giving up by us of many an ill-gotten luxury.

Mr. Salt does not spare the fallacious logic of those who seek to excuse vivisection on the grounds of future utility either to humanity or the victimized race itself, and the problematical value of experimental butchery is not allowed for one instant to weigh against the present consciousness of its cruelty and immorality.

Mr. Salt does not condescend to a plea for "mercy" on behalf of

¹ By H. S. Salt. G. Bell and Sons, London, 1892.

the poor creatures "whose sole criminality consists in not belonging to the noble family of *homo sapiens*"; but, as he says, his book

is addressed rather to those who see and feel that, as has been well said, "the great advancement of the world, throughout all ages, is to be measured by the increase of humanity and the decrease of cruelty"—that man, to be truly man, must cease to abnegate his common fellowship with all living nature—and that the coming realization of human rights will inevitably bring after it the tardier but not less certain realization of the rights of the lower races.

A useful bibliographic appendix is added to the book, making it extremely useful to those who would give this subject the earnest study it merits.

W. R. O.

Theosophical Activities.

INDIAN SECTION.

COLONEL H. S. OLCOTT'S BUDDHIST TOUR.

(From the *Arakan News*.)

Colonel Olcott and Mr. Dharmapála arrived at Akyab on Monday morning by the B. I. s.s. *Kola*. From early morning, hundreds of Buddhists were seen at the jetty expecting the arrival of the steamer. At 6.30 a.m. the steamer anchored, and the principal members of the Buddhist community boarded her and received the Colonel and Mr. Dharmapála. They were escorted to the residence arranged for them, followed by hundreds of Buddhists.

Colonel Olcott, standing on the balcony of the house, spoke a few words to the crowd saying how glad he was to see his co-religionists, and that he meant to carry on the work of the Buddhist propaganda in European countries with the help of Buddhists of different Buddhist countries. The Mahá Bodhi Society, he said, was formed for the purpose of restoring the sacred site at Buddha Gaya to the Buddhists, and that it is now in the hands of aliens who take no interest therein. Col. Olcott, introducing Mr. Dharmapála, said that he had taken up the work of the Mahá Bodhi Society, leaving home, parents and everything, and that the Buddhists should cooperate with him to carry on the great and glorious movement.

Soon after he had finished addressing the crowd, Col. Olcott and Mr. Dharmapála, accompanied by Maung Htoon Chan, Advocate, and Maung Mrs U. Ahunkwun called on the four principal priests to pay their respects to them. All of them promised to help the Mahá Bodhi movement. Colonel Olcott will stay here about a fortnight, during which time he will be entirely in the hands of the working Committee who have arranged Col. Olcott's programme of work.

At a meeting held on the evening of the 31st October, at the office of Messrs. Toon-Chan and Aung Rhi, there were present to hear Colonel Olcott and Mr. Dharmapála, on the Buddha Gaya movement, all the leading residents of the town.

Colonel Olcott, addressing them, said that Buddhism had now become the subject of study among the thoughtful in the West, that in Paris, Prof. Leon de Rosny, of the Sorbonne, had become an enthusiastic propagandist of the philosophy of Buddha; in Germany, England and America, the highest appreciation was shown therefor, and that Sir Edwin Arnold's beautiful poem on the Lord Buddha called the "Light of Asia" had had a circulation of two hundred thousand copies in America alone, that the time was come to disseminate the teaching of the Lord Buddha throughout non-Buddhist countries. The sacred and most hallowed spot associated with the life of Lord Buddha—Kapilavastu, Buddha Gaya, Benares and Kinsinara—have to be restored, and Bhikshus stationed at these sites. The most meritorious of all charitable works is the dissemination of spiritual knowledge. Lord Buddha said that the distribution of spiritual wealth (Dhamma) is greater than building 84,000 viháras or feeding a thousand Buddhas; that there are in the world persons whose minds are ready to receive the truths of the Dharma, to them the Word should be preached. The greatest duty of the true Buddhist is to preach the sublime law of the Tathágata.

He then stated and enlarged upon the objects of the Mahá Bodhi Society.

Colonel Olcott and Mr. Dharmapála accompanied by Messrs. Tha Do We, Mrs U, Chan Toon Aung, Htoon Chan and others left by steam launch for Urittaung early

on Wednesday morning. The party having spent two days returned to town on Friday evening.

Urittaung was a scene of activity, and thousands of Buddhists from the adjoining villages were seen wending their way to the summit of the hill where stands the sacred pagoda.

Colonel Olcott, on Wednesday evening, addressed the assembled Buddhists on the platform of the pagoda about the Mahā Bodhi movement. On the full moon day, Colonel Olcott again addressed the crowd on the future outlook of Buddhism and the duty of Buddhists. He gave an account of the present state of Buddha Gaya, the desecration that is daily going on there, and said that the Buddhists should do all they could to recover the custody of the sacred site which is the holiest spot on earth to Buddhists.

Sympathetic and earnest addresses were delivered by Chan Htoon Aung, Advocate, and Tun Hla U, after which Uthargarah Savadaw of Kyonkphyn gave a most eloquent discourse in support of Colonel Olcott's appeal, quoting several passages from the Buddhist texts showing that the alms-giving proposed was the most meritorious of all. He had been to Buddha Gaya and could corroborate all the descriptions of the desecrations to which the overturned images of Buddha were constantly subjected. Besides those described by Colonel Olcott he had actually seen these effigies of the holiest and greatest of men used as latrines. This statement created a deep sensation among the audience. The priest said that he particularly approved of Colonel Olcott's plan for raising money by a voluntary division of the usual cost of cheroot smoking. He would go farther, however, and say that if they but choose to practise economy, especially in the cost of their spices and condiments and in their careless profligacy in personal expenditure they could raise an immense sum of money, and thus gain incredibly great merit.

While at Urittaung the preliminaries for the formation of a Branch of the Mahā Bodhi Society by the most respectable gentlemen of Arakan, were agreed upon, and there seems good prospects of the work of the Society being carried on systematically.

A correspondent to the *Theosophist* sends the following:—

Colonel Olcott has, by his lectures on the Buddha Gaya movement, aroused the enthusiasm of the Arakanese Buddhists. All the influential gentlemen joined the Arakan Branch of the Mahā Bodhi Society, which was formed on the 6th of November. They expect to raise Rs. 50,000 before May next from their co-religionists in Arakan. At Akyab the whole European community turned out to hear him lecture, and the Commissioner of Arakan had a number of European gentlemen to meet him at a private dinner.

INDIAN LETTER.

ADYAR, MADRAS.

15th December, 1892.

Colonel H. S. Olcott returned here on November 27th, after a very successful visit to Burmah. Full details of his work have been published in the supplement of the *Theosophist*, and will already be in the hands of Western Theosophists. After the Convention Colonel Olcott will be again on the move, going to Calcutta, and from thence to Buddha Gaya, Kapilavastu, Berhampur, Benares, and other places. I shall have the pleasure of accompanying him to some of these places and of being introduced to Northern India and Northern Indian Theosophists under his kindly care.

The Convention is fast approaching, and though we shall not have such a number of European visitors this year as last, yet our Hindū members will muster in good force. While regretting the absence of Mrs. Higgins, Bros. Abrew and Dharmapāla, it is satisfactory to know that they are kept away entirely by the important claims of their particular branches of work.

This month we have had many visitors to Headquarters, including Mr. Alexander Russell Webb, the genial and eloquent exponent of Islāmism. The Colonel and I attended a large meeting, at which Mr. Webb gave an address on the *Forms and Ceremonies of Islāmism*. Mr. Webb is an eloquent and very effective speaker, and his attachment to the cause is sincere. He is evidently already ardently loved by his Mahomedan brothers. If you ask me what he really teaches, I feel inclined to borrow the Colonel's apt expression and say, "Theosophy

in pyjamas." If Mr. Webb can succeed during the whole course of his tour in impressing upon the minds of the Mahomedan community the pure and esoteric side of their religion, he will accomplish a work, the importance of which it is impossible to estimate. It is indeed an interesting sign of the times that the revival of Islāmism, as well as Buddhism, should be headed by a Theosophist.

Two other visitors, at present with us, are Miss Pash, B.A., of Girton College, Cambridge, and Mrs. Gostling, of Bombay. These ladies are now travelling through India in the interests of Women's Education, and are making the most of their time visiting schools and conversing with educated Hindūs. We have had some most interesting discussions with these ladies in the evenings.

Bro. Walter Old is expected to arrive in Bombay on Saturday. I need hardly say he will receive the warmest of greetings from all Theosophists in India. Bertram Keightley sails for England *via* Colombo about January 18th.

I have to chronicle the formation of a new Branch at Broach in the Bombay Presidency. This newly formed Branch will have the benefit of the fostering care of the active Surat Branch, and will, no doubt, under its guidance become strong and vigorous.

Bro. Kotayya, our ever-active Inspector of Indian Branches, will soon return to Adyar. He has just visited the Branches at Rajamandry, Ellore, Begwada, and Cocanada. We have also an old-time worker in Pandit Bhavani Shanker, who is now visiting some of the Branches in Bombay and the C. P. Another Branch Inspector will also probably be placed at our disposal after the Convention.

It is with deepest regret that I have to announce to LUCIFER readers the death of Bro. R. Sundaresa Shâstri, of the Combaconam Branch, best known as one of the "Two Members of the Combaconam Branch," who have done so much useful work in the field of Sanskrit translation. His loss is indeed a heavy one, and his place will be a difficult one to fill.

Active preparations are in progress for the erection of the *dâgoba* for H. P. B.'s ashes. The spot chosen is near the entrance gates. Plans are now being prepared by a competent draughtsman, and an estimate of the cost has been furnished. Early next year the work will be commenced, and I shall be able later on to give you more precise details on this point.

S. V. E.

CEYLON LETTER.

The Women's Educational Society held its anniversary meeting last month, and Mrs. Higgins was elected President. It is a gigantic task to make the grown-up Sinhalese women see the advantages of education. They are so very ignorant.

The Sangamitta Girls' School was visited recently by Mr. Chintamon, F.R.C.I., Professor of Oriental Languages to the University of London and the Imperial Institute. The Professor was quite pleased with the Institution and the work done therein, and he made some encouraging observations in the visitors' book.

I regret to record the death of Bro. Weragama Bandar, the able editor of our native periodical, the *Sara Savisandaresa*. He fell a victim to that dread enemy, consumption. He was a distinguished Oriental scholar and was the author of several learned treatises on Buddhist metaphysics. In him the Colombo Branch loses a clever Pandit, and the venerable High Priest Sumangala an able pupil.

Dr. English goes to the Convention at Adyar as our delegate from Ceylon. The doctor and his daughter and family are working most devotedly to the cause of Theosophy with Mrs. Higgins.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—During December Mr. M. U. Moore read an interesting paper on the *Book of Job*; Herbert Burrows spoke on *Man in the Universe: King or Slave?* and also kindly took a lecture on *Sound Forms* for an absent member. Mr. J. M. Watkins read a paper on the *Upanishads*, and G. R. S. Mead gave some explanation of *The Symbolical Paintings in the Lecture Hall*. The Saturday evening meetings for members only are still devoted to the study of the *Bhagavad Gītā*. The following new syllabus has been issued: Jan. 5th, *The Beautiful*; 12th, *Western Idols and Eastern Ideals*; 19th, *The Logos*; 26th, *Mohammed and his Religion*; Feb. 2nd, *The Theosophy of Ancient Egypt*; 9th, *Devachan*; 16th, *The Poetry of the Bible*; 23rd, *Materialists and Materialism*; March 2nd, *Spiritual Development*; 9th, *Theosophy in America*; 16th, *Some Modern Superstitions*; 23rd, *Freewill and Necessity*; 30th, *Christo-Theosophy*.

L. M. COOPER, *Hon. Sec'y.*

Bow Club.—Upwards of £34 has been received for the Christmas Fund, and preparations are being carried out for four "parties."

Jan. 10th.—100 match girls will be provided with beef, plum pudding, and a "nigger" entertainment.

Jan. 13th.—150 children will have a tea, at five o'clock, Christmas tree, and magic lantern, winding up at nine o'clock with buns and oranges.

Jan. 16th.—100 girls from various factories (and some who work at home) will have a tea and a theatrical performance, which is kindly being provided by Mrs. and Miss Dyke and other friends.

Jan. 20th.—106 members from Anderson's Indiarubber Works will have a tea, followed by an entertainment and dance.

The Club Committee will decorate the Hall for the festivities and will assist at all the parties.

Visitors will be welcome at all these entertainments, if they will help to wait on the girls and not expect to be entertained themselves. Tall men are in especial request to help with the Christmas tree.

A friend, through the Countess Wachtmeister, has given £30 for dinners and breakfasts for poor children. Accordingly thirty of the poorest of our little neighbours under twelve are being fed daily. It is hoped that the funds will carry this on till nearly the end of March.

A new dress-cutting class is being organized, and Mrs. McDouall is also kindly arranging for musical drill lessons to be given one evening in each week.

A. C. LLOYD, *Matron.*

193, *Bow Road, E.*

League of Theosophical Workers.—The various activities in connection with the above League, to which attention was drawn in the last number of LUCIFER, are developing satisfactorily, but support in the form of practical assistance or contributions in money are much needed.

The Monday evening classes under the direction of Mr. Hargrove are being well attended, and the entertainments every third Monday in the month are thoroughly appreciated. The idea of starting a Club to aid in further carrying out the work in this neighbourhood has so far taken definite form that some vacant premises in Henry Street have been engaged, which promise to answer the expectation of the promoters of this scheme. It is hoped that the large hall which forms part of the premises in question, may, in course of time, be utilized for lectures, etc., and so prove a valuable adjunct for the work of propa-

ganda. This will, of course, entail certain preliminary expenses, and though in process of time we hope that the Club will be a self-supporting one, these preliminary expenses must be met somehow. Contributions will be gratefully accepted by the Secretaries of the League.

The Sewing-class has been reorganized, and ladies who can give help in this direction are asked to send in their names to Miss Willson, Librarian, 17, Avenue Road. A sewing-machine has been acquired through the kindness of a member of the Society.

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

Adelphi Lodge.—This Lodge having considerably outgrown its old quarters moved into its new meeting-hall on December 5th. The new lecture room, which is at The Buckingham Temperance Hotel, 40, Strand, W.C., is conveniently fitted with electric light, etc., and owing to its central position we hope to have many visitors during the coming session. The meetings will be held, as previously, on Monday evenings at 8.30 p.m.

On December 19th the Lodge completed its present Syllabus with an interesting lecture from Bro. E. Hargrove, entitled, *Theosophy or Socialism*, which gave rise to considerable discussion.

The Syllabus for the next quarter is just in the hands of members, and consists of thirteen lectures, as follows: Jan. 2nd, *Yoga*, G. R. S. Mead, B.A.; 9th, *Priesthoods*, Hon. Otway Cuffe; 16th, *The Magic of Numbers*, S. G. P. Coryn; 23rd, *Atlantis*, E. Hargrove; 30th, *How the Secret Doctrine was Written*, the Countess Wachtmeister; Feb. 6th, *Death*, Sapere Aude; 13th, *Akasha and Ether*, R. B. Holt; 20th, Herbert Burrows; 27th, *Egyptian Religion*, P. W. Bullock; March 6th, *The Beautiful*, R. Machell; 13th, *The Nebular Hypothesis*, C. H. Collings; 20th, *Spiritualism*, F. L. Gardner; 27th, *Buddhism*, J. M. Watkins.

FRANK HILLS, Sec'y.

Bournemouth Lodge.—The members of this Lodge have hired a room in the centre of the town, and weekly meetings are being held on Wednesday evenings. Papers are read on various subjects every fortnight, the alternate weeks being devoted to unofficial meetings. A three months' syllabus has been drawn up, and the following subjects have recently been dealt with, Reincarnation (twice), Karma (twice). At a meeting held on December 8th it was resolved to apply for a Charter of incorporation as a Lodge, which Charter has been duly received, and we are now registered in the archives of the Society as the Bournemouth Lodge.

H. S. GREEN, Sec'y.

Bradford Lodge.—This Lodge is steadily studying the *Key to Theosophy* and the *Secret Doctrine* on alternate Wednesday evenings, at which there is a good and regular attendance.

We now hold meetings on Sunday evenings at seven o'clock, open to all, but these have not yet been very successful. We are also advertising for openings for Theosophical lectures in the neighbourhood, but no applications have yet been made; nevertheless the Lodge is gradually growing stronger.

J. MIDGLEY, Sec'y.

The Birmingham Lodge.—The Birmingham Lodge is now fairly on the road to success. Its fortnightly meetings are well attended, and a syllabus of papers has been running since September.

The following is a list of papers read since September: Sept. 11th, *Karma*, by Bro. O. H. Duffell; Oct. 9th, *Objections to Theosophy*, by S. H. Old; 23rd, *Baptism*, by S. H. Old; Nov. 6th, *Theosophy and Dogma*, by S. H. Old; 20th, *Doing Good for Good's Sake*, by J. H. Duffell; Dec.

4th, *Comparisons Old and New*, by O. H. Duffell; 18th, *Psychometry*, by W. Ames; Jan. 1st, *Theosophy and Roman Catholicism*, by J. B. Old; 15th, *Duty*, by S. H. Old.

SYDNEY H. OLD, Sec'y.

Manchester City Lodge.—Syllabus for January: Jan. 3rd, *The Theosophic Life*, J. Barron; 10th, *The Theosophical Māhātmas*, from the *Key to Theosophy*: 17th, *Quaker Strongholds*, C. Corbett; 24th, *Dogmatism in the T. S.*, from *The Path* for November; 31st, *Theosophy and Socialism*, J. H. Fletcher. Two lectures have been given during the past month by members of the Lodge to local debating societies, one on the *Evolution of Man*, and the other on *Theosophy and the Theosophical Society*.

S. CORBETT, Sec'y.

IRELAND.

Dublin Lodge.—Syllabus: Dec. 14th, *Is Theosophy Unpractical?* D. N. Dunlop; 28th, *First Steps in Occultism*, G. W. Russell; Jan. 11th, "*Mâyá*," or *Illusion*, E. Harrison; 25th, *Theosophy as it appears to a beginner*, Mrs. Varian; Feb. 8th, *Wm. Blake on the Symbolism of the Bible*, W. B. Yeats; 22nd, *Theosophy and Present-day Problems*, Miss K. Lawrence.

F. J. DICK, Sec'y.

HOLLAND.

Dutch Branch.—During last month a lecture was held in Rotterdam by one of our members who is living there; another has been given on the 13th in Utrecht, by Bro. Fricke, to a very appreciative and cultivated audience, composed of many University men, professors and students; another was held by Bro. Van der Zeyde on the 17th in Zaandam. Other lectures are at hand.

The Arnhem centre is doing very well and has regular meetings, some at the Hôtel Bellevue, some at the house of one of our other members.

HERMANCE DE NEUFVILLE, *President*.

AUSTRIA.

Prague Lodge.—Herr. Arthur Rimay de Gidofalva has been elected to the presidency.

Herr. Gustav Meyer has finished his translation of *What is Theosophy?* and also of Rama Prasad's *Science of Breath*. The German translations of the *Enquirers* sent by Bro. Prater from America have been of the greatest use to him.

SPAIN.

We continue to receive encouraging news from Spain. A new review is to be started under the name *Sophia* in place of *Estudios Teosoficos*. It will be larger and more carefully edited. The first number was to have appeared January 7th. A new centre is forming at Valencia due to the efforts of Sr. Bernado de Toledo, whose work will be helped by the presence of one of our English members who is staying at Valencia. Another centre is forming at Teneriffe, Canary Islands, and the members are working most energetically. Amara-vella's *Le Secret de l'Absolu* is to be translated into Spanish.

AMERICAN SECTION.

The League of Theosophical Workers has sketched out ten lines of work as follows: "Lotus Circles" for the instruction of children and youths; extension of propaganda; correspondence on Theosophy with enquirers; helping Branches to obtain libraries; helping Centres in the same way; Theosophical classes; placing T. S. books in public libraries; spreading cheap Theosophical literature; committee to visit and help; miscellaneous.

Sunday evening lectures in the New York, Brooklyn and Harlem Branches seem to be the rage just now.

On the Pacific Coast, Dr. Griffiths has been lecturing at Redding, Chico and Marysville.

ANNIE BESANT'S AMERICAN TOUR.

Judging from the letters and papers received, Annie Besant's tour has, up to now, been a great success, and there seems to be every prospect that even more interest will be excited when she once more turns her face eastward. Mrs. Besant landed in New York on November 30th, after a very rough passage, and was met on her arrival by W. Q. Judge, Mrs. Neresheimer, Dr. A. Keightley, and other New York Theosophists. In New York she lectured at Chickering Hall on *Death and After*, and *Mesmerism and Hypnotism*, and the papers speak in glowing terms of the lectures, the audiences, and the reception accorded to the lecturer. She met the Aryan, H. P. B., and Brooklyn Lodges of the T. S., and gave an account of the European movement. In Toledo, Chicago, and Milwaukee her lectures were very successful, but at Fort Wayne the audience was smaller, owing to the fact that the clergy of the place had made a house-to-house visitation to warn their flocks not to attend. It would seem that even some parts of "free" America need to rid themselves of the influence of the priest. Westward still to St. Paul, and then across the continent to the extreme west coast, where for the present we must leave her, for no more advices are to hand. Before our readers receive their LUCIFER she will have arrived at San Francisco, and will be thinking about the return journey. Every spare moment has been filled up by Lodge meetings, receptions, reporters, interviewers, etc. The cold has been so intense that for one day she lost her voice. It seems that a winter in North Western America puts our English winter to shame.

AMERICAN NOTES.

Dec., 1892.

The great event of this month has been the arrival of Mrs. Annie Besant, and her lecturing tour throughout the States.

Annie Besant's tour is, I believe, detailed in some other columns of this magazine, and I have only passingly referred to it here. I go to Kansas City next month to meet her on her return from the West.

During the past month I have visited Providence, New Haven, and Bridgeport. In each of them is to be found a band of steadfast, determined workers.

Paper money saving boxes have been made by Bro. J. D. Bond, of Fort Wayne, Ind., for the purpose of collecting money for the General Fund. Two cents a day dropped in these boxes by each member will in course of a year amount to about \$8,000 or £1,600.

The Boxes are ornamented by quotations on their sides from the *Bhagavad Gita* and *Secret Doctrine*. They are to be sent to the General Secretary on "White Lotus Day."

Allen Griffiths has lectured since October 16th at Watsonville, Calif., at San José, Orville, Woodland, Sacramento, Nevada City, Grass Valley and Placerville.

Sacramento Branch has commenced meetings on Sunday evenings; its prospects of good work are very great.

CLAUDE F. WRIGHT.

Our Budget.

BOW CLUB.

	£	s.	d.
Hon. Otway Cuffe (children's dinners)	0	10	0
W. F. B.	0	10	0
Mrs. Jacob Bright	6	0	0
Miss Bright	3	0	0
	£10 0 0		

BOW CLUB CHRISTMAS ENTERTAINMENTS.

	£	s.	d.				£	s.	d.
Mrs. Brooks	5	0	0				0	10	0
Mr. Fagg	0	2	0	J. M. M.			0	5	0
Miss Wright	1	10	0	Mr. Burrell			0	4	0
Mr. Callard	5	0	0	Mrs. Gordon			0	1	0
Miss Chapman	0	5	0	Anon.			0	3	6
Mr. Ablett	0	5	0	Miss Minns			0	5	0
O. Murray	1	0	0	Mrs. Slack			0	5	0
"Ellen"	0	1	0	Miss Bryant			0	5	0
Mr. Kingsland	0	2	6	F. L. Gardner			0	5	0
Mr. Crawford	0	2	0	Mrs. Gardner			0	5	0
Blavatsky Lodge	6	0	0	F. Clarkson			0	2	6
Mr. Collings	0	5	0	C. D. Lunden			0	2	6
"Hel"	5	0	0	H. P. Lowen			0	5	0
E. Flavin	0	5	0	Dr. H. E. Ambler			1	0	0
Miss F. Coiley	0	5	0	Collected privately by the					
A Friend, Eastbourne	0	5	0	Secretary of the Chiswick					
Miss Griffith	0	5	0	Lodge			4	3	6
Mr. Mackenzie	0	10	0				£34 2 0		
John Morgan, jun.	0	2	6						

Thanks are due to the Baroness de Pallandt, Miss Bowring, Miss Day, and others, for gifts of warm clothing for poor children and of materials to be made up by the poor workwomen, and given away to deserving cases.

A. C. LLOYD, *Matron.*

CLARE CRÉCHE.

The following contributions have been received since our last issue.

	£	s.	d.
Clare Crossley's money box	3	3	1½
Mrs. Johnson	0	5	0
Anon.	1	0	0
K. E. Adams	0	2	6
	£4 10 7½		

M. U. MOORE, *Hon. Treas.*

SOUP KITCHEN.

	s.	d.
A friend, per Miss Barling	5	0

M. U. MOORE, *Hon. Treas.*

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 3:—1. Old Diary Leaves, IX.—H. S. Olcott. 2. A Study of "Ganjeshayagan"—D. 3. Theosophy and the Society of Jesus (Reprint)—Annie Besant. 4. The Indices to the Vedas—S. E. Gopalacharlu. 5. Some Further Cases of Black Magic—P. J. G. 6. Three Thousand Years Ago—Dr. Lambert (Translated from the *Sphinx*). 7. A Translation of the Sankhya-Tattva-Kaumudi of Vachaspati Mishra—Ganganatha Jha, M.A. 8. Do we return to Earth?—Hellenbach. 9. Thibet and the Thibetans—Nakur Chandra Bisvas. 10. Reviews. 11. Correspondence. 12. Supplement.

1. Mostly about a Mr. Felt, who talked and wrote a great deal about elementals, and speaks of the members of the T. S. as *illuminati*! 2. Notes on the translation of a Pahlavi book on Zoroastrianism, by Dastur P. B. Sanjana. As we might expect, the simple doctrine of "Purity" is strongly brought out as follows:

What makes us most famous? The path of generosity.

What thing is the most precious? The love of the good and the learned for us.

What gives the greatest ease and rest? A life spent in innocence and charity.

For what should men in this world be the most anxious? For the desire of doing disinterested good to their fellow-brethren.

What desire is disinterested? One which men wish to gratify without any personal motives of interest.

4. An exceedingly learned and painstaking article, showing, as Prof. A. A. Macdonell has pointed out, that it is indeed—

One of the most remarkable facts in history that a people should have preserved their sacred book without adding or subtracting a single word for 2,300 years, and that, too, chiefly by means of oral tradition.

5. Contains some interesting extracts from the work of Pietro della Valle, the Italian traveller, who visited Turkey, Egypt, Syria, Persia, and India, in the 17th century. 6. A learned article from the pen of Dr. Lambert, who tries to show, from the translation of the hiero-

glyphics on a mortuary stele, that the Egyptians used "electricity" in their funeral rites. Why not magnetism? The article is made all the more interesting by numerous diagrams and reproductions. 8. An interesting paper, but "ancient history" to Theosophical students. 9. Babu N. C. Bisvas says that:

The Thibetans are gentle and submissive, deep and serious, but at the same time cheerful. Their physique is manly.

They are meat eaters, and bathing is unknown to them. "Their generosity and charitable feelings are almost proverbial." But though male education is compulsory, female education is non-existent. There are, apparently, no beggars or poor-houses in Tibet. "Every one lives by the sweat of his own brow."

On the whole, however, the December *Theosophist* is rather a heavy number.

THE PATH (*New York*).

Vol. VII, No. 7:—1. Illusion—E. Kislbury. 2. Iconoclasm toward Illusions—A. T. Mana. 3. Three Letters to a Child: I. The Making of Earth—Katharine Hillard. 4. Prophecies, by H. P. Blavatsky. 5. Problems in Psychology—J. D. Buck. 6. Reincarnation in the Bible—William Brehon. 7. Interference by Adepts—Alexander Fullerton. 8. Rounds and Races—Alpha. 9. Imagination and Occult Phenomena—William Q. Judge. 10. Tea-Table Talk—Julius. 11. Literary Notes. 12. Mirror of the Movement. 13. Pacific Coast Items.

1. Miss Kislbury writes on the danger of taking down the orthodox scaffolding before the new building is up. Scaffolding is undoubtedly useful, but is, of course, not the building. In the States they have abandoned scaffolding, and build "from inside," and so save time and useless labour. 2. A. T. Mana follows with an article which shows a previous acquaintance with E. K.'s paper, and treats the subject from a general standpoint. Humanity cannot be confined by individual peculiarities and

weaknesses is the burden of the writer's argument. 3. The writer tries to convey to a child some notions of "matter" and "motion." 4. Referring in this connection to the probability of other and more explicit information being given on the teachings of the "Secret Doctrine" in a not far distant future, the writer very wisely remarks:

Cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

5. A good paper by our veteran colleague, Dr. Buck. 6. We wonder, whether the Jews really did believe in reincarnation? Judging from the *Bible* some of them believed in the preëxistence of the soul; but even if we take the *Kabalah* we are at a loss to discover a clear enunciation of the doctrine of rebirth as understood by students of the Esoteric Philosophy. The *Kabalah* we know of teaches a reincarnation of the soul for *three* times only. We should also like to see the condemnation of the doctrine by the church councils more clearly demonstrated. There were thirty-nine councils of Constantinople. The twenty-fifth council fulminated fifteen anathemas against Origen "and his errors" (A.D. 523). This was not an Ecumenical Council, and it is an open point whether the fifth General Council (A.D. 553), the twenty-seventh, did or did not condemn Origen. Technically the anathemas were against the doctrine of the preëxistence of the soul. On this point the Justinian edict pronounces as follows:

Whosoever believes or affirms that human souls preëxisted, *i.e.*, that they were once spirits and holy powers, which, weary of beholding God, became degenerate, and because their love grew cold, were called souls (*psuchai*), and in punishment sent down into bodies, let him be anathema.

The doctrine of reincarnation is not alluded to in the thirty-nine councils of Constantinople, except in so far as it may be inferred from the doctrine of preëxistence of the soul. 7. A sensible paper. 9. A very useful and instructive article, showing the importance of the power of imagination, the building up power, or *Sankalpa* of the Hindûs.

THE BUDDHIST (Colombo).

Vol. IV, Nos. 43-46:—To be noticed. 1. Midnight Musings—S. P. 2. Flesh Food. 3. A Single Page from the Moral Code of

the Buddhists (Reprint)—Prof. F. L. O. Rhoerig. 4. The Great Buddhist Temple at Buddha Gaya. 5. Organization. 6. Karma. 7. Reincarnation of Animals. 8. The Art of Consolation. Annie Besant's article on "Death and After," and the report of the lecture in St. James's Hall on "Rome, Theosophy, and the Devil," are also reprinted.

LE LOTUS BLEU (Paris).

Vol. III, No. 10:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé (Tr.). 3. Les Dieux des Religions—Guymiot. 4. L'Éducation—Philadelphie. 5. L'Homme—Dr. Pascal. 6. Introduction à l'Étude de la Doctrine Secrète: Troisième Partie—Anthroposophie—Un Disciple. 7. Échos du Monde Théosophique. 8. Échos du Monde Scientifique et Littéraire.

1. The Tribune occupies itself with lengthy and interesting answers on the nature of Mahâtmas and on the mythical and historical Christ. 5 and 6 are both excellent articles like their predecessors.

THEOSOPHICAL SIFTINGS (London).

Vol. V, No. 13:—1. The Hermetic Philosophy—P. W. Bullock. 2. Schools of Occultism in Southern India—T. Subba Row, B.A., B.L.

These two papers make an excellent number. 1. Mr. Bullock's paper is exceedingly interesting, and gives a very good idea of the outline of the Hermetic Philosophy. He quotes the well known passage on the nature of the Supreme Being and union with It in the following translation.

For the knowledge of It is a divine Silence and the rest of all the senses; for neither can he that understands that, understand anything, nor he that sees that, see anything else, nor hear any other thing, nor in sum move the body. . . . For shining steadfastly upon and round the whole mind it enlighteneth all the Soul; and loosing it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God. . . . For it is possible for the Soul . . . to be deified while yet it lodgeth in the body of man, if it contemplate the beauty of the Good.

The trichotomy of Spirit, Soul and Body is, however, not borne out by the quotation of the writer of the paper. In the passage quoted the spirit (*pneuma*) is Prâna. Mr. Bullock closes his paper with the noble words of the dying Hermes, according to the legend:

Hitherto I have been an exile from my true country. Now I return thither. Do not weep for me;

I return to that celestial land where each goes in his turn. There is God. This life is but a death.

2. The editors are wise in printing Subba Row's article from the old *Theosophist*. It is especially remarkable for a classification of the states of consciousness, according to the Southern Occult School of India, which was subsequently elaborated by "C. J." in the pages of LUCIFER. It runs as follows:

Jagrat.	{ Jagrat—Waking consciousness. Swapna—Dreaming. Sushupti—Dreamless sleep.
Swapna.	{ Jagrat—Waking clairvoyance. Swapna—Somnambulant clairvoyance. Sushupti—Kāma Loka.
Sushupti.	{ Jagrat—Devachan. Swapna—Between Planets (? globes). Sushupti—Between Rounds.

Above these nine stages come the true mystical states of consciousness, to which the adepts have access.

Vol. V, No. 14:—1. The Mystic Side of Christianity — E. Kislingbury. 2. Christmas Peace—Rev. G. W. Allen.

1. An exceedingly interesting paper, especially in the comparison between the *Imitation* of Thomas à Kempis and some of the shlokas of the *Bhagavad Gītā*. As for instance:

Blessed indeed are the ears which listen not for the voice which sounds without, but to the inner voice of truth.

Blessed are they who dive into things internal, and strive day by day through spiritual exercises to gain a deeper capacity for receiving heavenly secrets.

I am the Rewarder of all who are good, and the Mighty Power of all who are devout. Write my words upon your heart and meditate diligently upon them.

Walk before Me in truth, and ever seek Me with simplicity of heart.

Simplicity must be in the motive and purity in the affection.

All of which applies to the Logos. 2. This is a reprint from LUCIFER.

THE VĀHAN (London).

Vol. II, No. 6:—*The Vāhan* is not on the whole a very strong number this month, though some of the answers are interesting. Whatever else may be said, no one can accuse the contributors of a consensus of orthodoxy in Theosophy in their answers. The questions dealt with are the meaning of the text, "God is Love"; whether or not the term Theosophist excludes the term Atheist; teratology and Karma are touched upon in the case of such monstrosities as the Siamese twins; the different degrees of after-death

consciousness and the causes leading to them are speculated upon; the phrase, "Great Infinite Personality," is severely criticized; and the absence of known instances of perfect men in spite of the cycles of incarnation is discussed.

THE THEOSOPHICAL FORUM (New York).

No. 41. Questions CCIV-CCIX:—The reincarnation puzzle in *John*, ix. 2, with regard to the man born blind, is treated at length. The seership of Swedenborg and the repression of criminals receives attention. The post mortem effect of cremation is speculated upon, and deformity and Karma come up for treatment. The query is put, if "the physical body is changing, and is renewed about once in every seven years, why do we grow old physically?" and an answer is found in "the wearing out of the physical cohesive force."

THE PRASNOTTARA (Madras).

Vol. II, No. 23. Questions LXVI-LXXI:—There is a somewhat curious answer with regard to cremation which deserves notice. The second of the two mantrams recited at the ceremony, runs as follows:

OM, this man having knowingly and unknowingly performed Karma terrible in its effects, has now, under the influence of his death period, been reduced to the five bhūtas. He has Dharma and Adharma, greed and delusion. Let all the body be burned up, so that he may reach Deva-loka.

Authorities seem to be in doubt as to the separation of the Linga.

The Linga Sharira itself does not come out of the Sthūla body till the time of burning. Some say, the separation takes place when the burning is complete; others say, during the burning process; and a few say, when the invocation of the departed is made before the burning. (*Garuda Purāna*, Uttara Khanda, Ch. 5.)

In any case the object of the burning is to hasten the separation of the Astral Body; there are certain ceremonies necessary also, but:

They are all useless in the case of Yogis, who by concentration have freed their Manas from the lower quaternary and have established a permanent connection with the Ātmā (in the case of Karma Yogis), or with Paramātmā or the Logos (in the case of Upāsaka Yogis), or with Brahma (in the case of Jñāna Bādhus). They do not depend for the elimination of their astral elements upon ceremonies and invocations after their death, but they complete the elimination in their lifetime.

DEPARTMENT OF BRANCH WORK.

Indian Section, Paper No. 23:—1. What is Rāja Yoga?—A paper read before the Gya Branch T. S. by Baij Nath Singh. 2. Acquired Habits (*Lucifer*).

The following comparative table is interesting.

Rāja Yoga.	Hatha Yoga.
1. A course of mental discipline continued	A course of physical exercise continued
2. Through every moment of life.	Generally for some hours only.
3. Holds that "prāna follows vṛiti" (M. N. Dvivedi).	Holds that "vṛiti follows prāna" (M. N. Dvivedi).
4. Altruism essential.	Not essential.
5. The absolute purity of heart essential.	Not so essential as in the Rāja Yoga.
6. Indifference to the fruition of action essential.	Not essential.
7. An unswerving faith in the universal operation of the Law of Karma essential.	Not essential.
8. A constant realization of every manifested form being an illusive reflection of the same universal Principle essential.	No such teaching.
9. Leads to the highest spiritual plane of consciousness.	Leads, at best, to the astral plane only.
10. Leads to the mastery over the natural forces (or to adeptship).	Often leaves its votary a helpless prey in the hand of the elementals and the elementaries, by developing the faculty of mediumship.
11. Psychic improvement slow but permanent.	Psychic improvement rapid but transitory.
12. Subordinates the psychic nature to the spiritual nature.	Develops the psychic nature at the cost of the spiritual nature.

American Section, Paper No. 29:—Theosophy and Christianity:—Read before the Stockton T. S. by the Rev. W. E. Copeland. This is a clear and sensible paper, very useful for beginners.

PAUSES (*Bombay*).

Vol. II, No. 4:—1. What is your Idea of a Mahātmā? (*Path*). 2. Catechism of Brāhmanism (*Path*). 3. Occultism versus the Occult Arts (*Lucifer*). 4. Lying is a Bad Trade (Dr. Brewer's *Guide to Composition*). 5. A Sketch of Dr. Hartmann's *Talking Image of Urur*—D. 6. The Seven Principles of Man (Trans.)—E. J. Coulomb. 7. Self-Knowledge and Self-Culture (*The Theosophist*). 8. The Enquirer. 9. Light from the East.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 8:—1. Chance—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. Epitome of Theosophical Teachings (Tr.)—W. Q. Judge. 4. A Fragment. 5. The Seven Principles of Man (Tr.)—Annie Besant. 6. Light on the Path (Tr.)—M. C. 7. Theosophy and Religion (Tr.)—G. R. S. Mead. 8. Thoughts. 9. Rectification. 10. Glossary.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Dec. 1892:—1. The Sevenfold in Nature—F. K. 2. Some Pages from an Occult Philosophy (Tr.)—E. Adams. 3. On the Watch-Tower (Tr.)—*Lucifer*. 4. Reviews. 5. Activities.

THE SPHINX (*Berlin*).

The December Number:—1. "A Prelude" by F. Evers. 2, 3, 4, and 5, are poems of more or less merit. Then comes an important article by the Editor (Dr. Hübbe Schleiden) on "Spiritualism and Occultism and their relation to Theosophy and Mysticism." The writer is of opinion that the facts of Spiritism were necessary to arouse men from a state of materialism, and to force upon their notice the existence of a super-physical world, that, these facts having been sufficiently attested and tabulated by men whose evidence is respected throughout the Western world, their multiplication is no longer necessary, and they are therefore ceasing in frequency. So far for the physical manifestations. But the task of raising the moral and spiritual standard of men is yet thought possible by means of writing and speaking mediumship, which should be cultivated to this end, the matter thus given being always carefully subjected to the criticism of the higher mind. Hints gained by such communications will, it is claimed, lead on to Occultism. Dr. H. Schleiden omits to mention that in France the whole Kardec philosophy has been worked out precisely by this means, and forms a complete system of morals and religion. In the latter part of the article he gives some useful warnings with regard to mediumship, and explains why it is better to become master of one's own will, as recommended by Occultists. This seems however, to clash with the former recommendation to cultivate writing-mediumship. Occultism is described as the

highest outcome of Spiritism, Mysticism as the highest of all. The paper closes with a wholesome warning against entering on Occultism unaided and in dilettante fashion. Hellenbach writes on "The Faith of the Future" again—evidently a continuation of a former paper. He considers life on earth from different standpoints, and finally concludes that its end and aim is intended to be what he calls "capitalization" of our varied experiences. "The Oracles of Zoroaster," by Karl Kiesewetter; this paper gives an account of a work containing fragments and aphorisms said to have been handed down from Zoroaster, with Commentaries by Psellos, Plethon and Opsopocus. Several extracts are given, which are both curious and interesting. Tales and accounts of dreams and visions complete this number of the *Sphinx*.

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

Vol. I, No. 2:—The Common Sense of Theosophy. This is a reprint of an article by Mohini M. Chatterji in the *Path* of Nov., 1886.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 3:—1. Theosophy in Plain Language. 2. Problems of Death and the After Life—Annie Besant. 3. Om—G. W. R. 4. Pages from the Upanishads—C. J. 5. Reviews and Notes.

2. A lecture delivered in the Antient Concert Rooms, Dublin, Nov. 21, 1892. 4. C. J. selects seven shlokas from the *Māndūkya Upanishad*, under the heading, "The Four Steps of the Self," which are well worth quoting:

The syllable Om is all; its expansion is what has been, what is, what shall be; all is Om. And whatever is beyond the three times, is also Om.

All that is the Eternal, and this Self is the Eternal; and this, the Self, has four steps.

Waking life which perceives outwardly, which has seven limbs . . . is the first step.

Dreaming life, which perceives inwardly, which has seven limbs . . . is the second step.

Where, asleep, he desires no desire, beholds no dream, that is dreamless life.

Dreamless life, become one, collectively perceiving, blissful, an eater of bliss, dominantly conscious, intuitional, is the third step.

This is the all-lord; this is the all-knower; this is the inner guide; this is the womb of all; the coming and going of all beings.

Nor perceiving inwardly, nor perceiving outwardly, nor both, nor collectively perceiving, nor perceiving, nor not perceiving, unseen, intract-

able, ungraspable, unmarked, unthinkable, unindicable, the residual essence of the one Self, in which the expanses have ceased, who is at rest, benign, and secondless, this they think is the fourth, this is the Self, the knowable.

L'AURORE (*Paris*).

Vol. VI, No. 11:—1. Révélation d'en Haut—M. de M. 2. Le Coté Obscur de la Nature (Tr.)—Catherine Crowe. 3. Yoga, la Science de l'Âme (Tr.)—G. R. S. Mead. 4. Conséquences Logiques et Nécessaires de l'Évolution du Pape—L'Abbé Roca. 5. Une Âme demeure-t-elle en Nous (Tr.)—Hellenbach. 6. La Peine de Mort et les Impressions d'un Juré—Léon Denis. 7. La plus Grande Œuvre de la Femme—Kate Buffington. 8. La Personnalité—Mme. Merriman.

1. Mostly occupied with an attempt to give a general account of Gnosticism. But why call it "révélation"? Any text book on the subject tells us as much and more. 4. An excited article void of any precision, which leaves the reader wondering what the Abbé is talking about. M. de Roca claims Virgil as an "initiate of the primitive church of which St. Paul speaks"! Alas, poor Publius!

THE SANMĀRGA BODHINĪ (*Anglo-Telugu: Bellary*).

Vol. II, Nos. 43-46:—To be noticed:—1. The Oriental Congress. 2. Theosophy and Education (Reprint)—Annie Besant. 3. Stray Notes on the *Bhagavad Gītā*—V. V. S. Avadhani, B.A. 4. What is true Religion?—K. Narayanaswami Aiyar.

ADHYĀTMA MĀLĀ (*Gujarātī: Surat*).

Vol. I, No. 1:—Another evidence of Theosophical activity. This little sixteen-page monthly is published and conducted by Bro. Harpatram Harmukhrām Mehta, a member of the Surat T. S., to whom all honour is due. As our Gujarātī pandit is not within hail we are unable to give the contents.

THE LATE MME. BLAVATSKY (*Surat*).

This is the title of a reprint of an article on H. P. B., by W. Q. Judge, in the *New York Sun*, and of an article by Annie Besant in *LUCIFER*, owing to the energy of Dr. D. J. Edal-Behram.

ISLAM.

1. *Islam*: a Lecture delivered at the

Framji Cowasji Institute, Bombay, Nov. 10th, 1892. 2. *Philosophic Islam: a Lecture* delivered at the Public Garden, Hyderabad, Nov. 25th, 1892, by (Muhammad) Alexander Russel Webb.

We shall only notice the first of the lectures, the second being covered by the first. Mr. A. R. Webb has lately become a convert to Islamism, and has thrown up his U.S.A. consular office in Manila to propagate his new faith in the United States. We were, therefore, naturally interested to find out what had induced a level-headed student of Eastern religions to adopt this particular form of exoteric faith. After carefully perusing Mr. Webb's lectures we must candidly confess that we fail to find any compelling reason for his assuming his present position. The lecturer at the outset claims that Islamism is "*the best and only system adapted to the spiritual needs of humanity,*" so that we at once put our fingers on the knot that is choking him. And this is the faith that is to save the world:

1. Faith in God, the one God, the Creator of all things, who always was and ever will be; the single, immutable, omniscient, omnipotent, all merciful, eternal God. 2. Faith in angels, ethereal beings perfect in form and radiant in beauty; without sex, free from all gross or sensual passion and the appetites and infirmities of frail humanity. 3. Belief in the Korán as a book of divine revelation given at various times to Mahomed by God or through the Angel Gabriel. 4. Belief in God's prophets, the most preéminent of whom were Adam, Noah, Abraham, Moses, Jesus, and Mahomed. 5. Belief in the resurrection and final judgment when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth. Opinions differ, of course, as to the nature of these rewards and punishments. 6. Belief in Predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably pre-determined by God and written down in the eternal book previous to the creation of the world.

Mr. Webb says that the latter clause seems to "deprive" man of his character as a free agent—but on enquiry this is not so. The lecturer, however, hastily drops the subject, and leaves it in all its glaring seeming of "fatalism" pure and simple. Throughout the whole lecture we hear much of the philosophic side of Islam, but see nothing of it. In fact, we are thoroughly disappointed in trying to find the *why* of Mr. Webb's conversion. The writer claims an esoteric and exoteric doctrine as taught by Mohamed, puts for-

ward the strange idea that polygamy will cure the social condition of the Western world, though he admits he knows little about it, and gives not one solitary reason why it should bring about a better state of affairs. He further claims that:

Mahomed never advocated, taught, nor consented to the propagation of Islam by means of the sword, and that he severely condemned violence and taking of life in any form.

The "essence of Islam" is said to be resignation to the will of God, prayer and universal fraternity. On the whole, we do not think that an Islamism of unsupported statements will be much of an appeal to freethinkers, and it certainly can offer the Christian nothing more than he already has.

ORIENTAL DEPARTMENT (*London*).

New Series, No. 3:—This is certainly an interesting number, but its contents will surely not infuse unmixed enthusiasm into the breasts of Westerners. It seems almost impossible to find anything that one can *wholly* praise in the old writings. Passages otherwise most beautiful and excellent are generally spoiled by being preceded or followed by banalities and trivialities, sectarian touches and absurdities. It is the case with all scriptures, no matter how much we allow for mystical licence. The pearls, however, are worth seeking for, and infinitely transcend the consistent mediocrity of rationalism. "The Vichára Ságara" is concluded, and gives readers an idea of *orthodox* Advaitin Vedántism. "Ashem: the First Lesson in Zoroastrianism," is a pleasant paper on ethics. "The Dhanyáshtakam" of Shri Shankarácharya is, as usual, spoilt by indiscriminate invective against woman, though probably such verses are the glosses of his chelás. "The Legend of Márttánda" will, no doubt, horrify the hypnotic subjects of modern science, and the bye-products of this "age of reason," though it may really contain more true *science* than either one or the other have dreamed of. "Moksha Siddhi" will be interesting to Christians. "The Hymn of the Three Powers" is an excellent and faithful translation of a portion of the XIVth Adhyáya of the *Bhagavad Gítá*, and the "Conquest of the Phenomenal World" teaches us something about the Lower Manas.