

LUCIFER.

VOL. XII.

LONDON, APRIL, 15TH, 1893.

No. 68.

The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

TIME is a strange illusion. Back to my accustomed work, and in a few days the long and eventful tour in America seemed to be separated from the present by a very gulf, and was to be seen only through a haze of distance. Only a great accumulation of work faced me as proof of long absence from home, and as this diminishes I shall begin to feel quite sure that I was never away at all. Very gladly in this month's notes do I greet LUCIFER'S readers once again, for the tie between writer and readers is a very real one, none the less real that in face we are unknown to each other.

* * *

Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer, and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith

in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him.

* * *

The combination spoken of above came out in full force in my own missionary journey through the States. All the arrangements were made with skill and care, so that difficulties were smoothed and effective plans put into action, as successfully as if a trained "lecture agent" had taken the tour in hand. And then there was what no lecture agent could have given, the inspiration felt by all the local workers from the spirit that sought only to serve and advance the MASTERS' Cause.

* * *

Here at home I cannot ignore the gaps in our circle, made by the absence of those who have gone out to serve the same loved cause. From India come pleasant words as to the work begun by WALTER OLD, and much usefulness there promises to make up to his friends here for the loss they cannot but feel. EDWARD STURDY writes as to the need for much more translation of Theosophical books and pamphlets into the Indian vernaculars, if the movement there is to become strong and efficient. My friend and colleague, Mrs. COOPER OAKLEY, is finding plenty of work to her hand in Australia, but I am not sure how long she will stay there, for she may be attracted to that whirlpool that sucks in travelling Theosophists—the United States. I was charged with some very warm invitations to her, and have duly sent them on by letter. And here let me say, to remove misconception, that there was certainly nothing official in her journey, as neither she nor I have the good fortune to hold any office in the Theosophical Society. It was I who suggested that she should work for a short time in Australia and WALTER OLD in India, and in both cases I provided a considerable part of the necessary "sinews of war." But this was done in a purely private capacity, as a worker desirous of helping any Branches that were in need of help, and in full subordination to the official representatives of the Society in both countries.

* * *

The gaps caused by the absence of these older workers are in process of being filled by newer aspirants, and our Headquarters are occupied by a larger number of coadjutors than we have ever had before. One of these—whose name should not be quite unknown to readers of LUCIFER, as he has contributed to its columns—our Brother, M. U. Moore, has been the most active agent, zealously seconded by Countess Wachtmeister, in founding the

Lotus Club, close by Headquarters, a flourishing institution, already with a long roll of members, where men can have a quiet pipe, and enjoy their rubber of whist or game of billiards, away from the unpleasant smells and sights of the public-house. On Sunday evenings a lecture, or concert, or entertainment of some sort is given, and then the Lotus Club extends its hospitality to ladies. Our General Secretary and myself have both had the pleasure of addressing the Club on Theosophy.

* * *

A plan is now on foot, to be taken charge of by the League of Theosophical Workers, for lending a helping hand to a class of women whose lives are exceedingly hard—that of washerwomen. In a MASTER'S letter published in 1887 it was said:

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical. . . . Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery within and around the arcas of every Branch of your Society will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Those who regard as valuable the advice of a MASTER are naturally eager to put it into practice; hence the efforts made from Headquarters to diminish “the sum of human misery” immediately surrounding us. The Crèche was an attempt in that direction, and the present scheme is another. It is proposed to start a Laundry, fitted with the best machinery and arranged on the best sanitary conditions, to give employment to many of the struggling women in the neighbourhood, the profits up to a certain point to be divided among the women as a bonus in addition to their fixed wage, and the surplus to be set aside to start similar self-supporting and profit-sharing enterprises elsewhere. We ask for donations from those who can afford to give; for loans without interest from those who can spare money for a time; for loans at 4 per cent interest from those who are willing to help, but are not able to give or to lend without interest. Circulars giving all particulars, and signed by the Countess Wachtmeister, Mr. M. U. Moore, and myself, are being sent out, estimates have been obtained, the refusal of a suitable building secured, so all is in train for starting. Before another number of LUCIFER is in the hands of its readers, I hope the necessary capital will have been subscribed.

* * *

Prof. Virchow's lecture at the University of London on “The

Position of Pathology among Biological Studies," contained passages full of interest to the Theosophical student. He devoted himself to the exposition of the cell, "the seat and carrier of individual life," showing that the cell was found even in bony tissue, and declaring that every plant and animal was not only built up of cells, but that the cell was "a living entity." When this is put side by side with Hæckel's views on cell-souls, we shall realize that Modern Science is at this point, as on so many others, touching archaic doctrines. A fuller notice of the lecture will be found in the Science Notes.

* * *

Melbourne is somewhat excited about a young man whose identity cannot be discovered. He was brought up in the police-court by a puzzled and well-meaning policeman on the charge of "insulting behaviour." He had asked the constable, "Who am I?" and the constable, unable to solve the riddle, conveyed the querist to the magistrate on the nearest charge the law offered. The doctors, to whom he was relegated by the magistrate, are convinced that the man is not shamming, and are much puzzled. His mind is a blank as to his past, he appears perfectly sane, his manners and appearance are those of a gentleman. The only "clue to his identity" is a vulcanite plate fixed on the roof of his mouth, bearing the word Jones and the figure 7. It seems likely that he is one of the curious cases in which a new individual seems to take possession of a person's body and begin what is practically a new life. But it cannot be a pleasant thing to be thrown loose in the universe with no clue to your identity beyond "Jones 7."

* * *

Some of the statements which drop from the lips of our learned doctors in Theology, smack much of flavours Theosophical. Thus I read from the pen of Dr. Sagebeer the following words:

In the highest of the brute race the brain is a physical organ capable of supporting a psychic life which approaches very nearly to the real spiritual life of man. The natural is approaching the spiritual. The human brain is the most highly organized matter known. It is the end of physical development, and is the first organ in the universe that is capable of being the physical basis of spiritual life. The human brain is the meeting-place of what Paul calls the natural and the spiritual, the principle of physical life and the principle of thought life, as the words he used mean. It is the end of physical being; it is the beginning of spiritual being; but that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. Scripture is prophetic; psycho-physics is not; but when Scripture says "*there is a spiritual body*" the statement is in harmony with so much psycho-physical truth as is yet known. The matter of the human brain is the coarsest material that can be the physical basis of spiritual life, and it furnishes an

imperfect organ of spiritual life. It is philosophic, scientific, and Scriptural to suppose that the mind will some time have an organ that is perfectly adapted to it, or, as Paul calls it, "*a spiritual body.*" The Scriptural part of the argument promises a spiritual body, not merely a spiritual brain.

Apart from what I should venture to call the confused use of the word "spiritual" where intellectual and psychic are meant, readers of H. P. Blavatsky's article on "Psychic and Noëtic Action" (LUCIFER, Vol. VII. Nos. 38, 39), will find themselves on familiar ground as regards this view of the brain as the "end of physical being" and "the beginning of spiritual being." She writes that from the Higher Mind comes knowledge which by the lower mind is transmitted to

Certain brain-cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet.

After saying that the lower mind has no direct dealings on the physical plane with our brain or heart, "for these two are the organs of a power higher than the personality," she proceeds to say that "sense-thought" is

Entirely distinct from the "supersensuous" thought. It is only the higher forms of the latter, the superconscious mental experiences, that can correlate with the cerebral and cardiac centres. . . . It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the Higher Mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ* the spinal "centre" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as in leed the latter only condition them or give them a final form for purposes of concrete manifestation.

And so it is that of all the organs of "that mansion called the human body, the brain is the front door, and *the only one which opens out into Space.*" Dr. Sagebeer is on the right track, but he would lose less time in bye-ways if he would follow the sign-posts set up by the Esoteric Philosophy.

* * *

"There were giants on the earth in those days." There is a great mound in Georgia, U.S.A., covering more than two acres and running up to a height of 100 feet. In the heart of this mound has been discovered a human jawbone, large enough to easily slip over the head of a man of average size of the present day. No systematic researches into the interior of this mound have as yet been carried on, but we may hope that some of the geologists of the United States will shortly turn their attention to it.

* * *

Mr. Kingsmill has concluded, from his examination of the Chinese Loess deposits, that the greater part of Central Asia was submerged during a comparatively recent period. (No, dear reader; not the Biblical Noachian deluge.) He attributes the submergence to a shifting of the North Pole—a very familiar fact to the students of the *Secret Doctrine*. Still more interesting is it to be told that

A shift is in all probability in progress at the present time along a line following approximately the direction of the 70th meridian of west longitude.

Is this the shifting which will bring about the geological changes ushering in the next Root-Race? Four such disturbances lie behind us, and the fifth must be well on its way. (See *Secret Doctrine*, vol. ii. pp. 329-331.)

* * *

I have a certain sense of amusement—as of a deserved Nemesis—when I read of professed members of the exoteric religions of the East coming to Europe and America as missionaries, to spread their faiths in benighted Christian lands. Money is now being raised in India to propagate Mahomedanism in America, and it is delightful to imagine little Moslem children running about with boxes, ornamented with pictures of London and New York slums, and begging for annas to send missionaries to save the poor Christians. More than 7000 rupees were quickly raised in Hyderabad for this beneficent purpose. It may be that some stimulus has been given to the propaganda by the wide circulation of statistics, comparing the proportions of criminals furnished by the different religions in India. The *Tablet* published them, and they have often been quoted and commented on. I take them from an Australasian reprint. In 1887

It was found that the criminality amongst the different classes of the population stood thus—among the Europeans in India then there was one convicted of some criminal offence out of every 274 resident in the country. Amongst the Eurasians the proportion of convicted criminals was one in every 509; of the native Christians there was one criminally convicted in every 799; of the Mahomedans there was one criminal in every 856; of the Hindûs, one in every 1361; and of the Buddhists, one in every 3787.

The Buddhists may well feel proud of the pre-eminence of their creed when judged by its fruits in morality, for never within historic times has any Teacher so purified the lives of his followers as has Buddha with his Good Law.

* * *

We may perhaps look for one good from this reaction of missionary ardour from the lands most missionarized by Christendom.

It may lead to a less prejudiced view of other religions among untravelled Westerns, and may so subserve the spread of a more gentle and impartial spirit among the professors of hitherto antagonistic creeds. Each sect may find that they have more in common with each other than they had supposed in their isolation, and with the disappearance of the ignorance which was one of the causes of their enmity, that enmity may also at least partially disappear.

* * *

The advance of liberal thought within the Church of England is startlingly illustrated by a little book called *The Early Narratives of Genesis*, written by no less a person than Dr. Ryle, the Hulsean Professor of Divinity and Examining Chaplain to the Bishop of Ripon. The learned Doctor's views are of peculiar significance when his position as Examining Chaplain is considered, for they will largely direct the thoughts of the students who will be preparing for examination at his hands. Frankly stating in his preface that "the old position is no longer tenable," Dr. Ryle proceeds to take up a new one; he notices "in passing, the strange yet commonly held view" that the story of the creation was supernaturally revealed to Adam and passed on till it reached Moses; he then rejects the idea that Moses received a Divine revelation on the subject, and calmly places the Israelite cosmogony among those of other nations, remarking generally that the "books of Scripture reflect the limitations of learning and knowledge" belonging to the time and place of their writing, and that it is a mistake to try and get accurate science out of *Genesis* by "a process of exposition which we should not think of applying to the primitive conditions of other races." Dr. Ryle then argues that while many blunders are made as to "things material," the story of *Genesis* contains exalted conceptions of the physical universe, of man and of God. These views, he thinks, are put forward to a degree that "immeasurably elevates the traditions of Israel above all similar records." This passage leads us to think that Dr. Ryle has not had the advantage of studying some of the noble accounts of "creation" in Hindû literature, as those in which Brahmâ meditates and living creatures appear, or that in which Vishnu is described as "He Who never wills in vain." Where can be found any grander hymn than that addressed to "Thee, Spirit of the Supreme Spirit; to Thee, Soul of Soul. . . . No one knoweth Thy true nature; and the Gods adore Thee only in the forms it hath pleased Thee to assume"?

* * *

The kind of ostracism used to injure the religions of the subject

races in our Eastern Empire has just been well exemplified in Ceylon. All our readers know of the good work being done by the Sangamitta Girls' School in the much neglected education of Buddhist girls. If these efforts were being made by Christian missionaries, so that the girls should be forced into buying education at the price of apostacy, all the European Government officials would smile on them; but as the school is a Buddhist school it is condemned to live in the cold shade of Government disfavour. Having failed, so far, to get the school registered for a Government grant, and having been omitted from the notice to send specimens of the girls' work for exhibition at Chicago, the indefatigable Principal, Mrs. Higgins, and her trusty coadjutor, Mr. de Abrew, called on the Governor's wife, Lady Havelock, to ask her to allow some specimens of the girls' work to go with those from the other schools. They asked her also to pay a visit to the school, in order to show her sympathy with the endeavours of the Buddhists to improve the education of Buddhist women. One might have supposed that the wife of the representative of the Empress of India would have been willing to show this courtesy to the religion of the country governed by her husband; but no. Lady Havelock declined to visit the school lest her name should thereby be associated with Theosophy, which did not agree with Christianity; a few days later, in a letter selecting some articles for the Chicago Exhibition, Lady Havelock said:

Lady Havelock fears that she may have been misunderstood on Saturday, and therefore while thanking Mrs. Higgins for her interesting information regarding the Sangamitta School, Lady H. thinks it right to say that it will not be possible for her to visit the School.

This is the kind of encouragement dealt out to Buddhists by their Christian rulers, but we take leave to doubt whether the Home Government would approve of this discourtesy on the part of its representatives. There was no particular reason, we may add, for Lady Havelock to drag in Theosophy; Theosophists help a Buddhist school in a Buddhist country as they would help a Brâhman school in a Brâhminical country, for they ignore distinctions of creed.

HE that is wicked behaveth wickedly even unto him that is humble; he also that is humble behaveth with humility and honesty unto him that is wicked. He that is honest behaveth honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? One should conquer the mean by charity; the untruthful by truth; the man of wicked deeds by forgiveness; and the dishonest by honesty.—*Mahâbhârata*, Vana Parva, § clxviii.

The Negators of Science.

[This fragment was accidentally overlooked among H. P. B.'s MSS. and was put aside with some not yet wanted. It is the second part of her last article, and though it is only a fragment I publish it, for it has the pathetic quality of having been written at the very last, and is the work at which she was engaged when her pen was broken by the touch of Death. ANNIE BESANT.]

II.

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY.

IN assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task

for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*" And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself [*i.e.*, from the dead-letter texts] and *by the contemporary history of thought*" (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent

in man. We all know that in their endeavours to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than

religious grounds¹—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *à priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple “working hypotheses.” Or again, why should not Orientalists—but too many of them are “Reverends”—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the “authorities” act on different lines. When-

¹ We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “tolerated” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

ever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.



An Interesting Letter.

(*Written to an Indian Brother.*)

144, MADISON AVENUE,
NEW YORK.

DEAR BROTHER,—I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the

Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahâtmâ has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you

wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were

more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally,

WILLIAM Q. JUDGE.

P.S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

Speeding the Message.

THE years are not many since a Great Soul volunteered to go forth into the world of the West and to carry to it the Message of the East. Many a similar Messenger had gone forth in other centuries, and the volunteer of the nineteenth century was not a novice at the task. A lion heart was needed, an iron endurance, a fiery strength, and the Soul which possessed these chose for its garb a woman's body born of an untamed Russian stock. The body was trained for its work physically by many a perilous adventure, and trained otherwise in the Râja Yoga Schools, and then the Messenger set forward to her work,

ill-equipped enough as the world might have judged when she set foot on the American shore and had to maintain herself for awhile by making artificial flowers, but sufficiently equipped, as the results proved, to make what Burnouf has called one of the three great spiritual movements now potently affecting the thought of the Western world.

It was America to which H. P. Blavatsky was sent to find Colonel H. S. Olcott, her future co-worker, and it was there that in the autumn of 1875 she saw the time was ripe for founding the Society which was to be charged with the duty of spreading the Eastern thought. She has told me herself how her Master bade her found it, and how at His bidding she wrote the suggestion of starting it on a slip of paper and gave it to W. Q. Judge to pass to Colonel Olcott; and then the Society had its first beginning, so unimportant outwardly, so all-important as seen from within; the Russian, the American, the Irishman, may have seemed then as but of small account, but India and America to-day can answer for the work done by the two last, while all the world has been circled by the wave of H. P. Blavatsky's thought.

To the Theosophist of to-day who follows the Eastern School, America must needs have a peculiar fascination as the birthplace of the Theosophical Society; so it will not be wondered at that I, who reverence so deeply and love so warmly the noble woman who was to me both teacher and friend, was glad to bear across the great American continent the message she brought, and to pay a part of my debt of gratitude by spreading far and wide the teaching which has illuminated my own mind.

Landing at New York, I found the Âryan Branch as active as ever and considerably stronger in numbers than on my last visit, and the effective nature of the propaganda carried on was evidenced by the large audiences that attended my two lectures in Chickering Hall. The new Headquarters is a splendid acquisition, and it is good to see the General Secretary in his office, like a spider in the middle of its web, and all the strands running out in every direction. In the outer office is faithful Alexander Fullerton, acting as buffer between his chief and the over-persistent visitor, and dictating letters with a fluency that stirred envious feelings in my breast. On this same floor is the *Path* office, where Elliott Page is the presiding spirit, dwelling amid piles of publications and assailed by demons who demand books under the strange abbreviated titles beloved of the collector. Here, too, is at work Miss Anna Stabler, who promises to do—and has indeed already done—good work as propagandist; she is likely to become one of the torch bearers who carry the light from town to town. This floor may be said to be the backbone of the Headquarters; above it are meeting rooms, and yet above again the dwelling rooms of bachelor members; below it is the hall of the Âryan Lodge, and below this the printing

office, where John, the brother of James (Pryse) does for the American Section the work done over here by his brother; the Aryan Press and the H. P. B. Press are mighty twins, without which the literary side of the movement would be sorely handicapped.

Short stay was mine in New York, where Mr. and Mrs. Neresheimer have made me a second home, for, arriving on November 30th, I was whirled away on December 5th, westwards to Toledo. Here a lecture, followed by a large drawing-room meeting next day, resulted in the formation of a new Branch; the local friends had been working hard and long, and only a touch was needed to bring about definite organization, as in a saturated solution the dropping of a crystal will bring about solidification. Then onwards to Chicago, and a whirl of meetings, among which the two lectures were the lightest work, and then northwards to Milwaukee in the company of some Chicago friends. At every place it was much the same things; first, a flight of reporters, alighting on train, platform, house, as the case might be; then a stream of visitors, broken by lectures, Branch meetings, and any other local gatherings thought useful to the work. From Milwaukee westwards to St. Paul and its twin-city Minneapolis, very cold as to weather—oh! so cold—very warm as to friendliness. I am naming no names in all these towns, for I cannot mention each who did me kindness, and to mention some and not others would be to misrepresent the gratitude I feel towards all. Southwards to Sioux City—a mere flying visit, arriving after 6 p.m. and leaving before 6 a.m.—and then to Omaha, the last town before the long journey westwards.

At Omaha I committed myself to the tender mercies of the Union Pacific Railroad, which prides itself on being the first railway company that spanned the vast tract between the Central and the Western States. It appeals strongly to the imagination, that single line thrown across 2,000 miles of land, with never a big town for a resting place, and for hundreds of miles crossing barren tracts, the speeding train along that slender track being the only link between the outposts of civilization on either side. It is worth while to travel along that line, if only for the strange feeling that the train that bears you is that only link, and that the world you know has sunk somewhere out of sight. We had, however, a little too much of our train, comfortable as it was, for having triumphantly passed by miles of snowsheds, over Rocky Mountains, and other impediments, we were ignominiously snowed up within ninety miles of Portland, our goal. We should have reached it early on a Saturday morning; we did reach it fifty hours later on Monday morning, the interval being spent in lounging about among snowdrifts, trailing after a snowplough, being, in fact, "snowed up." On Christmas Eve some good-natured and energetic passengers organized a Christmas tree—pulled up from beside the track—for the youngsters, who were bewailing the absence of Santa Claus, and the good saint himself per-

ambulated the cars to the great glee of the small passengers. On Christmas Day, the evening entertainment was a lecture on Theosophy by myself to as many hearers as the car would hold.

After lecturing at Portland, I went northward into the new State of Washington, through big forests and fire-blackened clearings, visiting Seattle, Olympia, and Tacoma. Here was developed a gradually accumulating train of hearers, and when we were delayed on a lake by heavy wind I heard with amusement that a party of fifteen on board who, having heard one lecture wanted to hear another, remarked with satisfaction that they would not be late for the lecture as they had the lecturer with them in the boat.

From the far north a big sweep of about a thousand miles southwards to San Francisco, to the Golden Gate, from pines to palm trees, from snow and storm to sun. Here is the great Theosophical centre of the West, strong in numbers, and, more important still, strong in energy and in devotion. All the faces crowd in upon me as I think of the Golden City, brave hearts and pure hands, linked in loyal service to the Masters' cause. Here a week was spent in a maelstrom of meetings, and then southwards again to Los Angeles, and southwards still to San Diego, where roses were blooming and strange trees flourishing in a sub-tropical climate.

Great was the change on speeding northward from San Diego, from burning sunshine into snowstorm and blizzard yet again; but in the warm car one could laugh at the cold outside, till it was forgotten in the magnificence of the scenery and the marvel at the engineering skill which could carry a train over such mountains and through such ravines. For I was on the famous Rio Grande line, which soars upwards 11,000 feet, climbs along river-banks, plunges into cañons, bearing its passengers through scenery that has few rivals in grandeur on our globe. And so onwards to Kansas City, once more on the hospitable Union Pacific, re-met after so many days, and five days and nights of travelling landed me again in more thickly populated lands. At Kansas City and St. Louis the audiences were small, as at Indianapolis, Dayton and Columbus, for in this district comparatively little propaganda has been done. At Cincinnati we had big meetings, fruit of the earnest work of "the Buck family" almost alone for so many years; friends of Dr. and Mrs. Buck will be glad to know of their welfare and continued usefulness, second to none in pure devotion and work.

Eastward still, till New York was reached once more, but only for a day, and then northwards and eastwards to Boston for a big meeting. Back to New York for two more lectures and then southwards to Philadelphia, Baltimore and Washington. In the last-named place the growth is remarkable since I was there last, nearly two years ago, and we had a very large public meeting as well as a Branch one. Then

eastwards to Pittsburgh, into the Black Country in course of manufacture there. In Pittsburgh only, in the States, did I find the same types of working-class depression so familiar to us in the old countries; pale, lined faces, sad-looking men and women, shoulders bowed with the constant burden of anxiety for daily bread. In the big cities, indeed, there are misery and starvation, chiefly if not wholly among immigrants; but the type of worker who is anxious all his life I saw nowhere save in Pittsburgh, where conditions like our own are being made.

From Pittsburgh to New York once more, and then to Newhaven and Providence, with a lecture thrown in at Harlem, a New York suburb, and an afternoon lecture and an evening meeting at the *Âryan* to finish the work. And then across the sea in the swift *New York* home to take up the threads of work that spread outwards from Avenue Road.

And the results? They lie on the lap of the Gods, and with them I have naught to do; for they who take service under the Masters are concerned with the work that is to do, and not with that which is done. The "done" lies behind and cannot be altered; the causes set going will work themselves out according to the Good Law, and new causes must to-day be started, and with them is our concern. Leave the Past to the Law; work in the Present; then the Future will hide in it no dread.

ANNIE BESANT, F.T.S.

The Phallicism in the Fifth Commandment.

THE duty of reverence to parents is one of those universal notions which seem an instinct in the human heart. The essence of the patriarchal system, it took extremest form among the Romans and the Chinese, and, though modified in modern nations of the West, it is crystallized in the Sacred Books which all revere. In Jewish Decalogue and Christian Epistle "Honour thy father and thy mother" stands as a God-inspired command.

But modern thought does not accept traditions as conclusive or texts as final. The whole constitution of society is undergoing revision in the combined light of philosophic history and emancipated reason, and each domestic relation has to vindicate itself before the new tribunal. The presumption is always in favour of liberty and against bondage in any form. Upon the subject of human slavery judgment in our own day has been emphatically pronounced. In the presence of aroused conscience the example of Abraham and the words of Paul were powerless to arrest a verdict, for it was felt that no anti-

quity of usage or apostolicity of voice could sustain what was contrary to the scheme of Nature and the oneness of human blood. Then arose, and is ever swelling, the cry of one-half the human family for equality with the other. If weakness, backwardness, lack of opportunity were not reasons for racial servitude, they are not for sexual bondage. If the law shall not obliterate rights because of colour, neither shall it because of gender. If even contract for services in the social field may not be so exhaustive as to extinguish individuality, it may not in the domestic. And here, too, the enlightened conscience is reversing long-held axioms, and woman is receiving from legislatures and courts recognition of her right to property and freedom and protection, her right as mate, not as appanage, of man. More than this; under the calm surface of general society nerves are tingling and muscles moving under the inspiration of a lofty thought which holds that marriage too shall be revised, and that its essence shall not be in sexual union, nor that sexual union compulsory. Here, too, will come a time when general sentiment will mount to higher planes, Moses and Paul helpless to drag back full-grown reason to its earlier stage.

In that onward sweep of illuminated conscience, the filial relation will be enveloped. If the two texts, "Servants, be obedient to them that are your masters," and "Wives, submit yourselves unto your own husbands," cannot arrest the vindication of human liberty, is the third of that trinity, "Children, obey your parents," any more potent so to do? The voice of an apostle, thrilling and inspiring as it is when declaring the inducements to a higher spirituality and a future life, does not move when it sounds but the conception of an inferior civilization and a darkened age. Oriental in its tone to servants and to women, and so rejected now, it must fail equally as to childhood in the West. For analysis has taken the place of docility, and reason has dethroned both tradition and authority.

When we come to examine the duty of obedience to parents, we find it to rest on the mere fact of procreation, on reverence for personal character, on gratitude for early care, or on all of these united. Yet it is evident that there are many cases where no such care is given. The drunkard, the selfish parent intent first on his own pursuits, the neglectful one to whom children are a bore, furnish no basis for the precept. Gratitude for services which have not been rendered is a visionary state of heart, and not the spring to a positive act. So, too, there are many cases where the character is the reverse of honourable. Are no criminals parents; do the worthless never beget? Even where there is no legal viciousness, there are often brutality, selfishness, mean jealousy, a pettiness of nature which high-principled offspring must despise and resent. Are we to point to such character as the foundation for honour?

There remains the fact of procreation. And this, in truth, is the

ultimate ground upon which moralists, preachers, and the writers of fiction rest the filial obligation. "After all, no matter what he has done or omitted, he is my father," is the language of the model child, commended by authors and still approved by public sentiment. That it is ludicrously inadequate, a grotesque perversion of all rational thought, very little examination can make sure.

For what does the fact of procreation mean? It means simply that the parent is possessed of a faculty shared by the whole animal kingdom, and as much the property of a field-mouse or a dog as of him. There is nothing distinctively human about it, nothing in any way different from that of every beast of every grade. Nor has it been exercised with any different motive. A desire born of the fleshly nature has been gratified because of the gratification, the impulse being purely selfish and for selfish ends. This is not saying that it is wrong, but only denying that it has any holy quality or is in any respect other than the identical act of the brute creation. If it eventuates in offspring, offspring were not the motive; even had they been the motive, no particular ones could have been had in view; even if particular ones could have been foreseen and designed, the bringing of a soul into the world is not a favour for which gratitude and reverence are due. Those sentiments arise only when and because parental treatment of that incarnated soul is loving.

The bald injunction to honour and obey parents as such and without any condition of high character or kind care, is simply an assertion that the procreative act is worthy of homage. This is phallicism in its most distinct form. Soften it or screen it or cover it around with sentimental phrase, the fact persists that reverence to the reproductive function is purely phallic. That the Hebrews, who otherwise exemplified phallic worship, should have incorporated it in their Decalogue is not surprising; nor yet that the Christians, whose cross and whose church towers speak out their origin, should have repeated it in their Scriptures. Moses and St. Paul simply voiced an idea which long antedated them, and which, in quarters least expected, appears under so many disguises that we are forced to consider it as one of the most deeply-seated in the human mind. And yet phallicism is not religion, it is the apotheosis of sensuality.

A misused child, outraged in its feelings of justice and tenderness and self-respect, quivering with indignation at brutality or wrong, is no more moved to reverse these sentiments by the presentation of a phallic motto than it would be by the presentation of a phallic emblem. Its appeal is to reason, justice, unselfish love, and that appeal is not met by urging the sacredness of the generative act or the reverence due to a physical paternity which is the consequence. It is futile to confront the moral sense with a text; it is laughable when that text makes carnality of more moment than morals. If the doctrine of filial obedi-

ence is to have any endurance, it must be given a basis both sound and lasting. This can be only when formed of reason and the moral sense. The duty of a child is created by the prior performance of the duty of the father. Care, protection, support, guidance, tenderness, so create it. If these are deficient the filial obligation abates; if they are absent, so is it. The non-existence of a cause precludes an effect.

Perception of this truth is becoming clearer. Societies for the prevention of cruelty to children are now aided by the State to enforce it where the victims are too immature to enforce it themselves, and, particularly in France, children may be removed from the control of, and consequently from responsibility to, parents who have vacated by bad treatment any claim to authority. That wholesome principle will extend itself. Public sentiment is sure ultimately to turn to the side of freedom, and to frown on domestic tyranny, whether servile, marital, or parental. The Church, as it reflected the changed conviction of the individuals who composed it, ceased to quote Moses and St. Paul on the subject of masters, it will in time cease to quote them on the subject of wives and children. Unreasonable dogmas must ultimately crumble; ecclesiasticism cannot permanently fetter the human conscience or palsy the instinct for freedom. Patriarchs and apostles will be revered as they voice the deathless truths of the everlasting spirit, but their misconceptions from nation and era will be dropped as worthless. And in the happy day when religion is thus allied with wisdom, the textual embodiment of duty will take new form. The future Bible of humanity will contain no passage enshrining serfdom as the ideal of domesticity, and none rooting filial obligation in the lusts of the flesh.

ALEXANDER FULLERTON.

Notes on Nirvāna.

(Continued from p. 10.)

BUT, indeed, the problem of Nirvāna is so subtle, that to the uninitiated mind the expounders of the doctrine may well seem to hold the language of annihilation, if we do not hear them out attentively. It will be interesting to reproduce here, in this connection, the views of H. Sumangala, Thero, the learned Bhikshu who is so well known and respected in Ceylon, and who is, moreover, one of the best Pāli and Sanskrit scholars of modern times. In the course of a long interview with Mr. E. D. Fawcett the question of Nirvāna came up for discussion, and—

The high priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brāhmanical idea of the absorption of the Ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea of cause and effect obtaining in Nirvāna—a state pre-eminently *asankatha*,¹ that is to say not subject to the law of causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyānic entities, in Nirvāna; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the fourth degree of Dhyāna or mystic development, and furthermore that the “true self,” that is, the transcendental subject . . . actually entered Nirvāna. . . .

I was able to extract from the high priest the admission (*a*) of the reality of this overshadowing Soul or “True Self,” never realizable under the forms of the empirical consciousness, (*b*) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (*c*) of its direct manifestation as intuitive wisdom in the higher states of Dhyāna, and (*d*) of its ultimate passage into Nirvāna on the break-up of the groups of causally conditioned Skandhas.²

This doctrine of the Self is, however, brought out most clearly in Northern Buddhism, to which belong all the Esoteric Schools. Take, as an instance, the doctrine of the Lin-tsi School:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “True man without a position.” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognize him? The invisible power of the mind permeates every part. In the eye it is called seeing, in the ear it is hearing. It is a single intelligent agent, divided out in its activity in every part of the body. . . .

What is Buddha? *Ans.* A mind pure, and at rest. What is the law? *Ans.* A mind clear and enlightened. What is Tau? *Ans.* In every place absence of impediments and pure enlightenment.³

The “true man without a position” is the potential Buddha within every man.

Now what are these much talked of and little explained Skandhas? As usual, authorities differ. Sumangala tells us that:

According to the Bauddhas, there is no other soul (in living beings) than the five aggregates (Skandhas). Every living being has the five aggregates. These are the material, the affectional, the perceptual, the impressional, the mental. The material are the bodies, beginning with atoms upwards, subject to changes on account of their being affected by heat and cold. They are called the material aggregates inasmuch as they are the aggregates of material objects. The affectional aggregates are all the pains and pleasures, etc., that are felt or are capable of being felt. The perceptual aggregates are those that receive the knowledge of objects by the senses. The impressional aggregates are all the impressions of the general, the good, and so on. The mental aggregates are all those mental phenomena which lead to acts that are liked (or to the rejection of acts that are not liked).⁴

¹ A-san-katha, lit., inexplicable.

² LUCIFER, VI, pp. 147, 148, 150; Art. “A Talk with Sumangala.”

³ Edkins, *Chinese Buddhism*, pp. 103, 104.

⁴ *The Theosophist*, i, 141; being a translation from the Sanskrit of Sumangala, on p. 122, with the corrections from the Errata printed on p. 106.

Sumangala's category stands, therefore, as follows:

1. Rûpa or material.
2. Vedanâ or affectional.
3. Sanjnâ or perceptual.
4. Sanskâra or impressional.
5. Vijnâna or mental.

Eitel, in his *Sanskrit-Chinese Dictionary*, translates the term Skandha from the Chinese logograms as "bundles," "instincts," or "attributes," and gives the following list:

1. Rûpa or form.
2. Vedanâ or perception.
3. Sanjnâ or consciousness.
4. Karma or Sanskâra or [? moral] action.
5. Vijnâna or knowledge.

Rhys Davids gives a further explanation, adding the classes and subdivisions of each of the Skandhas. But the recurrence of the same term in several of the groups only adds to the confusion. His list with the Pâli original terms stands:

1. Rûpa or material properties or attributes.
2. Vedanâ or sensations.
3. Saññâ or abstract ideas.
4. Sankhârâ (lit., confection) or tendencies or potentialities.
5. Viññâna¹ or thought, reason.²

Spence Hardy gives the following translation of the original terms:

1. Material qualities.
2. Sensations.
3. Ideas.
4. (Mental and moral) predispositions.
5. Thoughts.³

Monier Williams in his dictionary calls the Skandhas "the elements of being or the five forms of mundane consciousness." We thus see that the translators have no very clear idea of what the Skandhas are in themselves. Sumangala's terms seem to throw most light on the subject, though "sensational" seems a better rendering than "affectional," and "impressional" should, perhaps, be understood in an active or karmic sense. The Skandhas seem to bear a striking resemblance to the Vedântic Koshas or Sheaths, but it would require one who was not only learned in both systems, but who had also some practical experience of the inner planes of consciousness, to establish a just comparison between them.

It is owing to these Skandhas, according to Buddhist philosophy,

¹ The seat of Viññâna is supposed to be in the heart.

² *Buddhism*, pp. 90 et seqq.

³ *Manual*, p. 424.

that the sense of "I" or separateness, wells up in a man. This is the "great heresy," called in Pâli Sakkâyaditthi, or the "heresy of individuality," as apart from the Great Individuality or Self, and Attavâda, or "the doctrine of soul" as apart from the Self.

Passing now to the Northern phase of Buddhism, Eitel in his *Sanskrit-Chinese Dictionary* describes Nirvâna as follows:

NIRVÂNA (Pâli, *nibbâna*; Siamese, *niphan*; Burmese, *neibban*; Tibetan, *mya ngan las hdas pa*,¹ *i.e.*, separation from pain; Mongolian *ghassa-lang else anghid shirakasan*, *i.e.*, escape from misery). . . .

[The Chinese terms are explained by] separation from life and death (*i.e.*, exemption from transmigration) . . . or escape from trouble and vexation (*i.e.*, freedom from passion, klesha-nirvâna), . . . or absolutely complete moral purity, or . . . complete extinction of the animal spirits, . . . or non-action.

(1) The popular exoteric systems agree in defining Nirvâna *negatively* as a state of absolute exemption from the circle of transmigration, as a state of entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility.

Positively they define Nirvâna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, *but preserving individuality*, so that, *e.g.*, Buddhas after entering Nirvâna, may reappear on earth. This view is based on the Chinese translations of ancient Sûtras, and confirmed by traditional sayings of Shâkyamuni, who, for instance, said in his last moments: "The *spiritual body* is immortal." The Chinese Buddhist belief in Sukhâvatî (the Paradise of the West) and Amitâbha Buddha is but confirmatory of the positive character ascribed to Nirvâna, Parinirvâna, and Mahâparinirvâna.

(2) The esoteric [?] or philosophical view of Nirvâna is based only on the *Abhidharma*, which indeed defines Nirvâna as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philosophical schools which advocate this nihilistic view of Nirvâna deal in the same way with all historical facts and with every positive dogma; all is to them Mâyâ, *i.e.*, illusion and unreality.

He further describes Parinirvâna as:

The second degree of Nirvâna, corresponding with the mental process of resigning all thought.

The definition of Mahâparinirvâna, however, is not attempted by Dr. Eitel. R. Spence Hardy, though pretending that Nirvâna means annihilation, has an interesting chapter on the subject in his *Eastern Monachism*. He seems, however, to cut the ground from under his feet by the following passage:

In the *Asangkrata-Sûtra*, Gotama has set forth the properties of Nirvâna. It is the end of Sangsâra, or successive existence; the arriving at its opposite shore; its completion. Those who attain Nirvâna are few. It is very subtle, and is therefore called Sûkshama; it is free from decay, and therefore called Ajaraya; it is free from delay, the gradual development of events, and therefore called Nisprapancha; it is pure, and therefore called Wisudhi; it is tranquil, and therefore called Kshânta; it is firm, stable, and therefore called Sthirawa; it is free from death, and therefore called Amurta; its blessedness is great, and it is therefore called Siwa; it is not

¹ Schlagintweit writes this as *nyangan las daspa*, by contraction *nyangdas*. (*Buddhism in Tibet*, p. 98.)

made or created, but supernatural, and therefore called Abhūta; it is free from government or restraint, and therefore called Anīti; it is free from sorrow, and therefore called Awyāpaga; and it is free from the evils of existence, and therefore called Tāna. . . .

Nirwāna is Dharmā-bhisamaya, the end or completion of religion; its entire accomplishment.¹

Spence Hardy also quotes as follows from the *Milinda-prashna* :

Nāgasena:

Great king, Nirwāna *is*; it is a perception of the mind; the pure delightful Nirwāna, free from ignorance, Awidyā, and evil desire, Trishnāwa, is perceived by the Rahats, who enjoy the fruition of the paths.

Milinda:

If there be any comparison by which the nature or properties of Nirwāna can be rendered apparent, be pleased thus to explain them.

Nāgasena:

There is the wind; but can its colour be told? Can it be said that it is blue, or any other colour? Can it be said that it is in such a place; or that it is small, or great, or long, or short?

Milinda:

We cannot say that the wind is thus; it cannot be taken in the hand, and squeezed. Yet the wind *is*. We know it; because it pervades the heart, strikes the body, and bends the trees of the forest; but we cannot explain its nature or tell what it is.

Nāgasena:

Even so, Nirwāna *is*; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes or properties cannot be declared.

Milinda:

You speak of Nirwāna; but can you show it to me, or explain it to me by colour, whether it be blue, yellow, red, or any other colour; or by sign, locality, length, manner, metaphor, cause, or order; in any of these ways, or by any of these means, can you declare it to me?

Nāgasena:

I cannot declare it by any of these attributes or qualities (repeating them in the same order).

Milinda:

This I cannot believe.

Nāgasena:

There is the great ocean; were anyone to ask you how many measures of water there are in it, or how many living creatures it contains, what would you say?

Milinda:

I should tell him that it was not a proper question to ask, as it is one that no one can answer.

Nāgasena:

In the same way, no one can tell the size, or shape, or colour, or other attributes of Nirwāna, though it has its own proper and essential character. A Rishi [Initiate] might answer the question to which I have referred, but he could not declare the attributes of Nirwāna; neither could any Dewa [Dhyān Chohan] of the Arūpa worlds.²

¹ *Op. cit.*, p. 292.

² *Ibid.*, 295, 297.

The *Milinda-prashna* contains much more of interest on the subject, and in a category of comparisons speaks of Nirvâna as:

Filled with the perfume of emancipation from existence, as the surface of the sea is covered with flower-resembling waves.

If we again turn to China, we find Professor S. Beal, in his lectures on *Buddhist Literature in China*, writing on Nirvâna as follows:

Buddha, therefore, sought out for himself the answer to his own question, "What is that condition in which renewed birth and death is impossible?"

He found this in his theory of Nirvâna. Among other terms used in explanation of this expression in Chinese Buddhist works is the one I referred to in my first lecture, viz., the term Wou-wei. In the thirteenth section of the *Fo-pen-hing-king* the phrase is used Tan-wou-wei, "praises of Nirvâna." Wou-wei, whether it mean non-action or non-individuality, seems to point to a "breathless" or "non-creative" state of existence. When *desire* sprang up in this condition, then sorrow began. This desire led to production, and production is necessarily evil. Go back, therefore, "stem the flood," Buddha taught, destroy the root of desire, and you will arrive at a condition of original perfection. Whether the term Nirvâna may not be explained etymologically as signifying a condition of "*not breathing forth*," i.e., passive and self-possessed existence, is a question I shall not attempt to answer. But on one point there is agreement in all Buddhist works that have come before me, that Nirvâna is a condition incapable of beginning or ending (without birth, without death).¹ This conception developed finally into the worship of the eternal (Amitâyus), a worship still professed (though ignorantly) wherever this development has been allowed to progress on the lines of Buddha's original thought.

There is an expression found in the Chinese as a synonym for the name of Buddha, I mean Chin yu (the "true *that*," or "*thus*"), which evidently points in the same direction. "The true That" is the state of existence, ineffable and unthinkable to which the Buddha has returned. I need not remind you how this idea of non-breathing existence (i.e., passive and non-creative being) is exhibited in the direct efforts both of Buddhists and Brâhmins to suppress their breath when in a state of profound religious thought or ecstasy, as indicating a brief return to the condition of perfect and unfettered being. And, in fact, the modes of thought and expression on this particular point (indicating agreement derived probably from a primitive origin), common both to Semitic and Âryan, and probably Turanian nations, is very remarkable. The act of creation is attributed in Semitic records² to the "breath or Spirit of God moving upon the waters." If it be remembered that the "Spirit of God" may justly be rendered "a mighty wind" (although from *our*³ standpoint there is no need to adopt such a rendering), this offers a remarkable agreement with the "strong wind blowing on the waters" explained in Buddhist records The condition of "non-breathing" or "not-blowing," then, is the same as a condition of non-creative existence, which is supposed to have been the original state of That, ere desire arose and multiplicity ensued. It is to this condition Buddha aimed to return when he taught us to extinguish desire, and so reach Nirvâna.⁴

In the preceding notes Nirvâna has been several times referred to as the "Fruit of the Fourth Path," it will be useful, therefore, to add

¹ Corresponding to the Egyptian description of Kneph, "τὸ ἀγγένητον καὶ τὸ ἀθάνατον" —[the ingenerable and immortal].

² And elsewhere.

³ The learned Professor is also a Protestant clergyman.

⁴ *Op. cit.*, pp. 144, 145.

some information on this most interesting subject, and to follow it up with a brief note or two on the stages of meditation, or Dhyâna, that play so important a part in the Buddhistic Gnôsis.

There are four Noble Paths (Arya-mârga) leading to Nirvâna, each of which has two grades or aspects, (a) the perception of the Path, (b) its realization, fruition, or enjoyment (Mârga-phala). These Paths are:¹

1. Srotâpatti (Singh. Sowan); lit., he who enters (*apatti*) in the stream (*srota*) leading to Nirvâna. He who has entered this Path will have but seven births to cross before the attainment of Nirvâna. In this Path he becomes free (1) from the delusion of "I" and "mine" (Sakkâya-drishti), (2) from doubt as to the Buddhas and their doctrines, and (3) from the belief in the efficacy of rites and ceremonies.

2. Sakrid-âgâmin; lit., one who will receive birth (return) but once (*sakrit*) more. The candidate must further free himself from (4) the desire of cleaving to sensuous objects (Kâma-râga), and (5) of wishing evil to others.

3. An-âgâmin; lit., he who will not (*an*) return (be born) again. The last remnants of desire, ignorance or ungentle thoughts, which are mentioned as fourfold, have to be eliminated.²

4. Ârya; the Path of the Holy Ones (Arhats, Arahats, or Rahats). In this Path the Arhat is said to "see Nirvâna," and his state is thus described :

As a mother, even at the risk of her own life, protects her son, her only son : so let there be good will without measure among all beings. Let good will without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting, or lying down, then is come to pass the saying "Even in this world holiness has been found."³

On this Path the Arhat comes into possession of the five great powers of knowledge, Abhijñâs or Siddhis. These are :

1. Divyachakshus; the power of the divine eye, whereby is procured the sight of any object in any world (Loka) or on any plane of consciousness.

2. Divyashrotra; the divine ear, the ability to understand all sounds on every plane.

¹ Compare Spence Hardy, *Eastern Monachism*, p. 280; Schlagintweit, *Buddhism in Tibet*, p. 26; Rhys Davids, *Buddhism*, p. 108; Eitel, *Dict.*, *sub voce*; Max Müller, *Dhammapada*, p. 48.

² Rhys Davids gives the list with the Pâli equivalents as follows :

1. Delusion of self (*sakkâya-ditthi*).
2. Doubt (*vicikicchâ*).
3. Dependence on rites (*silabbata-parâmâsa*).
4. Sensuality, bodily passions (*kâma*).
5. Hatred, ill-feeling (*patigha*).
6. Love of life on earth (*rûpa-râga*).
7. Desire for life in heaven (*ârûpa-râga*).
8. Pride (*mâno*).
9. Self-righteousness (*addhacca*).
10. Ignorance (*avijjâ*).

³ *Metta Sutta*.

3. Riddhi-sâkshât-kriyâ; the power to assume any form or shape; manifestation (Sâkshât-kriyâ) of preternatural or occult power (Riddhi). Riddhi (Pâli, Iddhi; Mong., Riddi Chubilghan) is the same as the Chinese logogram signifying "a body (transmutable) at will," and explained by Eitel as meaning:

(1) Possession of a [subtle] body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

4. Pûrva-nivâsa-jñâna or Pûrva-nivâsânusmriti, knowledge of all prior incarnations of oneself or others; lit., knowledge or memory of former tabernacles or dwellings.

5. Para-chitta-jñâna; intuitive knowledge of the minds of all other beings.

The Chinese categories generally add a sixth Abhijñâ, viz.:

6. A-srava-kshaya; the Chinese equivalent meaning finality of the stream. Â-srava is taken to mean the "stream" of rebirth, and therefore the full meaning is said to be "supernal knowledge of the finality of the stream of life."

The Occult Schools are said to reckon seven of these transcendent faculties.

Spence Hardy, in speaking of the power of the "divine eye," says:

The lowest power is to be able to see things that are in existence at the time when it is exercised; but the being who possesses this power may not be able to see that which has only existed at some previous period, and has passed away or been destroyed; and he may not be able to discern objects at the very instant of their formation, from their being so exceedingly minute or momentary. It will, perhaps, be said that this degree of power is of no benefit; but its value is great, as it enables the possessor to see the thoughts of others, and to know the consequences of any course of action, whether it be good or evil, so as to be able to tell what kind of birth will be next received. . . .

All beings who possess this wisdom, when they look at the past, do not see the same number of previous births. The extent of the number seen varies according to the merit of the individual.¹

But in spite of the attainment of these perfections the Rahat is still subject to physical pain; as Nâgasena says to King Milinda in the *Milinda-prashna*:

The branches of a tree are shaken by the storm; but the trunk remains unmoved. In like manner, as the mind of the Rahat is bound to the firm pillar of Samâdhi by the cord of the four paths, it remains unmoved, even when the body is suffering pain.²

But in order to tread these Paths in safety there is one indispensable practice, the means whereby the Buddha himself finally reached enlightenment, and that is "Right Contemplation." This is as far removed from unbalanced mystic dreaming, uncontrolled astralism or irresponsible mediumistic development, as are the peaks of Meru

¹ *Op. cit.*, pp. 284, 285.

² Hardy, *ibid.*, p. 288.

from the depths of Pâtāla. The four and seven Dhyānic stages are a stupendous development of the spiritual will that can only be attained to by the unwearying practice of many births. Some of the esoteric stages are occasionally hinted at, but in the present notes we must be content with the exoteric expositions.

J. Barthélemy Saint-Hilaire, in his *Le Bouddha et sa Religion*, gives us the following description of the four degrees of Dhyāna, according to the "Sûtras of Nepâl and Ceylon," but without any more explicit citation of authority.

The first degree of Dhyāna is the intimate feeling of happiness which is born in the soul of the ascetic when he thinks that he has at last arrived at a profound distinction between the nature of things. The ascetic is then detached from every other desire but that of Nirvāna; he still exercises his discrimination and reason, but he is freed from all conditions of sin and vice; and the contemplation of Nirvāna, for which he hopes and to which he draws nigh, throws him into an ecstasy which enables him to pass into the second degree.

In this second stage, the purity of the ascetic remains the same; vice and sin do not soil him; but, in addition, he has put on one side discrimination and reason; and his intellect, which no longer thinks of other things, but is fixed on Nirvāna alone, only feels the bliss of interior contentment, without discriminating or even comprehending it.

In the third degree, the bliss of contentment has disappeared; the sage has fallen into indifference even with regard to the happiness which his intellect was but lately experiencing. All the bliss which remains for him is a vague feeling of physical well-being into which his whole body is plunged. He has not, however, lost the memory of the states through which he has just passed, and he has still a confused consciousness of himself, in spite of the almost complete detachment which he has reached.

Finally, in the fourth degree, the ascetic no longer experiences this feeling of physical well-being, indistinct as it is; he has also lost all memory; more, he has even lost the feeling of his indifference; and henceforth free from every pleasure and every pain, no matter what its object may be, whether objective or subjective, he reaches a state of impassibility which is the nearest possible to that of Nirvāna in this life. Moreover, this perfect impassibility does not prevent the ascetic from acquiring even at this moment omniscience and magic power. . . .

To the four degrees of Dhyāna, Buddhism adds four superior, or, if you will, corresponding degrees; these are "the four regions of the formless world." The ascetic who has courageously passed through the first four stages is rewarded by entering into the region of the infinity of space. Thence he mounts a fresh degree, into the region of the infinity of intelligence. Arrived at this height, he reaches a third region, where nothing exists. But as in this void and darkness it might be supposed that at least an idea remains which represents to the ascetic the void itself into which he is plunged, a last and supreme effort is necessary, and the fourth region of the formless world is entered, where there are no longer either ideas, or even an idea of the absence of ideas.¹

It is said that those who are treading the Path, when they feel the span of their present life drawing to a close, perform Tapas, or, in other words, pass into these stages of meditation. For by means of

¹ *Op. cit.*, pp. 136, 137.

this practice they have already learned to separate themselves from this lower material vehicle at will, during life, and so have conquered the terrors of death long before the final order comes from Karma. Thus it was that Shâkyamuni passed away, and the stages of meditation or Dhyâna (Pâli, Jhâna) are described as follows in the closing scene of the Buddha's life, as recorded in the *Mahâ-pari-nibbâna-sutta*, Chapter VI:

10. Then the Blessed One addressed the brethren, and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence.'"

This was the last word of the Tathâgata!

11. Then the Blessed One entered into the first stage of deep meditation. And rising out of the first stage he passed into the second. And rising out of the second he passed into the third. And rising out of the third stage he passed into the fourth. And rising out of the fourth stage of deep meditation he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into a state of mind to which nothing at all was specially present. And passing out of the consciousness of no special object he fell into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he fell into a state in which the consciousness both of sensations and of ideas had wholly passed away.

12. Then the venerable Ânanda said to the venerable Anuruddha: "O my Lord, O Anuruddha, the Blessed One is dead!"

"Nay! brother Ânanda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be!"

13. Then the Blessed One, passing out of the state in which both sensations and ideas have ceased to be, entered into the state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he entered into the state of mind to which nothing at all is specially present. And passing out of the consciousness of no special object he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the fourth stage of deep meditation. And passing out of the fourth stage he entered into the third. And passing out of the third stage he entered into the second. And passing out of the second he entered into the first. And passing out of the first stage of deep meditation he entered into the second. And passing out of the second stage he entered into the third. And passing out of the third stage he entered into the fourth stage of deep meditation. And passing out of the last stage of deep meditation he immediately expired.¹

G. R. S. MEAD.

(To be concluded.)

¹ Rhys Davids' Translation, "Sacred Books of the East," vol. xi, pp. 114-116.

The Forging of the Blades.

A VISION.

I WAS lying in my berth on the —, at 3.45 one afternoon. The exact time is known to me because I had just timed —'s departure from the room.

Parting the curtain of the cabin door, the Messenger known to me entered. He drew a portion of the air aside, as it were, and showed me a scene before which all surroundings disappeared. Whether I was in trance or asleep, I cannot say, more than he could who of old saw a vision, "whether in the body or out of the body God knoweth."

In a dark defile of the mountains I stood, with three companions. One was the Messenger. The second I could not see, but by the unity of sensation I knew him to be —. The third I could not see; he stood behind my right shoulder in the shadow. The Messenger pointed to a small rocky amphitheatre below us; on its further side great mountains reared their colossal sides. In the centre of this space was a rude forge and in front of it One in flowing Eastern robes, forging a blade, which now He heated and now He hammered upon a stone anvil. I held my breath and leaned forward, for I saw He was a Master of the Lodge. When the blade was done He turned and gazed at the Eastern horizon far away. Red lightnings sprang up and played there, and shadowy hands swiftly arose, one above the rest, all groping confusedly and in a weak blind manner. The Master cast the blade upon the bosom of the sky across the light, and the uppermost hand caught it. Then all sank together below the rim of the horizon.

Again the Master turned Him to the forge, again He made another blade, longer and broader than the other, and mightily He wrought. He lifted Himself from His work, tossing back His head, and looked at the Western sky. A white radiance, like an Aurora Borealis, streamed forth. In this light, very slowly, arose a hand and arm, the arm hairy and bare, the hand knotted and powerful, the fingers closed. The Master cast the blade across the sky: the great hand caught it, brandished it three times in triumph and salutation, then sank with the Aurora below the horizon, firmly gripping the blade. The Master smiled gravely. "An Atlantean hand," He said, and bent again to the forge.

But this time the work was harder and the blade was curved like a crescent moon, two edged and slender. He leaned upon it as He hammered, and it broke. He essayed its elasticity and it cut His hand. His blood fell upon it, sweat stood upon His brow; the blade resisted like a living thing, but still He worked on. Again it shivered; a bit of

steel flew up and wounded Him above the heart. At this, from the snow-covered crests of the mountains a bugle rang clearly, sounding the notes of a recall, a retreat. The Master listened. He thought for a moment. I said to the Messenger: "What is that?" He answered: "It is the trumpet of recall."

The Master cast off His outer robes and girded up the inner one. From the ground He took His staff, and traced some characters upon the anvil. Then, laying the blade upon the anvil, He passed over into the shadow of the mountains.

After a brief silence, a youth, pale and slender, came from behind some rocks, looking for some one. Finding the place empty, he ran to and fro for a little somewhat distractedly. But in a moment he saw the anvil and bent over it as one who tries to read a page. "What are those characters?" I asked the Messenger. He pointed his finger towards the anvil. The characters started out in letters of Astral Light, and I read these words: "Perfect the Blade." The youth read them, too, for he took up the blade. I shivered to see him touch this sharp perversity, and to the Messenger I said: "The blade is broken. It is useless."

"Not so," he replied. "Is not the Master's life force in it? Is not His blood upon it? How can it be other than a living thing? And all that lives has use."

"But how can the pupil use what the Master has failed to use?"

"Speak less rashly. For the Master there is no failure. But what costs too much, what uses too much of His high energies may be abandoned by Him, and may yet be perfected as to lower planes and used upon these by the pupil who serves the Master's Lodge."

Already the youth had begun to revive the fire in the forge and thrust the blade in the flames. I felt an immense compassion for him, and exclaimed to the Messenger: "But without help he cannot perfect the blade."

The Messenger looked at me; his eye was cold and stern. "If you really think so, why do you not go and help him?"

At once I felt his meaning like a flame at my heart; without hesitation I moved down into the valley. We moved as one body, — and I; our unseen companion followed just behind us. We reached the forge. The youth, trying hard to revive the cold fires, looked over his shoulder at us. His sad face was the face of —. And surprised, I in turn looked backward to see what our companion thought of this, and started again; for the unseen one behind us was —, whose face reflected the sadness and pallor of the youth's, who stood beyond. Then we three moved together towards the forge and the damaged blade. . . .

I again saw the walls of the cabin about me and heard the booming and rush of the sea against the sides of the ship. Of time, as men count time, two minutes had passed away.

J.

The Foundation of Christian Mysticism.

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

MASTER ECKHART,

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

BY FRANZ HARTMANN.

(Continued from page 43.)

IV.

THE ABSOLUTE.

THE conception of the triune God is not the conception of the Absolute, because in the Absolute there is no differentiation of aspects. The Absolute is beyond the reach of any intellectual conception, and the soul that desires to approach it must rise above all ideation and thinking, it must rise above the conception of a triune or manifested God, to that which includes God and everything. The organ by which this rising is possible is the *divine spark*.

This "spark" is above all being, it is "be-ness," the essence of all being (Sat); it is nothing, and, nevertheless, the foundation of everything, and there is in it no differentiation nor relation to anything. This foundation is eternal stillness, immovable, and, nevertheless, the cause of all motion and meditative life. Reason (not reasoning) penetrates with its eye all the secret corners of Divinity, grasping the Son in the heart of the Father within the foundation. Reason is not satisfied with having found goodness, or wisdom, or truth; not even with the possession of God. It never rests until it penetrates into the foundation from which goodness and truth originate and grasps the principle from which they spring.

The soul has the capacity to know everything, and therefore it rests not until it has grasped the highest; that in which all things are one *unity*. When the soul becomes transformed into its first principle, absolute "be-ness," where it perceives God before He clothes Himself with being and knowledge; then is the soul in pure self-knowledge, capable of realizing the essence of being. The soul rises up into the simple unity above all things and forms into that which is unknowable to forms on account of their limitation; formless it enters the formless Deity.

Within the deepest essence of the soul, wherein there is neither

will nor cognition, no power of any kind, no conception, not even God can penetrate, in so far as there is connected with the term "God" the idea of something distinguishable from other things. If God is to penetrate within the Absolute, He has to lose or leave behind all the attributes connected with the idea of "God," He can penetrate into the Unity only as Unity without any attributes. In the Absolute He can be neither Father nor Son nor Spirit, and still He is there, something (Parabrahman) which is neither this nor that, but All.

Every activity of the mind is imperfect, for the mind sees all things in ideal forms (existing within itself), it distinguishes one thing from another; to see God as an image, a trinity, is still not yet the summit of perfection. Only after all forms have been abandoned and the soul sees the pure and uncomplicated Unity, not till then will the soul find the pure and formless essence of Divine Oneness, which, being above all being and without activity, rests in itself.

V.

DEITY.

THE doctrine which teaches the difference between God and Deity treats of one of the greatest of all mysteries. God is not the Absolute; the Absolute, which includes God and all, is called "Deity." It is also not the "*Essentia Divina*" (Mûlaprakriti), nor is it the Divine Nature (Hiranyagarbha), but that which, in the absence of any attribute, can only be negatively described, and which is, therefore, said to be unspeakable, unimaginable, infinite, unthinkable, incomprehensible, perceptible only to the highest Reason (the Logos), void of all thoughts or forms. In the Deity there are no opposites, neither white nor black, neither good nor evil. The quality of God is His Being, but Deity is beyond and above and at the foundation of all being, and cannot be designated by any name. To call Deity "a being," would be as incorrect as to call the sun by the term "white," or "black," nevertheless it is the source of all being, it is being and non-being; even to say "it is," is incorrect, because it would add something foreign. Deity is without will, without love, without justice, without charity, without divinity, without anything that is attributed to God. Whatever quality we might ascribe to it would be the cause of a misconception. If I were to add anything to God, I should be putting an idol by the side of God. The First Cause is neither light, nor is it darkness. Its nature is to be without any nature. Peel off everything from your conception until there remains nothing but an only "is," and you will come nearest to His name. No one can truly say or comprehend anything of the Deity, and we are rather ourselves that which we ascribe to the First Cause, than the First Cause itself. If I were to say "the Deity is good," it would be false. I am good; the Deity not. I am better than Deity, for that which is good can become better and best; but Deity is

not good and cannot become better or best, it is far beyond all that. God is neither wise, nor a being, He is beyond all understanding. If I had a God whom I could comprehend I would not take Him to be God. God is nothing to Himself, but there is also nothing negative in God (in His aspect as Deity); He is the Unity, and unity is the negation of all negation; God is One. The unity has no foundation, it is its own foundation, the origin of the bottomless abyss, the roof of unlimited height, the circle without any circumference.

Deity is immovable rest. God acts; Deity does not act. God becomes; Deity has left all things to God; it is freedom, having nothing and requiring nothing, never manifesting itself and giving birth to nothing, being related to nothing but itself, impenetrable to perception or knowledge. Where everything ceases to exist, there is that pure being and non-being which no one knows but he who has entered into it within himself.¹

VI.

BEING.

FORM is the manifestation of being. Nature is the outstreaming (outbreathing) of Deity. If we ascribe "substance," form, and activity to God, it is because our conception is bound by our senses, which are incapable of a purely spiritual perception; there is no such thing as "matter" and "form" in the Absolute; matter, motion, space, are only terms to describe the way in which we look at that which is beyond name and beyond conception. The highest realization of the presence of God requires no terms and no mental conceptions, but if we wish to describe God and His nature, we must descend from the Unity into multiplicity and use terms for the purpose of distinguishing between the different aspects we take of the One Unity, in which there exists no differentiation of any kind, and in which rests the unlimited potentiality of every state of being.

The potentiality embraces everything, and everything is contained therein; not as a thing, but as the one potentiality or essence, in which there can be no knowing, there being neither subject nor object of knowledge. The cause of being is that God (Parabrahman) becomes manifested periodically. He reveals Himself to Himself outwardly and

¹ Here the commentator exclaims: "And this pure nothing is supposed to be to us the Highest and Best, the goal of our desire, the object of our meditation!" In thus exclaiming the commentator shows that he did not grasp the meaning of what Eckhart attempted to express, for his ejaculation presupposes a number of assertions directly opposed to what Eckhart maintains above. The Deity is neither this nor that, it is therefore not the "highest" and "best," it is the goal of nobody's desire, because it is unapproachable for anything; it is not the object of any one's meditation, because it is beyond all thought, and is not objective in any sense. He who desires God draws a line of distinction within the undifferentiated *One in All*, no man can know God and remain a human being differing from God. To know God one must *be* God oneself, and therefore another Christian teacher (Angelus Silesius) says:

"God lives within a light beyond all human ken.

Be thou thyself the light, and thou wilt know Him then."

But this does not mean to say that one should *imagine* oneself to be God, but that he should let God in him be everything to himself.

returns again into Himself. This is His history. The eternal becoming is a process in eternal nature, and as such it has no beginning and no end. The Absolute, in so far as its conception embraces the potentiality of all differentiated things, is called the light of divine Unity. It is only one, and still it is being and nature. In its aspect as being it rests in its own essence in eternal tranquillity; there its light embraces everything in its unity; not in that sense, as if it were there present as the form of some certain creature; but it is in its own eternal stillness only itself. In its aspect as divine nature, it is the unity of the triple personality (the knower, the known, and knowledge in one), or the one potentiality of manifesting itself as the three; in its manifestation as three begins the activity of the one, and the production of forms, for "be-ness" itself does neither act nor produce, it merely *is*. Being is the synthesis of the unity of the divine persons and all things, but divine nature is only the nature of the divine persons, not the nature of things, for the things partake of the essence or being, but not of the divine nature. Absolute being is at once tranquil "be-ness" and also the radiant trinity of eternal Nature.¹

VII.

PERSONALITY.

THE existence of God's divine nature is the cause of His appearing under different aspects, the basis of His manifestation; this divine nature is the essential being of the three divine personalities, or in other words, the three aspects in which the eternal unity becomes manifested to us. The absolute "be-ness" is unity. This unity cannot manifest itself to itself except as a trinity, and the three persons in Divinity are the form of its being. It is the same as with humanity and man. That nature which all men have in common, is called "humanity," but humanity in itself (apart from human beings) can neither act nor produce anything; for this purpose the existence of human beings (personalities) is required. In the same sense Divinity embraces all things, but it neither acts nor generates anything, except by means of its triple personality.

God as the Absolute is absolute knowledge, but no knowledge exists where there is no knower and nothing to be known. Divine nature, by the act of reflecting, becomes the *Father*, it is divine reason

¹ It calls for a feeling of sympathy, to see a philosopher struggling to find words for expressing that which is inexpressible, and the student breaking his head over trying to comprehend the incomprehensible, but which, nevertheless, is so clear to the opened eye. Perhaps a simile will aid us in understanding Eckhart's meaning. The invisible body of the sun fills the whole of his solar system, and therefore the sun is everywhere; but it is not everywhere manifested as a shining sun, and if the sun did not shine, he would be non-existent for us. The essence of the sun also is the cause of the life in everything, and is within everything as its essence; nevertheless, the sun himself as an object, does not enter into anything, but remains in his own essence unaffected by anything that may happen to the forms, not even being aware of their presence. A similar parallel may be drawn with what is called "Life." Life is universal, but it is nothing so long as it is not manifest. Life in the abstract is beyond conception, and independent of any living being. It is not, and nevertheless it is, because otherwise it could not become manifest.

beholding itself. The object of this knowledge is the *Son*, and divine Love, the relation existing between Father and Son (self-knowledge) is the *Holy Ghost*, the third "person" or aspect of the holy tri-unity. In other words, the Father is being (Sat), the Son is self-knowledge (Chit), and the Father seeing Himself as His Son, gives rise eternally to the manifestation of joy, or the Holy Spirit (Ânanda). Therefore, the Son is as eternal as the Father, and the Holy Ghost as eternal as they. Thus the three persons have only one essence, and differ alone in their aspects. Their personalities (individual aspects) differ entirely one from another, but in their essence they are only one.

"Personality" (from *persona*, mask) means an aspect, a form, in which a power becomes manifest. Thus the sunlight becomes manifested in the colours of a flower as an individual aspect, humanity in the aspect of a man; but for all that a flower is not the sun, nor a man humanity. In the same sense Eckhart says: the three divine personalities remain for ever in the unknown infinitude, but they differ from each other in their aspects. Not that each of these three personalities is a separate being, reasoning and willing differently from the other two; but as space is nothing if not manifest as a form, and when becoming manifest having three aspects, namely length, breadth and thickness, so the Deity is incomprehensible in itself, but becomes comprehensible to itself by manifesting itself in its trinity. The Son or the Word is the perfect image of the knower reflected in the object of His knowledge, and therefore this giving birth is called also an out-speaking. The Father, in speaking out His Word, gives birth to the Son, and by the birth of the Son the Father comes into being. Human knowledge is imperfect and changeable, and therefore the object of such knowledge is not identical with the knower. The outspoken word is only a symbol of the Word which is within the knower. The object of divine self-knowledge is the eternal Word. God cannot know Himself as the Father, except through the Son, for the same reason as a man cannot see his own face without the aid of a mirror, and he then sees not the face itself, but merely its image. All objective knowledge requires the existence of an object; the Father becomes His own object by speaking Himself out as the Son, and understands Himself, for "understanding" and "Word" are identical.

Thus the Father may be said to create Himself in giving birth to the Son. Within the unborn essence is the Father, but not as a Father, but impersonal, containing in Himself the root or potency of His own personality, and from this root springs the one tri-personal God, eternally creating Himself within His own unmanifested nature (*Mûla-prakriti*). God in His aspect as Deity is unknowable spiritual substance, unity; God in His tri-unity is living light. The omnipotence of the three persons consists in their being One Unity including the All, which Unity is not moved, but contains the cause of all motion and

personal activity. God in the forms is the God of these forms, but within formless nature He is the Deity. The trinity is, so to say, the heart of divine nature, and as all the members of the body receive life from the heart, so the Deity acts only through the three persons.¹

In the act of recognizing Himself, the Father becomes the object of His own knowledge, or the Son, as a being, distinguishable from Himself, but nevertheless identical with Himself and His own living image, and thus also the Father becomes knowable to the Son, and is called the Son, because His existence is due to Him who caused His existence and originated Him out of His own essence. He is also called the Word, because He comes from God, and nevertheless remains eternally in God, in the same sense as a thought remains in me, even if I express it. The giving birth to the Son is an eternal process. At the same moment, when the Father gives birth to the Son, the Son returns to the Father, because both are identical in their essence, and in this returning of the Son into the heart of the Father, the Holy Spirit takes its origin as divine Love, or Joy, or Recognition. The activity of the Father consists in nothing else but in giving birth to His Son. In this activity He consumes all of His power. If He were to abstain from doing so for only one moment, the whole of creation would cease to exist. This giving birth to the Son is therefore not a thing of the past, but belongs to the eternal present. The Son has not only been born, but is continually being born at present, and this present is an eternal becoming. The Father, in His eternal becoming, remains always the same. His doing does not change His essence. What He "does" He is "doing" eternally; in Him there is neither past nor present, and as in this eternal activity, nothing essentially comes into being, but what has ever been and will be and eternally *is*, but the multiplicity of appearances continually returns to the unity from which they originate, therefore this process is also called "a play."

God as Deity is unlimited; but in His aspects as three personalities He is limited, each aspect having its limitation in the same sense as beauty and power are each limited conceptions, neither of the two being identical with the other; while each if regarded for itself has no limitation. The three personalities entering into existence from the Absolute do not leave the Absolute; the Absolute still remains in them, in the same sense as the one continues to exist in every number evolved from one. The Father originates from Himself, the Son from the Father, and the Spirit issues from both in the shape of divine (universal) love; the Son has everything that the Father possesses, only He does not, like the Father, give birth to a Son. Either is the person (mask or aspect) of one, and that *one* unity in its unmanifested

¹ We may, perhaps, say that all existence is a manifestation of consciousness. Consciousness in the Absolute does not exist and is not manifest. For the purpose of becoming manifest, the existence of object and subject, and the relation between the two is required. Thus the One enters into existence by becoming manifest as a three.

aspect is nothing to us. The immutable rest of the Absolute ("be-ness") does not interfere with the ever-moving process of evolution (nor does tranquillity of conscience hinder a man from thinking). The differentiation of the personalities ceases in their fundamental unity, and thus the river eternally returns to its own source.¹

VIII.

GOD.

THE term "God" or "Godhead" refers not to one of the three individual aspects of the holy trinity, but to the trinity as one (Brahmâ). In this aspect God is absolute being, to be distinguished from essentiality or "be-ness" which constitutes the basis of being. God in His aspect as *the being* comes into existence and goes out of existence, and has an eternal history of His own; He is a substance (Mûlaprakriti), which is the vehicle of the continuous processes of evolution and involution taking place in the universe. His quality is to be, He knows and loves and thinks nothing but *being*. His highest aspect is that of universal reason, knowing itself; a living, substantial, essential reason, self-sufficient, dwelling within itself and being identical with itself. In considering God as *being*, we refer to His pronao; His temple is divine reason, self-knowledge, self-existent, unaffected by anything external or foreign to it. There He is in eternal tranquillity, knowing Himself; and this aspect of God, not as the Creator, but as pure essential reason, is the highest conception of divine being to which human reason can ascend. Reason alone is sufficient as the basis of the actions produced by Him. Whatever is contained in that reason becomes manifested externally; nothing in God is the product of arbitrariness, everything is the consequence of His being—not a reasoning being; but being and reason in one. My hope is not based upon God being good, and I am not asking to be saved because He is good, for in that case He might perhaps not be willing to exercise His goodness towards me; my salvation is in the circumstance that God is divine reason (wisdom), and that I recognize Him as such. God is the truth, and this is the only predicate which we can truly apply to Him; His reason is the self-reflection of truth within Himself, and this constitutes His eternal bliss, of which we may partake if we realize the manifestation of divine truth in ourselves.

In God there is no limitation. His working is direct and simple, and His omnipotence exists on account of His not requiring any means for working. He is not like a carpenter who may work one day and be idle the next, if it so pleases him. Such an arbitrariness would be imperfection. God works because He must; and He must work because

¹ In this chapter the commentator is continually blaming Eckhart for want of clearness of expression, and does not seem to realize that the cause of the obscurity exists in his own inability to perceive truths which cannot be adequately expressed in words. Divine Wisdom to be perceived requires not merely the light of logic, but the light of Divine Wisdom itself.

He would otherwise cease to be. God is not the product of nature; nature is His product; He Himself has no cause; being reason itself, He is also goodness, His nature and essence is His love; but He loves nothing but Himself in Himself and in His own image in others. He loves His own goodness in man, and owing to His goodness He goes out of Himself, communicating His goodness to man. God in His aspect as perfect will is holiness, justice, providence (Karma), His wisdom and justice are identical. He is all that whose being is better than non-being, higher than all thought, inconceivable to the highest science of man. He is everything. A thousand worlds added to Him would not be more than what He is alone; He requires nothing besides Himself. He is the first cause of all things, and therefore He communicates Himself to all; His essence is simple, and therefore universal and common to all; He is His own fountain, and therefore all things are originating from Him; He is unchangeable, and therefore the highest good; He is perfection, and therefore incomprehensible to that which is imperfect, and cannot be described. We can at best describe the aspects in which He appears to us, but not say what He is.

(To be continued.)

Science and the Esoteric Philosophy.

THE NEW HYPNOTISM.

DR. ERNEST HART'S *exposé* of the La Charité hypnotic experiments, to which I alluded last month, has been answered in the *Contemporary Review* for March by Dr. C. Lloyd Tuckey, a well-known medical hypnotist. He considers that Dr. Hart was unfair in confounding medical hypnotism with matter wholly unconnected therewith, and agrees with him in condemning the practices in which Dr. Luys indulges. He maintains that Dr. Luys has been tacitly disowned by the representative French hypnotists, and that Dr. Hart has wasted his powder in attacking him. He says:

Mr. Hart, in asserting the subjective nature of the hypnotic state, would almost lead one to suppose that he is enunciating some new and startling truth, whereas Braid demonstrated the fact nearly fifty years ago, and no scientific physician believes it to be anything else. . . . We induce the hypnotic state to prepare the mind for the reception of suggestions.

MICROBES AND BACTERIA.

An article in the March *Fortnightly Review* on "Vaccination against Asiatic Cholera," by Dr. Haffkine of the Pasteur Institute, gives occasion to compare the teachings of modern Science on the subject of bacteria with those of the *Secret Doctrine*. Says Dr. Haffkine:

Microbes—more specifically bacteria—bear no resemblance to the animal or vegetable organisms we see around us. They are simply “cells,” lacking all distinctive organs, and are comparable in many respects to the cells which enter into the composition of the higher organisms. Microbes, like all living beings, absorb certain nutritive substances, which they extract from their environment. They, in turn, secrete other substances. Their power of procreation is prodigious. The bacillus of typhoid fever, placed under conditions which are not even the most favourable so far as reproduction is concerned, engenders more than ten billions of its kind in twenty-four hours.

Dr. Haffkine goes on to say that the bodies of men and animals habitually swarm with these beings, which cause him no inconvenience; but that certain kinds, foreign to the system, produce, when taken into it, diseases; this they do chiefly by the poisonous substances they secrete. The object of inoculation is to inure the system to the action of poisonous bacilli by the administration of graduated doses of the same. Says our author:

Before Jenner some doctors had invented a method called “variolization,” which consisted in artificially infecting a man with small-pox taken from a patient who had had a mild attack. It was discovered that the result was a mild attack of the disease and that the man was afterwards completely proof against it.

In order to obtain that experimental knowledge as to vaccination against cholera which should render safe an experiment on the human system, it was necessary first to experiment upon animals. The difficulty was to give the animals cholera, for the microbe could not live in them. Our vivisector therefore proceeded to acclimatize the microbe gradually to rabbit blood, by cultivating it successively in stronger and stronger infusions of the latter. By this means cholera could be given to the rabbit in a mild or in a fatal form; if a mild attack was produced, the result was to render the animal immune against further attacks. After a number of such experiments our worthy doctor experimented on himself, and others followed his example, with results which he considers satisfactory.

The *Secret Doctrine* says:

Science teaches us that the living, as well as the dead, organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. . . . The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a *life*. . . . Having discovered the effects, Science has to find their *primary* causes, and this it can never

do without the help of the old sciences, of alchemy, occult botany and physics. We are taught that every physiological change, in addition to pathological phenomena, diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen *creators* and *destroyers* that are called in such a loose and general way, microbes. Such experimenters as Pasteur are the best friends and helpers of the *destroyers* and the worst enemies of the *creators*—if the latter were not at the same time *destroyers* too (i. 260 *et seqq.*).

THE POSITION OF PSYCHICAL RESEARCH.

Students of the *Secret Doctrine* will be familiar with the teaching that the seven Globes of the Earth Chain are not separate, like beads on a string, nor even inside one another, like the coats of an onion. Articles have appeared in the February and March *Path* on this point, and the *Secret Doctrine* says:

Hence it only stands to reason that the Globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are *in coadunition* but not *in consubstantiality with our Earth*, and thus pertain to quite another state of consciousness (i. 166).

Hence, when "*other worlds*" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known to*, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it (i. 605).

Compare this with what Mr. Frederick Myers of the Psychical Research Society says in the last number of the *Proceedings* of that body. I quote from the March *Review of Reviews*:

Starting from the synæsthesiæ, of which sound-seeing is a conspicuous example, and which stand on the dividing line between external and internal percepts, we first follow external vision through entoptic vision and after-images into our ordinary sight of the world around us. We next follow internal vision through memory-images and imagination-images to those subliminally-initiated images, post-hypnotic, hypermnesic, hyperæsthetic, etc., of which the crystal visions above cited have supplied examples. The question is of nothing less than the possible establishment of a cosmic law of the first order—a law which shall lie at the root of Psychology, in the same way as the law of Evolution lies at the root of Biology, and the law of Conservation at the root of Physics, and the law of Uniformity at the root of Science itself. The possible law of which I speak is that of the Interpenetration of Worlds; some statement in terms as scientific as may be possible of the ancient belief in a spiritual universe, coexisting with, and manifesting itself through, the material universe which we know; somewhat as our hypothetical ether, neither material nor spiritual, coexists with, and manifests itself through, our world of ponderable things. I believe that the future of Experimental Psychology—to say no more than this—lies in the question whether she can prove this law or no.

PROF. VIRCHOW ON PATHOLOGY.

Prof. Rudolf Virchow's "Croonian" lecture on Pathology, at the Royal Society on March 16th, is important as defining the position of

medical science at the present epoch. It is a pleasant surprise to find that he has a good word for Paracelsus, though he does call him a charlatan. I take the following from the *Daily Chronicle* (March 17th) report:

The principal blow at the old medicine was struck by his (Andreas Vesalius') somewhat older contemporary Paracelsus, that charlatan, yet gifted physician, who removed from among the beliefs of mankind the doctrine of the four humores, which, quasi-chemical in its construction, formed the basis of the old pathology. Strangely enough, he accomplished this with weapons borrowed from the armoury of the Arabs, the successors of the Greeks, and the chief representatives of the mediæval humoral pathology. From them, also, he borrowed alchemy, and, at the same time, the fantastic spiritualism of the East, which found a clear expression in his doctrine of the "Archæus," as the determining force in all living beings. . . . Paracelsus, who pronounced the anatomy of the dead body to be useless, and sought for the basis of life as the highest goal of knowledge, demanded "contemplation" before all else, and, just as he himself arrived in this way at the metaphysical construction of the archæi, so he unchained among his followers a wild and absolutely fruitless mysticism.

Says Paracelsus (Hartmann's *Paracelsus*, p. 133):

The Archæus is an essence that is equally distributed in all parts of the human body, if the latter is in a healthy condition; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is, therefore, the cause by which the elements of the stars (cosmic forces) upon the invisible body of man may be explained.

In *Secret Doctrine* (i. 537 *et seqq.*), H. P. Blavatsky identifies the Archæus with Dr. Richardson's "Nervous Ether," which, she says, is the lowest principle of the Primordial Essence which is *Life*, or *Æther*, a septenary principle whose quality is Sound.

The great achievement of modern biology seems to be the establishment of the fact that all living tissue is composed of cells, whence has arisen the name "cellular pathology." The report above quoted says:

The cell is not only the seat and vehicle of disease, but also the seat and carrier of individual life; in it resides the "vita propria." It possesses the property of irritability, and the changes in its substance, provided these do not destroy life, produce local disease. . . . Since the cellular constitution of plants and animals has been proved, and since cells have become recognized as the essentially living elements, the new science of biology has sprung up. It has not brought us the solution of the ultimate riddle of life, but it has provided concrete, material, anatomical objects for investigation, the properties, and the actions, and the passions of which we can analyze.

H. T. E.

Death—and After?

(Continued from p. 62.)

DEVACHAN.

AMONG the various conceptions presented by the Esoteric Philosophy, there are few, perhaps, which the Western mind has found more difficulty in grasping than that of Devachan, the Devaland, or land of the Gods.¹ And one of the chief difficulties has arisen from the free use of the words illusion, dream-state, and other similar terms, as denoting the Devachanic consciousness—a general sense of unreality having thus come to pervade the whole conception of Devachan. When the Eastern thinker speaks of the present earthly life as *Mâyâ*, illusion, dream, the solid Western at once puts down the phrases as allegorical and fanciful, for what can be less illusory, he thinks, than this world of buying and selling, of beefsteaks and bottled stout. But when similar terms are applied to a state beyond Death—a state which to him is misty and unreal in his own religion, and which, as he sadly feels, is lacking in all the substantial comforts dear to the family man—then he accepts the words in their most literal and prosaic meaning, and speaks of Devachan as a delusion in his own sense of the word. It may be well, therefore, on the threshold of Devachan to put this question of “illusion” in its true light.

In a deep metaphysical sense all that is conditioned is illusory. All phenomena are literally “appearances,” the outer masks in which the One Reality shows itself forth in our changing universe. The more “material” and solid the appearance the further is it from Reality, and therefore the more illusory it is. What can be a greater fraud than our body, so apparently solid, stable, visible and tangible? It is a constantly changing congeries of minute living particles, an attractive centre into which stream continually myriads of tiny invisibles, that become visible by their aggregation at this centre, and then stream away again, becoming invisible by reason of their minuteness as they

¹ The name *Sukhâvati*, borrowed from Tibetan Buddhism, is sometimes used instead of that of Devachan. *Sukhâvati*, according to Schlagintweit, is “the abode of the blessed, into which ascend those who have accumulated much merit by the practice of virtues,” and “involves the deliverance from metempsychosis” (*Buddhism in Tibet*, p. 99). According to the Prasanga school, the higher Path leads to Nirvâna, the lower to *Sukhâvati*. But Eitel calls *Sukhâvati* “the Nirvâna of the common people, where the saints revel in physical bliss for æons, until they reënter the circle of transmigration” (*Sanskrit-Chinese Dictionary*). Eitel, however, under “*Amitâbha*” states that the “popular mind” regards the “paradise of the West” as “the haven of final redemption from the eddies of transmigration.” When used by one of the Teachers of the Esoteric Philosophy it covers the higher Devachanic states, but from all of these the Soul comes back to earth.

separate off from this aggregation. In comparison with this ever-shifting but apparently stable body how much less illusory is the mind, which is able to expose the pretensions of the body and put it in its true light. The mind is constantly imposed on by the senses, and Consciousness, the most real thing in us, is apt to regard itself as the unreal. In truth, it is the thought-world that is the nearest to reality, and things become more and more illusory as they take on more and more of a phenomenal character.

Again, the mind is permanent as compared with the transitory material world. For the "mind" is only a clumsy name for the living Thinker in us, the true and conscious Entity, the inner Man, "that was, that is, and will be, for whom the hour shall never strike." The less deeply this inner Man is plunged into matter, the less unreal is his life; and when he has shaken off the garments he donned at incarnation, his physical, ethereal, and passional bodies, then he is nearer to the Soul of Things than he was before, and though veils of illusion still dim his vision they are far thinner than those which clouded it when round him was wrapped the garment of the flesh. His freer and less illusory life is that which is without the body, and the disembodied is, comparatively speaking, his normal state. Out of this normal state he plunges into physical life for brief periods in order that he may gain experiences otherwise unattainable, and bring them back to enrich his more abiding condition. As a diver may plunge into the depths of the ocean to seek a pearl, so the Thinker plunges into the depths of the ocean of life to seek the pearl of experience; but he does not stay there long; it is not his own element; he rises up again into his own atmosphere and shakes off from him the heavier element he leaves. And therefore it is truly said of the Soul that has escaped from earth that it has returned to its own place, for its home is the "land of the Gods," and here on earth it is an exile and a prisoner. This view was very clearly put by a Master of Wisdom in a conversation reported by H. P. Blavatsky, and printed under the title "Life and Death."¹ The following extracts state the case:

The Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, never-changing immortal I, the Sûtrâtma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one. . . . The very essence of all this, that is to say, spirit, force, and matter, has neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior, so to speak, is nothing but a mere illusion of personal conceptions. This is why

¹ See LUCIFER, Oct., 1892, Vol. XI. No. 62.

we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary.

Why in this case should we call the reality sleep, and the phantasm waking?

This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate.

Note the words: "From the standpoint of your terrestrial notions," for they are the key to all the phrases used about Devachan as an "illusion." Our gross physical matter is not there; the limitations imposed by it are not there; the mind is in its own realm, where to will is to create, where to think is to see. And so, when the Master was asked: "Would it not be better to say that death is nothing but a birth for a new life, or still better, a going back to eternity?" He answered:

This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words "live" and "exist" are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedântins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedântins—the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection.

The dread of materializing mental and spiritual conceptions has always been very strong among the Philosophers and moral Teachers of the far East. Their constant effort has been to free the Thinker as far as possible from the bonds of matter even while he is embodied, to open the cage for the Divine Swallow, even though he must return to it for awhile. They are ever seeking "to spiritualize the material," while in the West the continual tendency has been "to materialize the spiritual." So the Indian describes the life of the freed Soul in all the terms that make it least material—illusion, dream, and so on—whereas the Hebrew endeavours to delineate it in terms descriptive of the material luxury and splendour of earth—marriage feast, streets of gold, thrones and crowns of solid metal and precious stones; the Western has followed the materializing conceptions of the Hebrew, and pictures a heaven which is merely a double of earth with earth's sorrows abstracted, until we reach the grossest of all, the modern Summerland, with its "spirit-husbands," "spirit-wives," and "spirit-infants" that go to school and college, and grow up into spirit-adults.

In "Notes on Devachan"¹ someone who evidently writes with knowledge—he remarks: "To realize the bliss of Devachan, or the woes of Avitchi you have to assimilate them as we do," a phrase mean-

¹ *The Path*, May, 1890.

ingless save in the mouth of a high Chelâ or Adept—says of the Devachanî:

The à priori ideas of space and time do not control his perceptions: for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy from dotage to death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the Devachanî than she does the living physical man. Nature provides for him far more real bliss and happiness there than she does here, where all the conditions of evil and chance are against him. To call the Devachan existence a "dream" in any other sense than that of a conventional term, is to renounce for ever the knowledge of the Esoteric Doctrine, the sole custodian of truth.

"Dream" only in the sense that it is not of this plane of gross matter, that it belongs not to the physical world.

Let us try and take a general view of the life of the Eternal Pilgrim, the inner Man, the human Soul, during a cycle of incarnation. Before he commences his new pilgrimage—for many pilgrimages lie behind him in the past, during which he gained the powers which enable him to tread the present one—he is a God, a spiritual Being, but one who has already passed out of the passive condition of pure Spirit, and who by previous experience of matter in past ages has evolved intellect, the self-conscious mind. But this evolution by experience is far from being complete, even so far as to make him master of matter; his ignorance leaves him a prey to all the illusions of gross matter, so soon as he comes into contact with it, and he is not fit to be a builder of a universe, being subject to the deceptive visions caused by gross matter—as a child, looking through a piece of blue glass, imagines all the outside world to be blue. The object of a cycle of incarnation is to free him from these illusions, so that when he is surrounded by and working in gross matter he may retain clear vision and not be blinded by illusion. Now the cycle of incarnation is made up of two alternating states: a short one, called life on earth, during which the Pilgrim-God is plunged into gross matter, and a comparatively long one, called life in Devachan, during which he is encircled by ethereal matter, illusive still but far less illusive than that of earth. The second state may fairly be called his normal one, as it is of enormous extent as compared with the breaks in it that he spends upon earth; it is comparatively normal also, as being less removed from his essential Divine life, he is less encased in matter, less deluded by its swiftly-changing appearances. Slowly and gradually, by reiterated experiences, gross matter loses its power over him and becomes his servant instead of his tyrant. In the partial freedom of Devachan he assimilates his experiences on earth, still partly dominated by them—at first, indeed, almost completely dominated by them so that the Devachanic life is merely a sublimated continuation of the earth-life—but gradually freeing him-

self more and more as he recognizes them as transitory and external, until he can move through any region of our universe with unbroken self-consciousness, a true Lord of Mind, the free and triumphant God. Such is the triumph of the Divine Nature manifested in the flesh, the subduing of every form of matter to be the obedient instrument of Spirit. Thus the Master said:

The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth, and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sûtrâtmâ, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sûtrâtmâ-Buddhi could never reach it. Sûtrâtmâ is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not apply to these parts, and so much the less to their costumes, the term of personality. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Parinirvâna, many such parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sûtrâtmâ, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyân Chohan.¹

It is very significant, in this connection, that every Devachanic stage is conditioned by the earth-stage that precedes it, and the Man can only assimilate in Devachan the kinds of experience he has been gathering on earth.

A colourless, flavourless personality has a colourless, feeble Devachanic state.²

Husband, father, student, patriot, artist, Christian, Buddhist—he must work out the effects of his earth-life in his Devachanic life; he cannot eat and assimilate more food than he has gathered; he cannot reap more harvest than he has sown seed. It takes but a moment to cast a seed into a furrow; it takes many a month for that seed to grow into the ripened ear; but according to the kind of the seed is the ear that grows from it, and according to the nature of the brief earth-life is the grain reaped in the field of Aanroo.

¹ *Ibid.*

² "Notes on Devachan," as cited.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachani this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth-life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. . . . The reward provided by Nature for men who are benevolent in a large systematic way, and who have not focussed their affections on an individual or speciality, is that, if pure, they pass the quicker for that through the Kâma and Rûpa Lokas into the higher sphere of Tribhuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.¹

Into Devachan enters nothing that defileth, for gross matter has been left behind with all its attributes on earth and in Kâma Loka. But if the sower has sowed but little seed, the Devachanic harvest will be meagre, and the growth of the Soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, *the field of sowing, the place where experience is to be gathered.* It conditions, regulates, limits, the growth of the Soul; it yields the rough ore which the Soul then takes in hand, and works upon during the Devachanic stage, smelting it, forging it, tempering it, into the weapons it will take back with it for its next earth-life. The experienced Soul in Devachan will make for itself a splendid instrument for its next earth-life; the inexperienced one will forge a poor blade enough; but in each case the only material available is that brought from earth. In Devachan the Soul, as it were, sifts and sorts out its experiences; it lives a comparatively free life, and gradually gains the power to estimate the earthly experiences at their real value; it works out thoroughly and completely as objective realities all the ideas of which it only conceived the germ on earth. Thus, noble aspiration is a germ which the Soul would work out into a splendid realization in Devachan, and it would bring back with it to earth for its next incarnation that mental image, to be materialized on earth when opportunity offers and suitable environment presents itself. For the mind sphere is the sphere of creation, and earth only the place for materializing the præexistent thought. And the Soul is as an Architect that works out his plans in silence and deep meditation, and then brings them forth into the outer world where his edifice is to be builded; out of the knowledge gained in his past life, the Soul draws

¹ "Notes on Devachan," as before. There are a variety of stages in Devachan; the Rûpa Loka is an inferior stage, where the Soul is still surrounded by forms. It has escaped from these personalities in the Tribhuvana.

his plans for the next, and he returns to earth to put into objective material form the edifices he has planned. This is the allegory of Brahmâ in creative activity:

Whilst Brahmâ formerly, in the beginning of the Kalpas, was meditating on creation, there appeared a creation beginning with ignorance and consisting of darkness. . . . Brahmâ, beholding that it was defective, designed another; and whilst he thus meditated, the animal creation was manifested. . . . Beholding this creation also imperfect, Brahmâ again meditated, and a third creation appeared, abounding with the quality of goodness.¹

The objective manifestation follows the mental meditation; first idea, then form. Hence it will be seen that the notion current among many Theosophists that Devachan is waste time, is but one of the illusions due to the gross matter that blinds them, and that their impatience of the idea of Devachan arises from the delusion that fussing about in gross matter is the only real activity. Whereas, in truth, all effective action has its source in deep meditation, and out of the Silence comes ever the creative Word. Action on this plane would be less feeble and inefficient if it were the mere blossom of the profound root of meditation, and if the Soul embodied passed oftener out of the body into Devachan during earth-life, there would be less foolish action and consequent waste of time. For Devachan is a state of consciousness, the consciousness of the Soul escaped for awhile from the net of gross matter, and may be entered at any time by one who has learned to withdraw his Soul from the senses as the tortoise withdraws itself within its shell. And then, coming forth once more, action is prompt, direct, purposeful, and the time "wasted" in meditation is more than saved by the directness and strength of the mind-engendered act.

Devachan is the sphere of the mind, as said, it is the land of the Gods, or the Souls. In the before-quoted "Notes on Devachan" we read:

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

As the moral and spiritual activities are the most important, and as on the development of these depends the growth of the true Man, and therefore the accomplishing of "the object of creation, the liberation of Soul," we may begin to understand something of the vast importance of the Devachanic state.

THE DEVACHANĪ.

When the Triad has shaken off its last garment, it crosses the threshold of Devachan, and becomes "a Devachani." We have seen that it is in a peaceful dreamy state before this passage out of the Earth sphere, the "second death," or "pre-Devachanic unconsciousness."

¹ *Vishnu Purāna*, Bk. I. ch. v.

This condition is otherwise spoken of as the "gestation" period, because it precedes the birth of the Ego into the Devachanic life. Regarded from the Earth-sphere the passage is death, while regarded from that of Devachan it is birth. Thus we find in "Notes on Devachan":

As in actual earth-life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan, and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh Round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a Round or two.

When the Devachanic entity is born into this new sphere it has passed beyond recall to earth. The embodied Soul may rise to it, but it cannot be drawn back to our world. On this a Master has spoken decisively:

From Sukhāvati down to the "Territory of Doubt" there is a variety of spiritual states, but . . . as soon as it has stepped outside the Kāma Loka, crossed the "Golden Bridge" leading to the "Seven Golden Mountains," the Ego can confabulate no more with easy-going mediums. No Ernest or Joey has ever returned from the Rūpa Loka, let alone the Arūpa Loka, to hold sweet intercourse with men.

In the "Notes on Devachan," again, we read:

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth-life—a complete recollection "of his life on earth"; but it can never revisit the Earth from Devachan except in Reincarnation.

The Devachanī is generally spoken of as the Immortal Triad, Ātmā-Buddhi-Manas, but it is well always to bear in mind that

Ātman is no individual property of any man, but is the Divine Essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvāna. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays or light, radiated through Buddhi, its vehicle and direct emanation.¹

Buddhi and Manas united, with this overshadowing of Ātmā, form the Devachanī; now, as we have seen in studying the Seven Principles, Manas is dual during earth-life, and the Lower Manas is redrawn into the Higher during the Kāma Lōkic interlude. By this reuniting of the Ray and its Source Manas rebecomes one, and carries the pure

¹ *Key to Theosophy*, p. 101.

and noble experiences of the earth-life into Devachan with it, thus maintaining the past personality as the marked characteristic of the Devachanî, and it is in this prolongation of the "personal Ego," so to speak, that the "illusion" of the Devachanî consists. Were the Mânasic entity free from all illusion, it would see all Egos as its brother-Souls, and looking back over its past would recognize all the varied relationships it had borne to others in many lives, as the actor would remember the many parts he had played with other actors, and would think of each brother actor as a man, and not in the parts he had played as his father, his son, his judge, his murderer, his master, his friend. The deeper human relationship would prevent the brother actors from identifying each other with their parts, and so the perfected Spiritual Egos, recognizing their deep unity and full brotherhood, would no longer be deluded by the trappings of earthly relationships. But the Devachanî, at least in the Rûpa Loka, is still within the personal boundaries of his past earth-life; he is shut into the relationships of the one incarnation; his paradise is peopled with those he "*loved best with an undying love, that holy feeling that alone survives,*" and thus the purified personal Ego is the salient feature, as above said, in the Devachanî. Again quoting from the "Notes on Devachan":

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the sixth and seventh principles¹—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And while the Karma [of Evil] steps aside for the time being to follow him in his future earth reincarnation, he brings along with him but the Karma of his good deeds, words and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the effects of the causes produced by them.

Now in some people a sense of repulsion arises at the idea that the ties they form on earth in one life are not to be permanent in eternity. But let us look at the question calmly for a moment. When a mother first clasps her baby-son in her arms, that one relationship seems perfect, and if the child should die, her longing would be to repossess him as her babe; but as he lives on through youth to manhood the tie changes, and the protective love of the mother and the clinging obedience of the child merge into a different love of friends and comrades, richer than ordinary friendship from the old recollections; yet later, when the

¹ Sixth and seventh in the older nomenclature, fifth and sixth in the later—i.e., Manas and Buddhi.

mother is aged and the son in the prime of middle life, their positions are reversed and the son protects while the mother depends on him for guidance. Would the relation have been more perfect had it ceased in infancy, with only the one tie, or is it not the richer and the sweeter from the different strands of which the tie is woven? And so with Egos; in many lives they may hold to each other many relationships, and finally, standing as Brothers of the Lodge closely knit together, may look back over past lives and see themselves in earth-life related in the many ways possible to human beings, till the cord is woven of every strand of love and duty; would not the final unity be the richer not the poorer for the many-stranded tie? "Finally," I say; but the word is only of this cycle, for what lies beyond, of wider life and less separateness, no mind of man may know. To me it seems that this very variety of experiences makes the tie stronger, not weaker, and that it is a rather thin and poor thing to know oneself and another in only one little aspect of many-sided humanity for endless ages of years; a thousand or so years of one person in one character would, to me, be ample, and I should prefer to know him or her in some new aspect of his nature. But those who object to this view need not feel distressed, for they will enjoy the presence of their beloved in the one personal aspect held by him or her in the one incarnation they are conscious of *for as long as the desire for that presence remains*. Only let them not desire to impose their own form of bliss on everybody else, nor insist that the kind of happiness which seems to them at this stage the only one desirable and satisfying, must be stereotyped to all eternity, through all the millions of years that lie before us. Nature gives to each in Devachan the satisfaction of all pure desires, and Manas there exercises that faculty of his innate divinity, that he "never wills in vain." Will not this suffice?

ANNIE BESANT.

(To be continued.)

India.

A TRUMPET CALL AT A CRISIS.

FROM the facts that I am now the General Secretary of the American Section of the T. S. and its Vice-President, and was one of those who participated at the very first meeting of the Society in 1875, and for many years was intimately acquainted with H. P. Blavatsky and also with Col. Olcott, what I have to say on the subject of this article should have a weight it could not have if I were a new member, or unacquainted with its history, its real aims, and the aims and purposes

of those who, greater than I, were and are so long in the front of its ranks. I ask for these few remarks, therefore, a serious consideration by our members in all countries, and also by such persons in India, not members, who may read this article.

Is there a crisis, and if so what is it and what does it amount to? There is a crisis not noticeable on the top of our historical wave, and which will not be perceived by those among us who are much interested in the work in their own particular Section. In some places there is no cause for any alarm; as interest is great and work goes forward. But the T. S. is not a national body; it is international; it has an object that embraces the entire race; causes at work in any one part of it may react on all with force when the time comes. We must, for that reason, look over the whole field from time to time, and not confine our estimate to what goes on merely in our own Section or Branch.

The critical spot is in India, the land where at the present time the Masters live in person, and from where went out the real impulse for our foundation and work. If India is of no consequence in our movement, then discussion is useless, for to bother about a place of no importance would be waste of time. If Western members are so enamoured of Western culture, civilization, and religion, as to look on Indian thought and philosophy as more or less fantastic, any consideration of the present would be out of place; to all such members I say, do not read this. But those who know that our forms of thought are really Indian, coloured a little by our own short lives as nations; those who realize how important in the great family of nations the Indian race is; those who see that no part of the great human mind can be left out—all those will be able to appreciate the nature of the crisis, and then will act as discreetly as possible to the end that danger may be averted.

Centuries before the West had grown out of its savagery the mighty East had grappled with all the problems that vex the men of the Western world and the nineteenth century. The solutions of these were recorded and preserved among the people of the East. This preservation has been in many ways. In stone of monuments, in books of various materials, in the arrangement of cities, in customs of the people, and last, but not least, in the very beliefs of the common people, looked on by our great men—whom many follow like sheep—as superstition and folly, and often degrading. The monuments and temples need to be read in the light of symbolism; the books are cast in a mould not quite the same as the idioms of the West, and have to be read with that in view as well as holding in the mind the fact that those who wrote them knew more of the Occult machinery of the Kosmos than we now know; they are not to be thrown on one side as folly or phantasy, but should be studied with serious care and with the help of the Hindûs of to-day, who must naturally have some inkling of the hidden meaning. The philosophy in these books is the grandest

known to man; the true religion there will be found, when the dust is cleared away, to be, as it says, the religion of Brahma, and hence the first. It will turn out to be the foundation for which the members of the T. S. are looking. But this does not mean to say that that true core and centre is just what this, that, or the other school of Vedântins say it is, for it might turn out to be different. It is hence of the highest importance that our Society should not, at any time, needlessly bring into the minds of Brâhmans the idea or belief that the T. S. is engaged covertly or openly in bringing forward any other religion, or any particular religion or philosophy. And if by accident or fortuitous circumstance Brâhmans in general acquire such an idea or belief, then it is the duty of our members to show how that is a mistake and to induce the others to alter their attitude.

But some may say that it is not of much consequence what some or many Brâhmans who do not enter the T. S. may say or think on the matter. It is of consequence, for the reason that the Brâhman in India is the natural priest, the one who is supposed to preserve the truth as to religion and religious books; and as the whole country so far as Brâhmanism is concerned moves on by and through religion, a false attitude on the part of the Brâhmans is very serious, and should be done away with if possible, by all right means and arguments. If they in their own circle, having a false idea of our movement, preach against us, we shall find a silent, subtle, untouchable influence negating all our work. On the other hand, these teachers of the Hindû can do much work if they have a mind, as they have shown in the past. As an illustration I may cite the Ârya Samâj, which rose up from the efforts of one Brâhman, but obtained the support of many more, and learned ones also, when it was seen that the object in view was necessary.

Now, then, the crisis is that the Brâhmans in general all over India are beginning to get the idea and belief that the T. S. is merely an engine for the propagation of Buddhism. They are therefore starting an opposition by means of their own power and influence, and the consequence may be that they will keep many worthy men there from coming into the T. S., or from giving it any encouragement whatever. They are not making a new society, but are privately arguing against the T. S., and that is more subtle than public effort, because no counter argument is possible.

It is true they are not supported by the real facts, but to some extent they have arguments from appearances. A famous book in our list is called *Esoteric Buddhism*, while, in fact, it is not Buddhism at all distinctively, but is distinctively Brâhmanical. Its entitlement was due perhaps to enthusiasm about the Guru of the writer. Col. Olcott has declared himself officially and privately to be a Buddhist duly admitted by the high priest, and has written a Buddhist Catechism, a

great and useful work which has the approval of the same high priest. The Colonel also is now going about a strictly Buddhist work, which has not so much to do with religious or philosophical opinion as it has with mere questions relating to a theological foundation, a temple and its appurtenances in the heart of India. If these Brâhmins were able to gauge public opinion in America they would have more arguments from the outer look of things, because here everything in respect to Indian religion is called by the generic name of "Buddhism," as the people are too hurried to distinguish between that and Hindûism, and have been accustomed to the *Light of Asia* and other works bringing forward the name of the religion of the Buddha. So much is this the case that all newspaper matter on this subject is labelled with the one name, and very often people when speaking of a Hindû will say, "Of course he is a Buddhist."

Our crisis is, then, that all our efforts may be hindered in India, and we may be deprived of the very necessary help of the Brâhmins in the attempt to bring forward to the world the great truths of the Wisdom Religion. What then is the remedy? Is any one to blame?

No one is to blame. Col. Olcott's efforts are right and proper, as he could not be rightfully asked to give up one form of his general work just for the sake of one religion or system. We all know very well that he is not engaged in trying to make the T. S. an engine for the propagation of Buddhism. For many years he laboured for Hindûism to almost the exclusion of the other system. Mr. Sinnett is not to be censured either, for his book really teaches Brâhmanism. Besides, all the work of Col. Olcott and of the book named must end in giving to the West a greater light on the subject of the Hindû religion, and in deepening the effect on the Western mind of ancient philosophy as found in the Wisdom Religion. In consequence of that, every day, more and more, the West will look for the treasures of the East, if these are not deliberately hidden away.

The remedy is for all the members who take the right view in this matter to persistently show to the Brâhmin how he is mistaken, and how, in fact, the T. S. is the very best and strongest engine for the preservation of the truths of the Vedas. If the Brâhmin non-member is convinced of this, he will then encourage the community to help the T. S., and the young men under his influence to enter its ranks; he will try to discover hidden manuscripts of value and give them to us. We should also show that in the course of progress and the cycles, the time has come now when the Brâhmin can no more remain isolated and the sole possessor of valuable treatises, for the West is beginning to drag these from his hands, while at the same time it is doing much to spoil the ideals of the younger generations of India, by the mechanical and material glitter of our Western civilization. Waked up fully to this he will see how necessary it is for him to seek the help of the only

organization in the world broad and free enough to help him, and to give all that equal field without favour where the Truth must at last prevail.

We should all rise then at this call and do whatever we can at every opportunity to avert the danger by applying the remedy. The sincere Hindû members of the T. S., especially, should take note and act in accordance with this, and with the facts they know of their own observation, warrant, and demand.

WILLIAM Q. JUDGE.

A Further Glance at the Kabbalah.

BY W. W. WESTCOTT, PRÆMONSTRATOR OF THE K. TO THE
HERMETIC ORDER OF THE G. D.

(A Lecture.)

UPON several previous occasions I have had the pleasure of giving lectures, by special request, upon Kabbalistic Philosophy, before audiences of Theosophists. I have indeed found that the modern Theosophists of the school of the late lamented Madame Blavatsky are fond of wandering from the Sanskrit path of Occult Philosophy into the fields of the Egypto-Hebraic Mysticism of the early Kabbalah. Our respected H. P. B. herself also has, in her books, made constant references to the philosophic and mystic doctrines of the ancient Rabbinic teachers, and, although we find her condemning many of their more modern vagaries, yet she implied the belief that the pure and ancient Kabbalah was a Western offshoot from the Wisdom Religion of pre-historic times. Had she been of opinion that the system had originated—*de novo*—at any time since the era of Ezra (who codified the *Old-Hebrew-Testament*), she would not have made such constant references to the Kabbalah, to throw side lights upon the Secret Doctrine, the elements of which she has promulgated with such learning, and with so much gradually increasing success. Several of my previous lectures having been printed, and being still accessible, I have felt it necessary this evening to traverse new ground, to eliminate from my purpose the general view of the subject which has been at other times supplied, and to restrict myself within the limits of a consideration only of certain particular Kabbalistic dogmas, and of some historical side lights which can be thrown upon the subject.

Two or three centuries have now passed since any notable addition to the body of Kabbalistic doctrine has been made, but before that time a constant series of additions and a long succession of commentaries

had been produced, all tending to illustrate or extend the philosophic scheme, and this growth of the system had, we believe, been in process from before the Christian era.

When the Kabbalah *first* took shape as a concrete whole, and a philosophic system, will remain for ever an unknown datum, but if we regard it—as, I believe, is correct—as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

I cannot now attempt any glance at the contentions of some doubting scholars, who question whether the story of the twelve tribes is a historic fact, or whether there ever were a Moses. It is sufficient for my present purpose that the Jewish nation had the Jehovistic theology and a complete system of priestly caste, and a coherent doctrine, at the time of the Second Temple, when Cyrus, sovereign of all Asia, holding the Jews in captivity, permitted certain of them to return to Jerusalem for the express purpose of reëstablishing the Hebrew cultus which had been forcibly interfered with by Nebuchadnezzar, 587 B.C.

After this return to Jerusalem it was that Ezra and Nehemiah, *circa* 450 B.C., edited and compiled the *Old Testament* of the Hebrews, or, according to those who deny the Mosaic authorship and the Solomonic *régime*, it was then that they *wrote* the *Pentateuch*.

The new *régime* was maintained until 320 B.C., when Jerusalem was captured by Ptolemy Soter, who, however, did not destroy the foundations of the Jewish religion; indeed his successor, Ptolemy Philadelphus, caused the Hebrew scriptures to be revised and translated into Greek by seventy-two scholars, about 277 B.C.; this has been known for centuries as the Septuagint Version.

Further Jewish troubles followed, however, and Jerusalem was again taken and pillaged by Antiochus in 170 B.C. Then followed the long wars of the Maccabees; subsequently the Romans dominated Judea, then, quarrelling with the Jews, the city was taken by Pompey, and not long after again plundered by the Roman general Crassus (54 B.C.). Yet the Jewish religion was preserved, and we find the religious feasts and festivals all in progress at the time of Jesus; yet once more, in A.D. 70, is the Holy City taken, plundered, and burnt, and that by Titus, who became Emperor of the Romans in A.D. 79.

Through all these vicissitudes, the Hebrew *Old Testament* survived, yet must have had almost unavoidable alterations and additions made to its several treatises, and the more Esoteric doctrines which were handed down along the line of the priestly caste, and not incorporated with the *Bible* of the masses, may, no doubt, have been repeatedly varied by the influence of contending teachers.

Soon after this period were framed the first series of glosses and

commentaries on the *Old Testament* books, which have come down to our times. Of these, one of the earliest is the volume called the *Targum of Ankelos*, written about A.D. 100.

About A.D. 141 there first came into note the now famous treatise written by the Rabbis of Judah, called *Mischna*, and this formed the basis of those vast compilations of Hebrew doctrine called the *Talmud*, of which there are two extant forms, one compiled at Babylon—the most notable—and the other associated with Jerusalem.

To the original *Mischna* time added further commentaries named *Gemara*.

From this time the literature of Judaism grew apace, and there was a constant succession of notable Hebrew Rabbis who published religious treatises, until, at least, A.D. 1500. The two *Talmuds* were first printed at Venice in 1520 and 1523 respectively.

The *Old Testament* may be looked upon as the guiding light through the ages, of the Jews, but the learned of them were never satisfied with it alone, and they, at all times, supplemented it by two parallel series of works of literature; the one, Talmudic, being commentaries to illustrate the *Old Testament*, and supply material for teaching the populace and supplementing their material volume, and the other a long series of treatises of a more abstruse character, designed to teach the secret doctrines and esoteric views of the Priesthood, the Rabbis, the teachers of Israel. Foremost among these latter works were the *Sepher Yetzirah*, or *Book of Formation*, ascribed to the patriarch Abraham, and that curious collection of treatises, which, later on, became collected into a single volume and called *Zohar*, or *Book of Splendour*. These two books are the oldest works still extant of Hebrew Secret Doctrine. They represent the kernel of that oral instruction which the Rabbis in all ages have prided themselves upon possessing, and which they have always claimed as being the secret knowledge which God gave to Moses for the use of the Priests themselves, in contradistinction to the written Law, intended for the masses of the people.

One of the principal conceptions of the Kabbalah is that spiritual wisdom is attained by thirty-two paths, typified by the numbers and the twenty-two letters; these again being symbols of the Divine Emanations, the Sephiroth, the Holy Voices chanting at the Crystal Sea, of the Great Sea, the Mother Supernal—Binah; and of the twenty-two occult forces of the Nature of the Universe symbolized by the three primary elements, the planets, and the zodiacal influences of the heavens which tincture human concerns through the path of our sun in annual course.

Now, to show the close connection between the Kabbalah and orthodox Judaism, we find the Rabbis cataloguing the books of the *Old Testament* into a series of twenty-two (the letters) works to be read

for spiritual life; this twenty-two they obtained from the thirty-nine books of the Canon, by collecting the twelve minor prophets into one treatise, *Ruth* they added to *Judges*, *Ezra* to *Nehemiah*, while the two books each of *Samuel*, *Kings* and *Chronicles*, they called one each. The Canon of thirty-nine works was fixed in the time of *Ezra*.

Returning to the books which illustrate the Kabalah, whatever may be the authenticity of their alleged origins, it cannot be denied that those ancient volumes, *Sepher Yetzirah* and *Zohar*, contain a system of spiritual philosophy of clear design, deep intuition, and far-reaching cosmologic suggestions, that are well worthy of the honour of receiving a special name and of founding a Theological body of doctrine—the Kabalah—which will be found to illustrate, and to reflect light upon the Secret Doctrine which has been nursed in Central Asia, and has been now recently introduced into this country as the foundation of modern Theosophy. The parallelism of the Kabalah and the Secret Doctrine, and, indeed, also the divergences which are notable, are the points of interest which are attracting the attention of the members of the T. S. to-day.

Many of you are passing direct from Christian orthodoxy to the Indian doctrine, but for myself, I was for fifteen years a Kabalist and Hermetist, before I entered upon the Theosophic path, and so my attitude toward the Kabalah is one of love and respect, as that of a pupil to a system which has led him from darkness into light, even if it may be that in the future the Eastern Wisdom may overshadow in my eyes the illumination of Kabalism, my first mystic study—but for that issue I am content to wait. I am not ashamed to have changed the opinions of my early manhood, and I shall not be ashamed to confess the change, if by patient study and self-development I ever discard Kabalism for the Secret Doctrine of Tibet: our greatest living Englishman, has, I believe, said that “a life-long consistency in matters of opinion is not to be expected of any man,” and apart from party politics, of which I know nothing, I heartily endorse the dictum. True progress cannot be made by a rigid adherence to the ideals of childhood, and I urge upon all of you, my hearers, the duty of forming your own opinion on matters of religion; be not blindly led of any man; search the scriptures, whether of the Jew, the Christian, or of Madame Blavatsky, and hold fast that which seems to you good. The unpardonable sin is knowingly to reject spiritual truth; whether from bigotry, self-interest, or from a policy of *laissez aller* is not important; the rejection is the key of the position.

I congratulate you who are present, as those who have come out from among the masses of unthinking beings, and are seeking for Truth, earnest of purpose, and not to be dismayed by the disapprobation of those who prefer the easy, but humiliating path of the many who allow others to do their thinking for them, and of those who are con-

tent with the ideal of a happy home to be obtained by means of the bodily sufferings of another.

The bulwark and main foundation of the public Hebrew religion has always been the *Pentateuch*, five treatises attributed to Moses which contained the Laws of Jehovah given to His chosen people. The *Old Testament* beginning with these five books is further continued by historic books, by moral teachings and by prophetic works, but the whole group is marked by materialistic characteristics, and an absence of the higher spiritual significance which other books of the great religions are found to display.

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is yet marred by the application of penalties of gross cruelty and harsh treatment of erring mortals, which are hardly compatible with our views of what might have emanated from the personal Designer of the Universe with its million worlds; and the almost entire absence of any reference to a life after death for human beings shows a materialism of a type so gross as indeed to need a Secret Doctrine, or a new Revelation by a Jesus, whose life has earned the title of Christ. Yet the orthodox of England pay so little real attention to their religion that they would hear this statement with incredulity and with denial; but if asked to show the passages in the *Old Testament* which insist on a life after death, or on a succession of lives for purposes of retribution, or the passages demonstrating the immortality of the soul, they could not produce them, and are content to refer you to the Rev. Mr. —, who could do so. The answer of the reverend gentleman generally is, "Oh, well, if not plainly laid down, these dogmas are implied." But are they? If they are, how is it that notably clear passages can be quoted which show that important authors in the *Old Testament* make statements in direct opposition to these doctrines? And how is it, again, that a great author of modern times has said, "Prosperity was the blessing of the *Old Testament* for good works, but adversity that of the *New*"? This could only be true if there were no future life or lives, or no coming period of reward and punishment contemplated by the *Old Testament* doctrine.

But the comment is true, and the *Old Testament* does teach that man is no more immortal than the beast, as witness *Ecclesiastes*, iii. 19: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath *no* preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?" Who, indeed, except his own Higher Self.

But perhaps this book is from the pen of some obscure Jew, or half pagan Chaldee or Babylonian. Not at all; Jewish critics have all assigned it to Solomon, the king of the Jews at the time of their hey-day of glory; surely if the immortality of the soul were the essence of the Judaism of the people, he could not have so grossly denied it.

Go back, however, to the narrative of creation and the same story is found; the animals are made from the dust, man is made from the dust, and Eve is made from Adam, and each has breathed into the form, the Nephesh Chiah—the Breath of Life; but there is no hint that Adam received a ray of the Supernal Mind, which was to dwell there for a time, to gain experience, to receive retribution, and then another stage of progress, and a final return to its divine source. And yet the authors of these volumes, whoever they were, could hardly have been without the conception of the higher part of man, of his spiritual soul. My contention is that the *Old Testament* is emasculated, was deprived at some period by designing men of its religious philosophy, which was set apart for a privileged class, while the husk of strict law and tradition was cast forth for vulgar acceptance. The kernel of spiritual philosophy, which is lacking in the *Old Testament* as a religious book, is, I deem, the essential core of the Kabbalah; for these Kabbalistic dogmas are Hebraic, and they are spiritual, and they are sublime in their grandeur; and the *Old Testament* read by their light becomes a volume worthy of the acceptance of a nation. I speak of the essentials of the Kabbalah, of what I deem the ancient substratum of the Kabbalah; without any delay I hasten to grant that in all extant treatises these primal truths have been obscured by generations of editors, by visionary and often crude additions, and by the vagaries of Oriental imagery; but the key-notes of a great spiritual divine concealed power, of its emanations in manifestation, of its energizing of human life, of the prolonged existence of human souls, and of the temporary state of corporeal existence, are fundamental doctrines there fully illustrated; and these are the points of contact between the Kabbalah of the Jew and the so-called Esotericism of the teachings of Buddha and of Hindûism.

It might be well argued that the Catholic Church, from which the Protestant Church was derived, was from its origin in the possession of the Hebrew secret of the intentional exotericism of the *Bible*, and of a priestly mode of understanding it, the Esotericism of the Kabbalah, as a key to the true explanations of the Jewish books, which being apparently histories are really largely allegorical. If this were granted, it would be plain that the Catholic Church has for ages acted wisely in discouraging the laity from *Bible* study, and that Protestantism made a great mistake in combining with the reformation of a vicious priesthood the declaration of the profit to be gained by the laity from reading the *Bible*. The literal interpretation of the Mosaic books and those

of the *Old Testament* generally has repeatedly been used as a support for vicious systems of conduct, a notable example of which was seen not even a hundred years ago, when the clergy of Protestant nations almost unanimously supported the continuance of the Slave Trade from arguments derived from the laws of Jehovah.

The Freethinkers of that day were largely the champions of the suffering and oppressed races, and for centuries the wisest of men, the greatest scientists, have maintained, and ever won, struggle after struggle with the assumed infallibility of old Hebrew Testament literal instructions, and assertions, and narratives.

The *Old Testament* may indeed be, to some extent, the link which binds together thousands of Christians, for Christ founded his doctrine upon a Jewish basis, but the interminable list of Christian sects of to-day have almost all taken their rise from the assertion of an assumed right of personal interpretation of the *Bible*, which should have remained debarred to the generality by the confession that the keys were lost, or, at least, missing, and that, without their assistance, error of a vital character was inevitable.

The vast accumulation of varying interpretations of the *Bible*, although a stupendous folly, yet sinks into insignificance as an incident of importance, before the collateral truth that the followers of each of the hundreds of sects have arrogated to themselves, not only the right of personal interpretation, but the duty of condemning all others—as if the infallibility they claimed for the *Bible* could not fail to be reflected upon the personal propaganda or the specialities of a chapel service. Religious intolerance has cursed every village of the land, and hardly a single sect has originated which has *not only* claimed the right to differ from others and to criticize—the claims of a Theosophist—but also to persecute and assign to perdition all beyond its narrow margin.

The Mystic, the Occultist, the Theosophist, do indeed do good—or God—service, by illustrating the bases and origins of all faiths and the mutual illumination that is available, for by tolerance and mutual esteem much good may arise, but by the internecine struggles of religionists, every faith is injured, and religion becomes a byword meaning intolerance, strife and vainglory, and the mark and profession of an *earnest* sectarian is that he is ever ready to condemn the efforts of others, in direct opposition to the precept of Jesus, “Judge not, that ye be not judged.”

(To be concluded.)

LUST and temptation are even like sharks in the river of life, whose waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation.—*Mahābhārata*, Vana Parva, § ccvi.

On Self-control and Truth.

FROM THE MAHÂBHÂRATA.

[The following two Sections are taken from the Âpad-dharmânushâsana Parva of the Shântih Parva, or "Book of Consolation," of the great Indian Epic, the *Mahâbhârata*. We are enabled to print them by the kind permission of Babu Protâpa Chandra Ray, C.I.E., who has recently translated them for the first time into English.—EDS.]

SECTION CLX.

YUDHISHTHIRA SAID:

○ GRANDSIRE, O thou of virtuous soul, what indeed, is said to be productive of great merit¹ for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue?

That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter.

The path of duty is long and has innumerable branches, O Bhârata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance?

Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.

BHÎSHMA SAID:

I shall speak to thee of that by which thou may'st attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge I will impart to thee, like a person gratified with having quaffed nectar!

The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint.

Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brâhmana in particular, self-restraint is his eternal duty.

It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas.

¹ The word *Shreyas* has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beatitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context should imply it.—T.

Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness.

We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world.

Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue.

The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful.

The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults.

It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint.

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness,

Liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice—the union of all these is self-restraint.

It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech,

Lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man.

He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind). He is even like the ocean which can never be filled.¹

The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments such as, *I am thine, Thou art thine, They are in me, and I am in them.*

Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation.

Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul, and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to come.

¹ The sense is that such a man never sets his heart upon things of the earth, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this earth can give him, that the attainment of even the region of Brahmā cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment. But in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.—T.

Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter.

All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path.

Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses, who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma.

He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.¹

He who exhausts his merits without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahma.

As the track of birds through the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice.

By him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity.

If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts),

One becomes pure in his desires, liberated from all restraints,² of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven.

That eternal region of the grandsire, which is sprung from Vedic penances, and which is concealed in a cave, can be won only by self-restraint.³

He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less any fear in respect of the other.⁴

There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile.

O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds.

What need has a man of self-control for a forest? Similarly, O

¹ *I. e.*, such a man is sure of attaining to a blessed end.—T.

² Such as distinctions of caste, of dress, of food, etc., etc.—T.

³ A reference to the region of Brahmā, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.—T.

⁴ The word used here is *Buddhaya* (genitive of *Buddha*). May not this verse be a reference to the Buddhistic idea of a *Buddha*?—T.

Bhârata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum!

SECTION CLXII.

YUDHISHTHIRA SAID:

Brâhmanas and Rishis and Pitris and the Gods all applaud the duty of Truth. I desire to hear of Truth. Discourse to me upon it, O grandsire!

What are the indications, O king, of Truth? How may it be acquired? What is gained by practising Truth, and how? Tell me all this!

BHISHMA SAID:

A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders.

With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all).

Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be Sacrifice of a high order.¹ Everything rests upon Truth.

I shall now tell thee the forms of Truth one after another, and its indications also in due order.

It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bhârata, as it exists in all the world, is of thirteen kinds.

The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness,

Renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth.

Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate with any of the other virtues. It may also be acquired through Yoga.

When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality.

Self-control consists in never wishing for another man's possessions, in gravity and patience, and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge.

Devotion to the practice of liberality and the observance of all

¹ *I.e.*, both are equally efficacious.—T.

duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to Truth.

As regards unforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness.

That virtue, in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness.

That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self.

The casting off of affections, as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of wrath and malice.

That virtue, in consequence of which one does good, with watchfulness and care to all creatures, is called goodness. It hath no particular shape, and consists in the divestment of all selfish attachments.

That virtue, owing to which one remains unchanged in happiness and misery, is called fortitude. That wise man who desires his own good always practises this virtue.

One should always practise forgiveness, and devotedness to Truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude.

Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good.

These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bhârata, support Truth and strengthen it.

It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brâhmanas, the Pitris, and the Gods, applaud Truth.

There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason one should never destroy Truth.

From Truth proceed gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas, and everything else that leads to righteousness.

Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices.

Correspondence.

SCIENCE AND THE ESOTERIC PHILOSOPHY.

SIR,—Under the heading of “Science and the Esoteric Philosophy” you have made a new departure in LUCIFER. To quote the words used: “It is proposed to give under the above heading short notices of recent events and utterances in the realm of Modern Science and to comment on them from the standpoint of Esoteric Philosophy.” If capably carried out this will doubtless prove valuable and interesting to the readers of LUCIFER. But I submit that H. T. E. has overstepped the limit so wisely set in the above heading and has taken upon himself the task of commenting upon and censuring the work and thoughts of his brother Theosophists. I refer to his remarks on Telepathy which, coming as they do from one who has been officially constituted Science Contributor to LUCIFER (see H. Burrows’ remarks in “On the Watch-Tower”), amount to the assumption by him of the office of official censor. Now I maintain that this was not contemplated by those who framed the heading quoted above, and that, even if it were, it would be intolerable from every point of view and should be put a stop to. I will not complicate the simplicity of the point at issue by entering on the question of the value of H. T. E.’s criticism on this particular subject, nor shall it hinder me in my endeavours to discover, through the fact of telepathy, some way by which the great teaching of Theosophy, the Consciousness of Matter, may be brought into touch with Modern Science, but I cannot help remarking that when H. T. E. wishes to explain Reichenbach’s theories he makes use of “Ether,” and when he wishes further on to draw certain conclusions and make them intelligible he uses the word “Atom,” from which it would appear that it is only when these terms are used by others than himself that the one becomes a “nightmare” and the other an “absurdity.” Recognizing that everyone has a right to his own opinion I should not be in the slightest degree disturbed by H. T. E.’s observations, were it not that he assumes a tone of authority which, if persisted in, would lay the work of every member of the T. S. at the mercy of this young critic, for whose calmness of judgment the specimen already adduced is hardly a voucher.

THOS. WILLIAMS, F.T.S.

[Our contributor is entirely in error in supposing that there is anything “official” in H. T. E.’s Notes. H. T. E. has not been “officially constituted” anything on LUCIFER, but like all other contributors writes entirely on his own responsibility, implicating no one but himself. This freedom of individual utterance is given of set purpose, and the standing heading at the beginning of each number states very plainly the possibility of editorial dissent from signed articles. Certainly H. T. E. himself did not dream of assuming the office of “official censor,” and his joking phrase about “a little sermon” is surely too light to cause any resentment. There is no new departure in LUCIFER, and nothing is “official” save unsigned articles, or articles signed by both the Editors. In fact we very much doubt whether the word “official” can be used in any sense in connection with LUCIFER.—EDS.]

Review.

THE NINE CIRCLES.¹

THIS little book is published by the Executive Committee of the Society for the Protection of Animals from Vivisection, and has been carefully revised and corrected since its first issue by Miss Frances Power Cobbe. The object of the book is stated to be "to give a bird's eye view of the vivisectional method"; and such books, sickening as they are, are necessary so long as our dumb brethren are tortured and mangled in the name of science as they are to-day. That such books should be necessary is a disgrace to our civilization, as the practice of torture is an outrage on our humanity. The Theosophist, at least, should be ready to reject any gift of knowledge (even if such gift there be) purchased by the infliction of agony on other sentient beings, for "everything that feels" should be to him sacred from torture, and the very helplessness of the victims should be an appeal for gentleness and protection. The most hellish experiments of all, perhaps, are those on the feelings of animals, as cutting off the breasts of a nursing bitch and otherwise mangling her, and then seeing if she still cares for her puppy: the agonized mother still "treated the living puppy with the same tenderness as an uninjured dog might do." Incarnate devil was the man who wrought the brutality and stood there to record what the higher animal then did.

Theosophical Activities.

INDIAN SECTION.

NOTES FROM THE BRANCHES.

My last notes were written from Bankipore. Since then our tour has terminated, and Colonel Olcott and I are once more in Calcutta. The Branches visited, in addition to those already reported, were: Benares, Mozufferpore, Jamalpur, Monghir, Bhagalpur, Rajmahal, Pakur, Nilphamari, and Berhampore.

At Benares we held a Branch meeting and also a public meeting. The latter will always occupy a distinct spot in my memory from the fact that it took place in the yard of a "Cow Hospital." A "Cow Hospital," as its name implies, is a place where sick cows are treated and taken care of. Owing to some hitch in the arrangements, the Town Hall was not placed at our disposal till too late, and the permission to use it arrived during the course of the lecture. Not wishing to disturb our human audience, or to disappoint our bovine friends, we continued the lecture under these curious surroundings. It will be a long time, I imagine, before the Colonel or I again have the pleasure of addressing an audience of cows!

¹ Compiled by G. M. Rhodes. Revised Edition. 20, Victoria Street, S.W.

I intend to reserve a description of what I saw at Benares for a longer article, in which I hope to convey some idea of what Benares looks like to a Theosophist. One thing is certain, namely, that a Theosophist stands a much better chance of seeing the real life of Benares than does the ordinary tourist, and this has been strongly brought home to me on reading the accounts of tourists who have visited the "sacred city." However, I must for the present reluctantly turn my back on Benares, or I shall be tempted to break my resolutions.

Mozufferpore is a small station, and the journey from Benares is an exceedingly troublesome one, involving the crossing of the Ganges at a late hour of the night. The leading spirit of the Branch is Babu Raghunadan Prasad Sharma. A public meeting was held at the Maharajah of Durbhanganal's palace on Tuesday, February 14th, at which Colonel Olcott and I lectured. The meeting was a crowded one, including apparently all the leading Hindûs and Europeans of the station. The Branch has a small library, which I hope will increase in time.

Jamalpur is the Headquarters of the East Indian Railway, and nearly all our members are employees of the Company. They are worked very hard, and consequently have not as much time to spare for Theosophy as could be desired. The lectures given here were crowded and good deal of interest shown. On Saturday afternoon, February 18th, a party of us went over to Monghir, a few miles distant, where there is a Branch of the Society. Colonel Olcott lectured in the school, and I spent what time I had in endeavouring to organize the Branch.

We left Jamalpur with much regret on the morning of the 19th for Bhagalpur. Our Branch here is numerically strong, but as regards activity very weak. Babu Moti Lal Misra is the one shining light, and he did everything he could to make our visit useful. We divided our forces here, and while the President went to Nilphamari I remained at Bhagalpur. On the President's return we proceeded to Rajmahal. Here another division took place, the Colonel proceeding to Pakur, and I remaining at Rajmahal to organize. We ultimately met again at Berhampore.

I have passed over the last three or four Branches without much notice, as there is little to be said of interest to Theosophists at large. Berhampore is one of our bright spots in Bengal, and it is refreshing to spend a few days there after a series of visits to more or less dormant branches. Under the presidency of our veteran Brother, Babu Dina Nath Ganguli, the Berhampore Branch is accomplishing real and lasting work. There is a good library, and meetings are held regularly, as also classes for the study of the *Secret Doctrine*. A regular programme was arranged for our visit, which included the presentation of an address to Colonel Olcott, the celebration of the Anniversary of the Branch, the opening of the new reading-room, and two public lectures. The visit was a great success, and will be one of the brightest memories of the present tour.

I cannot close these notes without a reference to Brother Nafur Das Roy of the Berhampore Branch, whose help and assistance to us during the latter part of the tour were incalculable. In arranging for our visits and accommodation, in rousing members, and generally doing what he could to make our tour a success, Bro. Nafur Das Roy has proved himself a true Theosophical worker. Theosophists do not require praise, and most of them dislike it, but the foregoing words are written to show others how useful individuals can be, if they are only willing. As long as we have Theosophists in Bengal like our leading Berhampore Brothers, we shall not utterly fail in our work, but we must have more of this stamp if we are to accomplish lasting results.

S. V. E.

THE H. P. B. PRIZE.

BANGALORE CANTONMENT THEOSOPHICAL SOCIETY,

BANGALORE, *February 23rd, 1893.*

DEAR SIR AND BROTHER,

I have much pleasure in sending for your kind acceptance a small token of our regard and esteem for your unselfish and valuable labours in the cause of Theosophy.

From the accompanying extracts of proceedings of this Branch, it will be seen that the medal perpetuates the memory of our revered teacher, Madame H. P. Blavatsky, and having been personally and so closely acquainted with her, you will, we have no doubt, prize the medal given in her name, however trifling it may be in value.

It will give us great pleasure if this medal will serve to bring to your recollection many an hour of agreeable and instructive company you may have passed with H. P. B.

With respectful regards,

I remain, dear Sir and Brother,

Yours obediently and fraternally,

A. SINGARAVELU, *Sec.*

G. R. S. MEAD, ESQ.

Proceedings of a Meeting of the Bangalore Cantonment Theosophical Society held on Saturday, May 23rd, 1891.

Resolved that as a humble token from this Branch of gratitude to the late Madame Blavatsky, which she has earned by her self-devotion to the Theosophical Cause she has founded, a prize in the shape of a medal or otherwise to be called the "H. P. B. Prize," be awarded from time to time to the recipient from the Parent Society of Subba Row's Medal. Towards this object, a sum of Rs. 300 now in hand, will be invested in proper securities and the proposed expenditure defrayed from the interest accruing therefrom.

Proceedings of a General Meeting of Feb. 5th, 1893.

Resolved that the Director's action in getting a silver medal made to be awarded to Mr. G. R. S. Mead (to whom Subba Row's Medal was awarded by the last Convention) in pursuance of the resolutions of a Meeting held on May 23rd, 1891, be approved, and that the Medal be sent to Mr. Mead through the General Secretary, Indian Section.

CEYLON LETTER.

March, 1893.

The most important event of the month was the Annual Convention, when the gathering of delegates of the Buddhist schools took place at the Headquarters of the Theosophical Society at Colombo. All the schools under the auspices of the Society were represented. High Priest Sumangala presided on the occasion, and the deliberations resulted in adopting measures for active propaganda. It is to be regretted very much that the obnoxious Quarter-Mile Clause of the Government Code of the Public Instruction Department is still a barrier in the progress of our educational movement. A largely signed memorial of the Buddhists was presented to his Excellency the Governor, pointing out the detriment caused to the Buddhists—the largest number of the inhabitants of Ceylon—by the clause, and the "prayer" in the memorial has not had the desired effect. It is a crying shame that the Government of Ceylon, which is mostly dependent on the taxes imposed on the Buddhists, should treat them so indifferently. The attention of our friends in Parliament is earnestly invited to this matter.

The sessions of the Convention were brought to a close by addresses from the High Priest Sumangala and Dr. W. A. English, who were heard with attention by a crowded house.

I am desired in this letter to make an appeal for help in aid of the Sangamitta Building Fund. It has been found very necessary and imperative to purchase a building site for the Sangamitta Girls' School, which is being very ably conducted by Mrs. Marie M. Higgins, the principal. This institution now has twenty-six boarders and over one hundred day scholars. The numerical strength of the institution is growing rapidly, and the present rented quarters cannot much longer accommodate the increasing number of pupils, teachers and servants. This institution, as is well known, is the only one of its kind conducted under the auspices of the Theosophical Society to educate the poor neglected girls of Ceylon, and it is meet that such an institution should be heartily supported and encouraged to carry on its usefulness, and I therefore appeal to the readers of LUCIFER for some help. Contributions in Europe will be gratefully received by the Hon. Treasurer of the school and its "General Providence," Miss E. Kislisbury, at 19, Avenue Road, Regent's Park, London.

Mrs. Higgins, Miss Allison, Miss English and Dr. English, and Mr. Peter de Abrew, the secretary of the Institution, are now going from door to door "begging" in aid of this fund. Any spare moment they get is devoted to collecting even a cent to build the proposed home. The last three Sundays Mrs. Higgins and two others went to a village close to Colombo and visited about half the number of houses in that place. The people there are poor, and the collections made were low. It is proposed to visit all the houses in that village as time permits, and enlist the sympathy of the poor inhabitants, who cheerfully give their mite to the grand object. Of course none of us can spare the time to go daily to the outlying villages. Once a week we can steal a little time on a Sunday for this purpose, and thus to collect few cents from each house every week means a long time for the construction of the home. However, we have to work at that rate patiently until the necessary funds are raised.

SINHALA PUTRA.

SANGAMITTA SCHOOL.

DEAR READERS OF "LUCIFER,"

It is now about a year since I made my last appeal for the funds of the Sangamitta School, and though a few friends have kindly sent me contributions early this year, I have reserved these until I should have a larger sum to forward to Ceylon.

The School has now increased so much in numbers as to make larger accommodation desirable, and it is the wish of the Women's Education Society to collect a fund with the view of purchasing a house commensurate with the needs of the work.

I therefore ask those who are interested in this important object to send me their contributions as soon as possible, that I may remit them to Colombo during the course of next month. No better work was ever undertaken by the T. S., and none to the good results of which we may look forward with greater confidence. I trust, therefore, that my appeal will meet with a hearty response.

E. KISLISBURY,

Hon. Treasurer to W. E. S. of Ceylon.

EUROPEAN SECTION.

ENGLAND.

The Third Annual Convention.—According to the resolution of the Executive Committee, the Third Annual Convention of the European Section T. S., will be held at London, on Thursday and Friday, July 6th and 7th.

G. R. S. MEAD, *Gen. Sec.*

Notices.—H. T. Edge, B.A. (*Cantab.*), has been appointed Assistant Secretary *vice* J. W. Ablett.

Officers of Branches and members are particularly requested to address all correspondence of every kind connected with the General Secretary's Office to the General Secretary. Answers to correspondents on official paper not bearing the General Secretary's signature or stamp are entirely unauthoritative.

G. R. S. MEAD, *Gen. Sec.*

Blavatsky Lodge.—During the past month the members have had the pleasure of welcoming home their President, Annie Besant, after her prolonged and successful lecturing tour in America. There was a crowded attendance of members and visitors on the occasion of the lecture on *Theosophy in America*. Annie Besant gave a most vivid account of the movement there, thus enabling all to feel the reality of the work being done, and helping to cement the tie of brotherhood between the two countries. The most important point, and one which the lecturer impressed on her hearers, was that in visiting the different Lodges she had invariably remarked that, where the members had a firm conviction that the movement was being guided and supported by the Masters, there was always a strong active centre of work, but that where the members had not that conviction then the Lodges were practically lifeless and very little work was done. The final lecture of the course was on *Christo-Theosophy*, by the Rev. G. W. Allen, President of that Society; it was followed by an animated discussion.

The new syllabus for the Thursday evenings of the next three months has just been issued and is as follows: April 6th, *The Stanzas of Dzyan: the Secret Bible of the East*, G. R. S. Mead; 13th, *The "Coldness" of Theosophy*, Herbert Burrows; 20th, *The Sympalmograph and its Teachings* (with experiments), C. E. Benham; 27th, *The Mechanism of Thought*, Annie Besant; May 4th, *Atlantean Origin of Stonehenge*, A. P. Sinnett; 11th, *Theosophy and the Problems of Life*, H. T. Edge; 18th, *The Mysticism of Modern Poetry*, M. U. Moore; 25th, *Theosophical and Darwinian Evolution*, Annie Besant; June 1st, *The Mystery of Satan*, G. R. S. Mead; 8th, *The Legend of the Grail*, R. Machell; 15th, *Karma—Individual and National*, Herbert Burrows; 22nd, *How the "Secret Doctrine" was Written*, Countess Wachtmeister; 29th, *Adepts as Facts and Ideals*, Annie Besant.

The new scheme, mentioned last month, for promoting more organized study at the Saturday meetings, promises well. A very able and careful paper, summarizing *The Human Evolution from the First Root-Race on this Earth*, as given in the *Secret Doctrine*, was contributed by Thomas Green, supplying matter for useful discussion for more than one meeting. Members of the Lodge are reminded that the quarterly conversazione will be held on Tuesday, May 2nd, and it is hoped they will unite in trying to ensure a successful evening by coming themselves and bringing their friends with them.

L. M. COOPER, *Sec.*

Propaganda Fund.—It is more than two years since I have made any appeal to my brother and sister Theosophists to help me with my Propaganda Fund. So many other urgent appeals have been brought forward that I have kept my own pet hobby in the background, besides which friends have been most kind in helping me privately. But now for some months past this Fund has been exhausted, and I have tried alone to meet the demand made upon me for books and pamphlets for those who cannot afford to purchase such. But during the last weeks many requests for books have come in. They are wanted for the library at Bow, for clubs in Stratford and Leeds, for members who are unable to purchase any for themselves; also pamphlets and leaflets for distribu-

tion. All this has come pouring in upon me, and, as I cannot meet these demands alone, I beg you all most earnestly to help in this good and useful work so as to bring our Theosophical literature to the notice of as many people as possible.

CONSTANCE WACHTMEISTER.

Bow Club.—The Jumble Sale had to be held earlier than was at first intended, but there will be another in the autumn, for which contributions are earnestly requested. Only £5 was cleared this last time.

A. C. LLOYD, *Matron.*

Propaganda in London.—A few earnest workers early in last autumn sent out a circular to the London workmen's clubs, offering a lecture on some Theosophical subject, first to a limited number, and then to all the local clubs and institutes throughout the Postal District. As a result, arrangements were made with, and lectures delivered at the following clubs:—Liberal Club, Deptford; St. Mary's, Lower Edmonton; Nelson and Boro' of Strand; West London Trades Club and Institute; North-East Bethnal Green; Blackfriars Liberal and Radical; East St. Pancras Reform; Golborn Liberal and Radical; Bow and Bromley Social and Literary; Bryanston Club and Institute; Plumstead Radical; Paddington Green Radical; East Finsbury Radical; Cobden Club, Kensal Road; Charlton Liberal; Bermondsey Institute; Clapham Liberal; Bow Liberal; St. Pancras Liberal; Lewisham and Lee Liberal; Bloomsbury Young Men's Club. At all of these lectures a very considerable interest was evoked. Questions were numerous, and in many instances the lecturer was requested to make arrangements for a further visit.

The London Lodge of the Theosophical Society.—President, Mr. A. P. SINNETT.—The special objects of the London Lodge are: The study of teachings concerning spiritual progress accumulated by the Theosophical Society, or to be acquired as time goes on from peculiar sources of information open to some of its Members, and the observation of all discoveries relating to the super-physical aspects of Nature which may throw light upon the psychic and spiritual constitution of Man, and promote a comprehension of the laws by which his higher evolution is governed.

RULES.—Until other arrangements may be made by the Members at a General Meeting called in the course of the month of January, in any year, with fourteen days' notice, for the purpose of recasting rules, Mr. A. P. Sinnett is declared to be the President of the London Lodge, and is entrusted with the general regulation of its business. Subscriptions to the Lodge shall not exceed £1 per annum, but may remain in abeyance at the discretion of the President in any year when no expenses are incurred.

At a series of meetings at the London Lodge held on Wednesday afternoons Mr. Sinnett, the President, has since the 1st of March been giving a course of lectures on *Man's Place and Prospects in Nature, as seen in the Light of Theosophic Teaching*. His object has been to put before new comers into the Lodge a complete and systematic view of all that part of Theosophic teaching that directly bears on the problems of life and futurity, as these may be regarded by a thinker of the present day. In this course he has not handled any of the large cosmological doctrines which associate themselves with Theosophy, but has kept to those subjects that have a practical bearing on spiritual progress. Beginning with the conditions of Reincarnation—the first great law of human life that lies at the threshold of all higher studies—he devoted the first lecture entirely to explaining what the teaching of Theosophy on this subject really is, so that false conceptions on the matter put in circulation by careless critics of the Esoteric doctrine might be cleared effectually out of the way. He then followed the destinies of the normal

human entity through its experiences on the astral plane immediately after death, through the intervening condition of unconsciousness to the Devachanic awakening, and so back again, when the spiritual period was over, to its next rebirth.

The operation of Karmic law in determining the character of that rebirth was fully examined later on, and one lecture was largely devoted to the magnitudes of the Manvantaric scheme, in order that the character of the attempt made by those who seek to abbreviate the latter half of their cyclic evolution might be properly appreciated.

The external considerations which give support to the doctrines of Karma and Reincarnation formed the principal subject of one lecture, and then Mr. Sinnett opened the question of abnormal evolution, going into an explanation of the aspects presented by the astral and higher spiritual planes of Nature, for those who make their way there while still living in the flesh. The course is still in progress.

Birmingham.—The fortnightly meeting of the Birmingham Lodge was held on Sunday evening, March 26th, and was well attended. Our president, Bro. O. H. Duffell, read his paper on *Karma* for the second time, by request, to an interested audience. Another member was admitted to the Lodge, being the second this month, and we have every reason to expect further additions.

SYDNEY H. OLD, *Sec.*

Liverpool Lodge.—During the month two excellent papers on *The Fall* have been read by Madame de Steiger; both papers were well received and gave rise to most interesting and instructive discussion.

Bro. Bertram Keightley paid us a flying visit on the 22nd March, and addressed the members on *Theosophical Work in India*. Several ideas, new to the generality of Western minds, were brought forward showing the difference between the methods of study in the East and West.

JOHN HILL, *Sec.*

[The Editors of LUCIFER feel constrained to express their regret that so few Branches send in any report of their work. The Secretaries of Branches should send brief reports to LUCIFER each month, posting their letters in time to reach London by the 4th of the month, at latest. They must not expect either of the Editors to write out reports for them from the *Vāhan* notices, nor to make them up out of their own heads.]

SPAIN.

I can only repeat the good news given to our readers last month. Theosophy continues to gain ground in our land, and the general situation is truly encouraging. Our teachings have begun to interpenetrate those higher classes of society, which are usually so opposed to anything that can menace their traditional interests, whether religious or personal. Five new members have joined our ranks this month, of whom the three ladies and one of our new brothers belong to the old aristocracy of Spain. We must hope that this example will be followed by the class of which they form a part, and that the moral courage shown by this brother will bear fruit through its "vibrations." In Valencia the Valencia Branch has been officially formed under the best auspices, and this new centre of action will, without doubt, contribute powerfully to the propagandist work done in that district. The one "black cloud" in our sky has unhappily, until within a few days, been the Barcelona Centre, but I am glad to be able to inform our brothers that the chief difficulties in the way of the spread of Theosophy in that town are not so great as they were. A Centre has just been formed there, with our excellent brother, José Plana, as President, and as Vice-President our brother Roviralta, a veteran in Theosophical work, who has been often well-proven; and the spirituality, intuition, and zeal for our cause of José Plana are a guarantee of success.

We have, then, three important Centres in Spain—Madrid, Valencia

and Barcelona—which when united and steadfast will enlarge our sphere of action. Our review, *Sophia*, almost daily gains new subscribers, as well as the translation of *Isis Unveiled*, which is published in parts.

VINA.

SWEDEN.

Stockholm.—Since the beginning of the new year the following papers, according to our syllabus, have been read at the public and private meetings: *On the Solar System and the Planetary Chain*, by Mr. T. Algren; *On the Difference between Theosophy and Spiritism*, by Dr. G. Zander, Mrs. Scholander and Miss E. Bergman; *On Devachan and Karma*, by Mr. G. Ljungström; *The Rounds of a Planetary Chain*, and *On Earth and the Races of Man in General*, by Mr. Algren; *On the Evolution of the Universe*, by Miss E. Bergman and Mr. Algren; *On the Evolution of Man on this Globe, Rounds, and Races*, by Miss Bergman and Mr. G. Ljungström. Translations of two allegories have been read, one by Mr. E. Zander, *The Hunter*, by Olive Schreiner, and another by Mrs. Helen Sjöstedt, *The Jewel*.

The Society celebrated the anniversary of its existence on Feb. 10th by a conversazione, well attended, and at which the President addressed the members, speaking of the Society and its work in our country. A new Centre was constituted at Nyköping, on Feb. 10th, with ten members, and Mr. Fegræus has undertaken the task of being President, librarian and treasurer at the same time. We are waiting for the announcement of a still younger Centre, our sixth, at Helsingborg. Mr. T. Algren and Mr. G. Ljungström have lectured at Upsala, Linköping and Norrköping, with success, according to the papers from those places. Count Axel Wachtmeister has, with an interesting letter to our President, sent a leaf taken by himself from the holy Bo-Tree. His kind gift is now framed and adorns one of the walls of our reading-room.

The portrait (nearly life-size) of H. P. B., promised by Mr. and Mrs. T. Hedlund at Gottenburg, has now arrived, and we are sincerely grateful for this beautiful likeness of our Teacher, taken from her youthful portrait in *Isis Unveiled*. Miss Bergman, who, during this winter, has lectured twice a month on Sundays for children and young people, has now arranged a class for the study of the *Secret Doctrine* every Friday from six to eight. The publication of this work in Swedish seems to be a great success. A. C.

AMERICAN SECTION.

THEOSOPHICAL SOCIETY,
144, MADISON AVENUE, NEW YORK,

March, 1893.

CONVENTION OF 1893.

The question of place for holding the Convention of 1893 has been duly considered by the Executive Committee and a decision reached to hold it in the city of New York.

PLACE AND HOUR FOR MEETINGS.

The Convention will assemble on Sunday, the 23rd day of April, 1893, at ten o'clock a.m. in the hall at 144, Madison Avenue, above 31st Street, New York, and hold its first morning session there from 10 to 12.30.

Second Session. At Scottish Rite Hall, corner 29th Street and Madison Avenue, N.Y. City, from 3 p.m. to 5.30.

Third Session. At the same place from 8.15 p.m. until close.

SECOND DAY.

At the Headquarters, 144, Madison Avenue, from ten a.m., April 24th, following about the same divisions of time as for the first day.

AUSTRALASIA.
AUCKLAND, NEW ZEALAND.

Feb. 20th, 1893.

This local Lodge of the T. S. is still manifesting signs of vigorous life. Every second Wednesday an informal meeting is held, at which members and their friends attend. Every fourth Friday is an open meeting at which a number of papers are usually read. At the last open meeting the following papers were read: Mrs. Draffin, on *Karma and Reincarnation*; Mrs. St. Clair on *Reincarnation*; Mr. W. Sharland, on *Nature of Man*; and by the President, Mr. St. Clair, upon *The Sevenfold Constitution of Man*. A very pleasant meeting was the result. On other occasions meetings are held at which only members and associates are admitted. At these meetings *The Seven Principles of Man* and other works are made subjects of study. For the purpose of giving a clearer idea of the subject of Theosophy, funds were placed at the disposal of three of the members to hold Sunday afternoon lectures once a fortnight. The experiment is to be carried on for six months, and if at the end of that time a sufficient amount of public interest is manifested in the subject, it is probable the effort will be continued. The first of these Sunday afternoon lectures took place on January 29th, in one of the class-rooms in the public school of the Devonport borough, on the northern side of Auckland Harbour. The lecture was held in the school in consequence of both the public halls in the borough having been refused for the purpose required. However, when this state of matters was represented to Mr. Oliver Mayo, chairman of the Devonport School Committee, he at once placed one of the class-rooms at the disposal of the Lodge. On that occasion Mrs. Draffin delivered an introductory lecture to an audience of about forty persons. The second lecture was delivered on February 12th, in the hall of the Masonic Institute, Lower Queen Street, Auckland, in consequence of it being impossible to obtain either of the halls in the suburban borough of Parnell, where it was intended the lecture should have been delivered. The lecture on this occasion was on *Karma and Reincarnation*, by Miss Lilian Edger, M.A. The hall was crowded to excess, as were the passages leading thereto. At the close of each lecture a number of questions were asked and answered, apparently to the satisfaction of the audience. The next Sunday afternoon a lecture is proposed to be given in the Masonic Hall, Princes Street, and if it is as crowded as the last one, it will manifest a degree of public interest in Theosophy which may well cause a shaking among the dry bones in the churches. As it is, several clergymen are already advertising the existence of the Lodge every Sunday by hostile criticism upon the "so-called Theosophical Science," for which small services, we, of course, are truly thankful. W.

MRS. COOPER-OAKLEY IN AUSTRALIA.

MELBOURNE, VICTORIA,

February 27th, 1893.

Mrs. Cooper-Oakley arrived here from Headquarters, London, late in the evening of February 8th. Her arrival has caused the Melbourne Theosophists to enter eagerly into plans for making Theosophy more generally known than it has hitherto been. Almost immediately informal meetings were held to discuss plans for private and public work; and on the evening of February 15th a meeting of members of both the Melbourne and the Maybank Branches was held to make more definite arrangements. Mrs. Cooper-Oakley first conveyed the hearty greetings of Annie Besant and of the staff at Headquarters, in London, to their Melbourne brothers and sisters, and then the meeting settled down to business. It was agreed that those present should band themselves

together under the name of the Victorian Theosophic League, with Mrs. Cooper-Oakley as President. A committee was formed, composed of the President, Mr. Hunt as Secretary, Mr. Pickett as Treasurer, Mrs. Pickett, Miss Price, Miss Minet, Mr. Leader and Mr. Besant-Scott. The League has already commenced work. An office has been taken in the centre of the town, at which Mrs. Cooper-Oakley attends from ten to five daily, and where all the committee can meet and classes can be held. *Secret Doctrine* classes are to be held every Wednesday and Friday evenings, at which it is hoped that much real earnest work will be done. Members are most anxious to avail themselves of the help of so advanced a student as Mrs. Cooper-Oakley, and she has to answer innumerable questions, varying from the most elementary to the very advanced. But all difficulties, great and small, are patiently explained, and no question, if prompted by a real desire for knowledge, is considered as too insignificant by the pupil of H. P. B., of whose patience in explaining difficulties all those who come in contact with her are well aware.

On Sunday, February 19th, the first public meeting was held, and despite the fact that Mrs. Cooper-Oakley's presence had not been announced, the attendance was good. On the following Sunday, February 26th, the first of a series of open meetings was held at the Headquarters of the Victorian Theosophic League. Just over sixty were seated, while about twenty found standing-room about the door and in the passage. Unfortunately about fifty went away disappointed at their inability to gain admittance, and it is a matter being seriously considered as to whether it will not be advisable to take a hall for these Sunday evening gatherings. After a very short introduction by the chairman, Mr. Hunt, Mrs. Cooper-Oakley gave an excellent address, lasting for nearly three-quarters of an hour. She started by giving the origin and history of the word Theosophy, and gradually traced the movement down to our own day. Avoiding the explanation of Reincarnation and Karma, which she purposed leaving for other evenings, the lecturer explained fully the three objects of the Society, and what was expected of its members, insisting most strongly and repeatedly on the obligation they were under of brotherly feelings and actions towards one another. At the close of the address a number of most interesting and intelligent questions were asked, covering a wide range of subjects not touched on in the opening address. But Mrs. Cooper-Oakley proved herself equal to the occasion, and explained patiently and clearly such matters as the difference between Karma and Fatalism, the similarities and differences between Theosophy and Darwinism, between Spiritualism, Spiritism and Theosophy, the dangers of Occultism, the attitude of the Masters towards existing physical distress, and even the advantages offered to us by Theosophy.

A good deal of interest is being shown in Theosophy in Melbourne at the present time, and I think people only need to have it brought before them by capable and earnest teachers, in order that they may realize that it will satisfy the want now felt everywhere amidst the jarring dissensions of creeds and sects.

Other branches and lodges in Australasia are looking to Mrs. Cooper-Oakley to visit them and help them in their studies.

MABEL BESANT-SCOTT.

[For some time past Theosophical work in Melbourne has been much hindered by local dissensions, and we are glad to see that common ground has been made in the League, on which all parties feel they can work without loss of dignity, and while keeping intact the special arrangements they value. We cordially wish the League may meet with the success which has attended similar organizations elsewhere.—Eds.]

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 6:—1. Old Diary Leaves, XII.—H. S. Olcott. 2. Psychometry—W. R. Old. 3. Bishop Copleston on "Buddhism"—A Sinhalese Buddhist. 4. True Welsh Ghost Stories—John M. Pryse. 5. The Wisdom of the Upanishads—Rama Prasad. 6. Yellow, Blue, and Violet—Purnendu Narayan Sinha. 7. The Story of Sikhidwaja—K. Narayana Swami Iyer. 8. Shri Shankarâchârya's Harimîdastotram—B. P. Narasimiah. 9. Theory of Indian Music—S. E. Gopalacharlu. 10. Reviews. 11. Correspondence. 12. Supplement.

1. Leaf XII deals with the genesis of Mrs. Hardinge Britten's work *Art Magic* and the incidents connected therewith. Its pretensions are brought within reasonable limits. 2. W. R. Old brings his interesting paper to a conclusion. 3. The reading of this review should give his Lordship a "bad quarter of an hour." It must be exceedingly uncomfortable for missionary enterprise to find that the "Heathen" have not only opinions of their own, but fact, logic, and scholarship with them. Nevertheless we have remarked that Dr. Copleston's book has received most favourable notices, not only in the ecclesiastical but also in the general press of Great Britain. The ostrich of British insular respectability still keeps its stupid head buried deep in the sand—*qui vult decipi, decipiatur!* 5. This is an exceedingly instructive paper. Taking the septenary division of the *Kathopanishad*, with Mahat as the Third Logos of the three Arûpa, Purusha, Avyakta and Mahat, the evolution of the individual from the cosmic powers on the four lower planes (viz., of Buddhi, Manas, Artha, and Indriya) is thus described:

Out of Mahat comes the power, which, out of cosmic Buddhi, puts forth an individual Buddhi; out of the Buddhi comes the power which, out of the cosmic Manas, puts forth individual Manas; out of the Manas comes the power, which, out of cosmic Artha, puts forth individual Artha; and

finally out of Artha comes the power, which puts forth, out of cosmic gross matter, the individual gross body. When the power of Artha becomes latent the gross body falls into pieces; when the power of Manas becomes latent, the principle of objects falls to pieces; when the power of Buddhi becomes latent, the principle of Manas falls to pieces; and finally, when the power of Mahat becomes latent, the Buddhi falls to pieces. Such is the relation between the individual and the cosmos, and thus, while the individual comes and goes, the cosmos lives on.

The last paragraph of the article sets forth the very subtle and interesting point of when "the subjective in man becomes the subjective in the brute." This must be carefully studied to be appreciated. 6. A few interesting notes on colours from the Shâstras. We wonder that none of our learned brethren in the East have treated this subject more exhaustively. The mass of information that could be collected is enormous. 7. This is more interesting than the last contribution. 8. One of the famous treatises of Shri Shankarâchârya in "Praise of Vishnu," with a number of learned notes by our brother B. P. Narasimiah. 9. S. E. Gopalacharlu's article, as usual, shows great industry. It is, however, a pity that industry and interest do not join hands in the service of our learned brother.

THE PATH (*New York*).

Vol. VII, No. 12:—1. Seven Years Gone—Editor. 2. Aphorisms on Karma—William Q. Judge. 3. Devachan—William Q. Judge. 4. Faces of Friends: Major-General Abner Doubleday. 5. The Mahâtâmâs as Ideals and Facts—Eusebio Urban. 6. The Earth Chain of Globes, No. II.—William Brehon. 7. H. P. Blavatsky on Precipitation. 8. The Coming of the Serpent—Bryan Kinnavan. 9. Correspondence. Tea-Table Talk—Julius. 10. Literary Notes. 11. Mirror of the Movement.

1. The Editorial is a retrospect at the growth of the activities of the American

Section. 2. As this most valuable paper appeared in our last issue, we need only remark that it should be most carefully pondered over by every real student. 3. W. Q. J. states clearly the now general teaching as to the 1,500 years *average* devachanic interlude. 5. Eusebio Urban pleads for a bold avowal of belief in Masters of Wisdom, where it is held, and not a hiding of it; for in this way Masters can give more help. But an avowal of a belief in Masters should not open the way to silly imaginations as to how they are and how they act. The ideal is of the highest, and believers should hesitate long before they drag it down by false description. Yudhishtira should be read for Arjuna towards the end of the article. 6. This is a very interesting continuation of William Brehon's paper, in answer to one or two objections that have been urged. It seems that the molecules of the Western mind, especially those that have been taught to run in the modern scientific tracks, have not the strength to keep for long on a real metaphysical level, but persistently "slop over" into the old ruts. 7. This is a most wonderfully interesting letter by H. P. B., which now for the first time publicly sees the light. If only the incredulous scientific public and amateur Psychical Researchers knew the real difficulties of our conscious "precipitation" they might appreciate the wisdom of the old adage, *rira mieux qui rit le dernier*. The laughter of the Gods is unheard among the chatter of fools. But the chatter dies and the sound of the laughing remains for ever. It is a pity that the letter was not more carefully proof-read. 8. This is a strange allegory by Bryan Kinnavan.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 1:—"The Bhagavad Gîtâ"—E. Adams. We heartily congratulate our contemporary on its birthday into its sixth year of existence, and hope that it may long continue the useful work it has already so well sustained. Mr. Adams' paper shows signs of careful reading and industry. He has made good use of the translations and notes at his disposal, and so brought together a mass of useful matter that will stand the beginner in good stead. The Gîtâ may be termed "the gospel of the Hindûs," in the sense

that it is a catholic scripture among the sects, and being such it has been commented and re-commented, analyzed, annotated, and discussed by numberless native pandits, shâstris, and scholars. But no Western scholar, to our knowledge, has yet attempted to go into the whole matter, and not even one commentary has yet been translated. Westerners have, therefore, been permitted to weave in their own ideas of interpretation with a free hand, and, as a rule, deal in the roughest possible fashion with points of the most subtle nicety. As they have treated their own scriptures, so with the Gîtâ, the most technical of terms are treated as ordinary commonplace words, in complete ignorance of the precise traditional meaning. This being so, the frequent remark in Theosophical circles, "Oh, I've read the *Bhagavad Gîtâ*," is something like the remark of the boy fresh from a preparatory school, "Oh, I've read astronomy!" He meant the Primer of that name. Nevertheless, Mr. Adams' paper will be a help to many, and it is on the right lines. The mysterious quote from Schlegel at the beginning seems to be partially *latent*!

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 1:—1. Tasmâd Yudhishtira!—Amaravella. 2. Tribune Théosophique. 3. Lettres qui m'ont Aidé (Tr.)—Jasper Niemand. 4. La Théorie des Tatwas—Guymiot. 5. L'Homme: Manas—Dr. Pascal. 6. Le Rôle Conciliateur de la Théosophie. 7. Introduction à l'Étude de la Doctrine Secrète: VII, Histoire de l'Humanité—Un Disciple. 8. Catéchisme Dwaita (Tr.)—Sreenevas Row. 9. La Clef de la Théosophie (Tr.)—H. P. Blavatsky. 10. Échos du Monde Théosophique. 11. Échos du Monde Scientifique et Littéraire.

Le Lotus Bleu is following the programme of "la renaissance orientale" with great enthusiasm—we dare not do as much in LUCIFER. The Tribune Théosophique deals with reincarnation and the astral. Of the rest of the articles, Dr. Pascal's paper, and the work of "Un Disciple" on the *Secret Doctrine*, maintain their reputation for care and industry. The translation of the Dwaita Catechism of the Vedânta System, by D. A. C., is a good choice, though the

general reader will make very little of it. We have often wondered that students in the West know so little of this interesting work. It belongs to the series of Adyar Library Catechisms that have so regrettably gone into obscurity.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 3-8:—D. C. P.'s papers on "The Sin or Demerit of Killing and Flesh Eating" is interesting, but on many points shadowy and inconclusive. The *rational* of non-killing is thus enunciated:

Everything in nature is struggling to accomplish a noble end, through a tedious and difficult course; the end being, to be ever one with the divine life—the Nirvāna.

Buddhism, recognizing this principle of nature, holds the Prāna of the least living being as sacred and inviolable. To kill a living being is to defeat the end of nature in a certain way; as that which is cut off in the bud will have to begin growth afresh. Lower animals, in killing and devouring one another, do not commit that kind of demerit which mind-born man does commit by such an act. For the mind must be conscious of the act, and the nature thereof; hence both the mind and the intelligence must be developed in a being before he can do demerits, which entail karmic results.

The intemperate paper of Philangi Dasa, "Can the Perfect Man Suffer?" is not worth printing, and is, moreover, false not only to Buddhism but also to fact. Among other books the *Malindaprashna* distinctly states that Arhats do suffer physical pain. The Docetic theory may be applied to Avatāras, but not to Arhats. The various reprints are well chosen, but there is a most regrettable absence of original matter.

In an article on "The Daily Life of a Buddhist Monk" there is the following remarkable statement:

A monk in his sermon never attempts to give his own version or explanation, for almost every conceivable difficulty or illustration has been already worked out for him, cut and dry, by the monks of old.

This is turning a living man with a soul into an inanimate soulless phonograph with a vengeance! If the Sangha has sunk to such lifeless automatism, we do not wonder at the apathy of the laity.

THE VĀHAN (*London*).

Vol. II, No. 9:—A correspondent complains of the contradictory nature of the replies sometimes given to *Vāhan* enquiries, and suggests one answer to each

query. The Editor points out that the Convention decided on a number of answers being given, in preference to the method suggested. He further reminds his correspondent that the "*Vāhan* was established for 'the interchange of Theosophical opinions.'" Learned philologists discuss the term Atonement; show it to mean reconciliation—a very different idea to that of *A-dvaitism*. The questions are interesting. A query as to the evolution of the Linga Sharira is disposed of; some "veiled" hints in *Isis Unveiled* are considerably elucidated; "how to do Theosophy" is again answered; and the practice of Yoga shown to be possible in the rush of Western life, *if only the will to do so* is kept actively alive. The answers by "P." are again extremely happy.

THE THEOSOPHICAL FORUM (*New York*).

No. 45. Questions CCXXIV-CCXXIX:—This number deals with the "reincarnation of physical atoms," when it is pointed out that "reincarnation" is an erroneous term to use in this connection. W. Q. J. wisely remarks that speculations as to past and future births of H. P. B. are dangerous. Those who know most about the matter say nothing. Speech is not identical with knowledge. The swine miracle of the Gospel narrative comes up for discussion, and is dodged, though judiciously. There are also some interesting remarks on the crisis in the future Fifth Round, and on thought as a creator.

BRANCH WORK.

American Section, Paper No. XXXII:—"The Theosophical Idea of Immortality." This is a useful paper read before the St. Paul T. S.

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

Vol. I, No. 4:—This contains the abstract of a lecture delivered by Wm. Q. Judge, in San Francisco, and previously printed in the *New Californian*, December, 1891. An excellent portrait of Mr. Judge is appended.

SOPHIA (*Madrid*).

Vol. I, No. 3:—1. The Seven Principles of Man (Tr.)—Annie Besant. 2. Occult

or Exact Science? (Tr.)—H. P. B. 3. A Bewitched Life (Tr.)—H. P. B. 4. Theosophical Movement. 5. Homo—José Plana y Dorca.

Capital translations, wisely and judiciously chosen. No better proof could be found than this periodical offers of the never-ceasing zeal and devotion of our Spanish members. We have noticed elsewhere the formation of a Lodge at Valencia.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 11:—1. Duty—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. Karma, Light on the Path (Tr.)—M. C. 4. The Seven Principles (Tr.)—Annie Besant. 5. Introduction to the Secret Doctrine (Tr.)—H. P. Blavatsky. 6. London Letter—H. C. 7. Activities.

PAUSES (*Bombay*).

Vol. II, No. 7:—1. Personality and Individuality (Tr.)—from *Le Lotus Bleu*. 2. A Bewitched Life—from *Nightmare Tales*. 3. The Curse of Separateness—from *Theosophical Siftings*. 4. Death as Viewed by Theosophy (Reprinted)—A. Fullerton. 5. Theosophy. 6. Theosophy and Christian Science—from *The Pacific Theosophist*. 7. Notes and News.

7. Pandit Bhavani Shankar, F.T.S., has been delivering a series of very successful lectures to crowded audiences in Bombay, and, at their close, Bro. P. R. Mehta, in moving a vote of thanks to the lecturer, expressed himself very strongly as to the good work of the T. S. in India. He said:

It is simply phenomenal that the lecturer, himself a high caste Brahmin, should without the least hesitation discourse to this audience, composed for the most part of non-Hindus, on a subject hitherto considered too sacred for any but Brâhmanic ears. It is only a vivid illustration of the success which the Theosophical Society has achieved in promoting tolerance and brotherly feeling between various races and creeds in this country.

THE SPHINX (*Berlin*).

The most important papers of the March number are: 1. "The Mysticism of Islam," by Adolf Engelbach. The Indian and Mohammedan mystic systems are compared and their characteristics commented on; the mystic side of Islam is Sufism, and is said to have reached its greatest development among the Persians.

2. "A True Servant of God," by Raphael v. Koeber; another interesting account of Father John of Kronstadt. 3. "An Opponent of Spiritism"; Dr. Karl du Prel's reply to an attack on him by Prof. Büchner in the *Zukunft*. 4. "The Star of the Deluge," by Arthur Stentzel; an attempt to account for the Noachian flood by the influence of a double-tailed comet of extraordinary dimensions. 5. "Anna Heule;" an account of a visit to a remarkable *stigmata*-girl at Aichstetten in Württemberg, by Dr. Hübbe-Schleiden. Under another heading the same writer relates some extraordinary feats performed by the fakir Soliman at Munich, of which he was an eye-witness.

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

Vol. I, Nos. 10 and 11:—These two numbers fully come up to the standard hitherto maintained. The following extract from W. Wallace's *Schopenhauer*, p. 136, given in No. 10, though probably well known to many of our readers, will bear repetition:

The Middle Path, promulgated by Buddha, in the philosophical language of Schopenhauer, is "The Positive Path, the path of asceticism, a life which runs on a higher plane than ordinary secular virtue, and contains, indeed, the secret well-spring from which that secular virtue derives its strength. His entrance on that saintly career passes through the gate of self-renunciation, through vows of complete chastity and voluntary poverty, keeping his body under by a systematic course of self-repression, he sets himself free from the prison-house of life. By his own acts he cuts himself away from all sensual and sensuous ties; temptations reach him not, troubles do not affect him; and though the rain and the wind bluster round him, as round other men, they find him insensible. . . With him, knowledge only is left: will [the will to live a sentient life—Tanhá] has vanished."

It is announced in No. 11 that certain Buddhists in Japan contemplate organizing an army on the Salvation model in order to "conquer and drive out the legion of devils." The army is to have a headquarters, with barracks and outlying stations in various localities. We always welcome any signs of the adaptation of Western *improvements* on the part of our Eastern brethren, and should be sorry to be forced to regret any encouragement we may have offered on such lines. We certainly decline to accept any share in the Karma of this *fin de siècle* Japanese Army—whether in that of

its big drums or of its Hallelujah Lasses. Many are the vices of Christendom; few are its virtues; must it be said of the Japanese, *Video meliora proboque, deteriora sequor?* or is even that granting too much? The article on "Buddhist Ontology" is interesting; as also the account of a Bhikshu's literal carrying out of Buddha's injunction to offer no resistance to evil. One of the Bhikshus sent from Ceylon to Buddha Gayà was brutally assaulted by some ruffians in the Mahant's pay—but absolutely refused to testify against his assailants either as complainant or witness.

THE SANMĀRGA BODHINĪ

(*Anglo-Telugu: Bellary*).

Vol. III, Nos. 3-9:—Amongst the many interesting articles in these numbers, that on "Caste," in No. 5, is particularly worthy of attention at the hands of students interested in this very complicated subject. The position taken up by the writer (T. R. M.) is curious, though hardly satisfactory. We shall await with interest the reply to be given to the Editor's Rangoon correspondent, who, after asserting that "Buddhism teaches that we may go into an elephant or a horse, or up into one of the heavens," asks for a statement of the Hindū doctrine "as to whether mankind transmigrates into the brute castes" (*sic*). We are glad to see that a very objectionable advertisement that appeared in the earlier numbers under review does not appear in the later issues. The insertion of such advertisements must inevitably cast discredit on the newspaper that undertakes to circulate them.

ADHYĀTMA MĀLĀ (*Gujerāti: Surat*).

Vol. I, No. 4:—1. General Survey. 2. Dharma. 3. Saptā Bhumikā (Tr.)—from *The Theosophist*. 4. Discourses on the *Bhagavad Gītā* (Tr.). 5. What is Theosophy? (Tr.).

GUL AFSHĀN (*Anglo-Gujerāti: Bombay*).

Vol. XV, Nos. 4, 5:—These numbers are almost entirely written in Gujerāti. Of the articles in English the following are worthy of notice: 1. A. Fullerton's reply to Mr. Conway's attack on Madame Blavatsky—reprinted from *The Forum*. 2. Life. 3. Ashem: the First Lesson in

Zoroastrianism—from the European Section's *Oriental Department*, No. 3. The rest of the English papers are not worth printing.

THE LIGHT OF THE EAST (*Calcutta*).

Vol. I, No. 6:—1. Notes and Gleanings. 2. The Existence of God. 3. The Last Farewell. 4. The Religion of the Purānas—from LUCIFER. 5. Mesmerism. 6. The Vedic Funeral Rites. 7. Philosophy of the Tantras.

This issue is very inferior to those preceding it. 2. With a vast store of metaphysical treatises at their disposal, as yet untranslated into English, it is to be regretted that our Eastern pandits on the staff of *The Light of the East* should be obliged to fall back upon such a puerile article, containing nothing but threadbare arguments in support of the existence of an Anthropomorphic God, as a stop-gap for their columns. 3. The description of the Yogī reads like the ravings of a hairdresser's lady assistant, in love-sick contemplation of the whiskered wax model in the shop-window. 7. The following extract from an interesting article is worthy of notice:

In the first stage the Yogī knows the kosmos as the manifestation of Pranava [Aum]. The first particle (*a*) signifies the Vishva, or the consciousness in our waking state; the second particle (*u*) is the Taijasa or Svapna state; and the third particle (*m*) denotes the Prajñā or Shushupti state of consciousness. These three states of Jagrata, Svapna and Shushupti are the only states of consciousness of the ordinary mind, and the knowledge of the kosmos can be nothing but any of those three states or their combinations. They disappear when the Yogī reaches the supersensual state of Sanādhi.

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

Part VI:—1. Lodge Discussions during the Winter Course. 2. The Hermetic System. 3. Revelation the Supreme Common-Sense. 4. The Science of Numbers—Kabalistic and Hermetic.

These Transactions are always interesting; in places, too, they are sometimes amusing. For instance, in the introductory paper of notes, several points that have been debated in recent Theosophical publications are referred to and assumed to be disposed of completely by the superior wisdom of the writer of the

notes. The *Perfect Way* has been the recent subject of study in the Lodge, and we agree with the President in saying that: "It is coloured, and largely coloured, with the personality of the seer." There is no doubt as to the importance of the study of the Hermetic philosophy of ancient Egypt as disclosing the origin of many a Christian teaching, and such work is most important. But when there is tacked on to this a gratuitous depreciation of the Buddhists as only partially developed in spirituality as compared with Christians, the legitimate bounds of enquiry are overstepped. We ourselves are not Buddhists, but as students of religion and human nature we cannot but deplore the arrogance of the following statements.

The Buddhist has developed himself as far as Manas, but he has not developed the principle of Buddhi. To make him a Christian before he has developed the principle of Buddhi would be to make him a hypocrite. . . .

The Buddhist says that he invokes his higher self, and he is quite right; that is the highest he knows, and he is quite right to invoke the highest he can reach. Buddhi, the Vehicle of the Ineffable Supreme, is undeveloped and unknown; therefore, the intellectual abstraction, which the Buddhist calls his higher self, is the only thing which he can recognize above himself. Buddhi, the Christ-soul, is undeveloped. Now the Hermetist, the Western, on the other hand, has developed that principle, and by means of the vehicle he can comprehend. "I am the way, the path, and the light." This idea runs through the whole of the Bible, and refers to the Christ soul. There, in a nutshell, is the difference between the two. It is only a difference of one step, and the Buddhist does not require to be deprived of one single iota of his faith, so far as it is pure, that is to say; but, on the same lines, he can be led on by Hermetic philosophy to take another step. And seeing that the Buddhist is more highly developed in both the higher and lower Manas than we in the West, he can give us valuable assistance there.

"Damned with faint praise," indeed! And this of a doctrine replete with teachings on Bodhi, the Boundless Ocean of Compassion, which prescribes the Heart Doctrine to the Candidate for the "Great Renunciation." If we were writing for the general public it might be necessary to traverse the above statements one by one, but as we write for Theosophical students, it is unnecessary to do so, for the transparent injustice and unsound basis of the comparison must be plain to all. Judge the systems on their teachings, if you will. But if you would compare the followers, take the 2,300

years of Buddhism and the 1,800 years of Christianity, and place the records alongside one another, and then say how much in each is to be placed to the credit of Buddhi, higher Manas or lower Manas, and in order to cover the whole ground, let us have a column—and a large one—for Kâma. As a matter of fact, true Hermeticism and true Buddhism do not differ, and many have found salvation by both Paths, but now-a-days there is very little of either to be found in the scraps of Buddhist scripture so far translated, or in the rags of Hermeticism that have come down to us. As to the *Path*, the teaching is given in a nutshell—and not from Hermetic exoteric sources—"Thou canst not travel on the Path before thou hast become that Path itself," for this is the common teaching of Initiation.

Later in the same paper we come to the astounding statement:

The Western raises the body by his meditations to union with the divine!!!

We emphatically deny that this is a Hermetic teaching. The third paper is by Mr. E. Maitland, and the fourth and last is interesting.

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

Vol. I, No. 2:—1. An Appeal to Theosophists. 2. The Duty of the Hour—E. B. Rambo. 3. Thought in its Relation to Soul-Growth. 4. The Complacent Spiritualists. 5. The Work of the Lecturer (Dr. Allen Griffiths). 6. Mrs. Annie Besant in San Francisco. 7. Theosophic News.

Our members in the Far West do not mean to allow Mrs. Besant's "tracks" to be covered by the drifting sands of time, and are raising a rousing cry for volunteer assistance with the fixed determination of beating those tracks into a paved road that shall last for many a long year to come. An earnest appeal is made for funds on behalf of the Pacific Coast lecturer; and Brother Rambo calls upon all those members who have hitherto been *sleeping partners* in the movement to show their colours and openly avow their interest and belief in Theosophy. Thus they may become centres from which may radiate a knowledge of those truths for which so many are longing (albeit half unconsciously) in the new-old continent of America.

THE UPĀDHI (*Sydney, N.S.W.*).

Vol. I, No. 5:—This is the first number we have received of the *Upādhi* since No. 1, so that we are rejoiced to find that it has already reached five issues. It still, however, speaks its message in violet chronographic ink, thus testifying to the energy and devotion of its staff and to the lack of intuition of the rest of our Australasian brethren who should have met the *Upādhi's* silent appeal in a more generous manner. The cost of printing would be inconsiderable if all pulled together.

THE THEOSOPHICAL THINKER
(*Bellary, Madras.*)

Vol. I, Nos. 1 and 2:—1. Ourselves—A Brahmin-Buddhist. 2. Altruism—K. Narayanaswami Aiyer. 3. Our First Object not a Speculation—T. A. Vencaswami Rao. 4. News and Notes. 5. Has Morality a Basis—Editor. 6. Guru v. Sishya—B. P. Narasimhiah, B.A. 7. Le Secret de L'Absolu.

We are exceedingly glad to welcome the appearance of this Theosophical periodical whose prospectus we have already referred to. It owes its existence to the energies and devotion of Bros. Jagannathiah and Swaminatha Aiyar. It is the first Theosophical weekly, and further is announced as the "cheapest weekly journal in all India," the subscription being Rs. 2, *per annum*, postage extra. We heartily wish it long life and success, and hope that members of the European Section will contribute to this brave effort both reading matter and other sinews of war. The first two numbers start out promisingly.

LA HAUTE SCIENCE (*Paris.*)

Vol. I, No. 3:—1. La Magie chez les Chaldéo-Assyriens—A. Laurent. 2.

L'Upanishad du Grand Āranyaka (Tr.)—A. Ferdinand Hérold. 3. Des Couleurs Symboliques—Frédéric Portal. 4. Du Surnaturel chez les Sauvages—Alaster. 5. Le Zohar (Tr.)—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

An interesting number. We are glad to see that Portal's work on symbolic colours is being reprinted. Frédéric Portal, though living in the early days of Egyptology, had a more just appreciation of the importance of colours in Egyptian symbolical art than those who have come after him. We were having a translation of this interesting work made for LUCIFER until we found that an English version already existed.

POKROK (*Smichov, Bohemia.*)

Pokrok (Progress) is yet another new journal in the Theosophical interest. It is in the Bohemian language, and already five numbers have appeared. This weekly is edited and published by Franz Lorenc at Smichov, a suburb of Prague, and the subscription is at the moderate rate of some 2s. *per annum*. The last number contains the following articles: The Fundamental Notions of Theosophy—The Editor. 2. Tat tvam asi—Zeton. 3. Self-Knowledge (Tr.)—Franz Hartmann. 4. Matter and Force. 5. The Natural Character of Men (Tr.)—Mencius. 6. God and Nature. 7. The World is Boundless and Eternal.

Needless to say that we wish our latest contemporary every success, and sincerely hope that it may be the means of bringing the grand truths of Theosophy to many new eyes and ears.

[We are glad and sorry to say that a number of reviews and notices have to stand over for lack of space.]

Our Budget.

BOW CLUB.

	£	s.	d.
Gas (for children's dinners)	-	-	1 0 0
Jumble sale	-	-	5 0 0
F. E. Hooper	-	-	0 2 6
Mrs. Johnston	-	-	0 10 0
W. J. B.	-	-	0 2 6
Mrs. Passingham	-	-	4 0 0
			10 15 0