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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.

ANOTHER year of LUCIFER'S life closes with this issue, and our next number will open the seventh year of his history. As this year ends, while there are many and heavy storm-clouds in the sky, in LUCIFER'S own home there is peace and there is strength. Each year seems to weld a few of us more closely together, and every blow that rings on the armour of the Society seems as though it hammered the nucleus more firmly into one mind and one heart. Two of those whose home is here, and who are knit with us heart and soul, have done yeoman service during the year to our sacred Cause—Claude Wright in America, and Isabel Cooper-Oakley in Australia and New Zealand. We proudly claim these as "ours," however gladly we lend their services to other lands. With the opening year, too, there will be fresh changes, the Countess Wachtmeister and myself travelling to India, there to serve the same Cause. But we do not feel, we members of the Headquarters founded by H. P. B. and her pupils—as we gratefully and proudly call ourselves—that we are separated because we are thus scattered to the four quarters of the earth. And I like to think that if H. P. B. cast a look hitherward, that brave heart would feel that the teaching is not being wasted, and that the flames lit from the fire of that unique devotion are burning brightly and steadily, whether here "at home" or in other lands.

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The keynote of the work of each of us is that of devotion to the MASTERS, as the great Servants of Humanity, and it is our constant experience that in proportion to our devotion to Them is the effect wrought on those with whom we come in contact. We never hesitate to speak out our certainty of their existence, and of their continued interest in and work through the Society. Here again the influence of H. P. B. makes itself strongly felt; for she trained

us to look on this work as theirs, and her constant reference to Them in all things, her habit of looking to Them for counsel and help, her reliance on their good will and readiness to help their weaker brethren—all this made Them a living reality to us, so that our lives revolved round this fact. And as, since she left us, the signs that some of us had learned to recognize as from Them continued to occur, and we found the communication was not broken, but remained open to us just to the extent that each was able to take advantage of it, our knowledge of Them has been a living and a growing knowledge, and the conviction of their grandeur of strength, of compassion, and of wisdom, has become so deeply rooted that no “strife of tongues” can avail to change it.

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Nor do I fear to thus frankly state the fact of my knowledge of the existence of MASTERS and of the deep veneration I feel for the Members of the GREAT LODGE. From observations made in Europe and America of the many societies I have visited, I am able to say that just in so far as the MASTERS are recognized as “Facts and Ideals” by the members, so far also are the societies progressive and influential. While carefully guarding the Theosophical Society as a whole, and each of its branches, from erecting belief in the MASTERS into a dogma which members must tacitly, if not openly, accept, every member who does believe in Them should be ready to say so if challenged, and should never shrink from saying that he carries on his work on lines that he thinks They approve.

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I am glad to hear an Australian voice speaking in accord on this important matter. *The Upādhi*, the little Theosophical monthly, speaks with much approval of Bro. Judge’s “Interesting Letter” printed in the April number of LUCIFER, and remarks that

A straightforward plain assertion, supported by reasonable deductions and evidence, is not dogmatism. . . . We could never see the reasonableness of admitting that there was no proof of the existence of Masters except a sentient verification. In fact, in our small opinion, that is no proof at all! The question at issue with an intelligent enquirer to us would be: Does the Esoteric Philosophy exist? Once admit the existence of that Philosophy, the corollary is logically inevitable that the Masters must exist. Whether they exist in our midst or in countries distant, or 100 or 1,000 years ago, appears to us beside the question. That they have existed must be our inevitable conclusion, and that as they must have existed in order to produce that Philosophy, so it is reasonable to admit they must now exist, in order to introduce that Philosophy to modern ears in modern languages. . . . If we study the Esoteric Philosophy, especially those sections dealing with the septenary division of man, Reincarnation and Karma, and demonstrate the information thus received practically upon ourselves, we will have no difficulty in finding good sound arguments to enable us to support our straightforward plain assertions

that the Masters do exist, and say honestly with W. Q. Judge those bold and fearless words: "Well, then, if this is a correct statement of the case, why cannot you go on your own way of belief and concealment of it, and let me proceed with my proclamations?"

Now that this spirit has touched Australia, we need not wonder at the news of increasing work there.

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It may be as well to remind the readers of LUCIFER that one of the lines laid down by H. P. B. for the conduct of this magazine—and she would not have adopted and carried on a policy in antagonism to the wish of her MASTER—was the admission to its pages of articles with which she totally or partially disagreed, where the articles raised questions bearing on Theosophical teachings or interests. Her statement is worth reproducing:

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth. . . . Keeping strictly in its editorials, and in articles by its individual editors, to the spirit and teachings of pure Theosophy, it [LUCIFER] nevertheless frequently gives room to articles and letters which diverge widely from the Esoteric teachings accepted by the editors, as also by the majority of Theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in LUCIFER with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a prudish point of view, on the ground that such are unfitted for a Theosophical magazine. They should remember that precisely because LUCIFER is a Theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors.

This is the policy followed still by LUCIFER, and it should be understood that the publication of such articles, say, as those of Mr. Sinnett and of Mr. Sturdy in the present issue, by no means implies any agreement with the views put forward on the part of my colleague G. R. S. Mead or of myself.

* * *

Mrs. Frederika Macdonald, who on the platform with me at St. James's Hall was careful not to outrage the decencies of debate, is giving her tongue a most regrettable licence where no answer is permitted, and is placing herself outside the group of opponents whom one is able to respect. According to the *Daily Chronicle* she said, speaking at South Place Chapel:

But had the opinions that were the peculiar and private property of Theosophists any special tendency to strengthen in those who held them, this sentiment of the universal brotherhood of man? If so, it was a singular fact that these sentiments expressed themselves in an invariable tendency on the part of Theosophists to speak of the great mass of their fellow creatures as the "herd," "vulgar herd,"

“crawling multitude,” “benighted crowd,” “swine,” who must be expected to behave badly if pearls were offered them. These were the pet terms with all Theosophists when they had occasion to speak of the human race outside the small inner circle of the Mahâtmâs and their worshippers.

This statement is a scandalous falsehood, and the only possible partial excuse that can be made for it is that Mrs. Macdonald is wholly ignorant of our writings. But ignorance is no excuse for thus libelling the men and women who are patiently working both with brain and hand for the alleviation of suffering and the enlightening of ignorance. Where Mrs. Macdonald found these statements, if she found them, I do not know, but I am one of the “all Theosophists,” and I may safely put forward my writings in evidence of the falsehood of this charge. After this, it is not surprising to find equally reckless statements as to the Coulomb affair. Mrs. Macdonald said that:

After the discoveries which an accredited agent of the Psychical Society made in 1885 of Madame Blavatsky’s trickery in India, and the documents he was able to obtain from her confederates, held to be in Madame’s handwriting, the Theosophical Society should have prosecuted the Psychical Society for forgery if they really believed the documents were not genuine. Having failed to do this, Theosophy should then have died of pain and shame. And it would have done so, had it had the sensibility that was born of self-respect.

Passing the fact that Mr. Hodgson made no discoveries when he visited Adyar (in the winter following the real discovery made in the preceding spring of the treachery of the Coulombs, when their half-made trap-doors were “discovered” before their plot was complete), but merely recorded what he was told by the worthy pair, filling up what was lacking in personal discoveries by annexing Mr. Judge’s plan and presenting it as his own, based on his own measurements—passing this by, it would be interesting to know how the Theosophical Society could prosecute anybody. Prosecution is a legal remedy, and can only be used in legal fashion. How a non-incorporated body can sue, Mrs. Macdonald might kindly explain to us. No one, of course, in the Society has any legal status in the matter. The only person who could have sued the publishers of Mr. Hodgson’s report, or Mr. Hodgson himself, was Madame Blavatsky; she was eager to do so, but was persuaded to relinquish the idea by the leading members of the Society at that time. Ill as she was, ignorant of law, with no money to provide the enormous expenses such a trial would have entailed, it is little wonder that she did not press her own wish against the unanimous voice of her friends.

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But why Theosophy should die of shame and pain it is hard to see. The shame is with the libellers, not with the libelled, with those who circulate falsehoods, not with those of whom the falsehoods are told. I have been accused of the foulest things, and have treated the libels with contempt, satisfied to place my life against the lie. I never felt inclined to die of shame and pain because these horrible things were said of me, and I did not condescend to prosecute my calumniators. The best answer to these things of the slime is to live nobly. And the noble life of H. P. Blavatsky did its work, despite the Coulombs and Hodgsons and Solovioffs. It bound to her in closest love and loyalty men and women of high intellect and pure character, and they will carry on her work, however furiously the Psychical Researchers rage together and the Macdonalds imagine a vain thing.

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The Chinese are quite unique in their way of dealing with public questions that may arise, and there is a certain flavour of quaintness in their proceedings very delightful to the mental palate. Where, out of China, could the following decision have been given? I quote from the *Westminster Gazette*:

A curious example of the power of trade unions in China has just been afforded in Shanghai, where a particular pawnbroker made up his mind to charge only 16 per cent interest in future to his customers, instead of the usual 24 per cent, with the natural result that his business largely increased. The pawnbrokers' guild brought him before the local magistrates, who decided that he must charge the usual rate. He appealed to the treasurer of the province; but the result was disastrous; for this high official, while praising the pawnbroker's philanthropic intentions towards the poor, told him that these intentions should not be repeated. He therefore ordered him in future to charge 24 per cent interest; but to give the extra 8 per cent to the charitable institutions of the town. If he refuse to do this, a heavy penalty is to be levied on him.

Truly, a Solomon come to judgment. The due rate of interest—and what a rate!—is kept up, so that competition shall not arise, but the philanthropic [?] intentions of the charitable pawnbroker shall not be baulked, for the 8 per cent he resigned shall be given to the poor. I think the "high official" must have had a twinkle at the back of his eyes when he pronounced that sentence.

* * *

A suggestion that may prove useful has been made to me by Bro. E. Adams. He proposes that a ledger shall be kept at Headquarters in which shall be entered the names, addresses and occupations or capacities of any Theosophists out of work. Also the names, addresses and requirements of any Theosophists who want work done. A Labour Bureau, in fact, on a small scale. Take an

instance: Mr. Adams lately knew of a paper wanting a sub-editor; I lately knew of a young man who wanted just that place; but I did not know that Mr. Adams had a place, and Mr. Adams did not know that I had a young man. If that ledger had been going we should have met in its pages. We have several times found work for people by mentioning their need at the Blavatsky Lodge, and this friendly kind of help might well be spread over a larger area.

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Mr. Stead's *Borderland* is out, and promises well. Theosophy is very generously treated in it, and the list of our publications is quite impressive.

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May I make an appeal to the readers of LUCIFER all the world over? Will each see what he or she can do to increase our circulation? The next issue begins our seventh volume, and a number of new subscribers would be a pleasant welcome to it. While I am speaking of literature I may add that in a few weeks' time Volume I of the new edition of *The Secret Doctrine* will be ready; anyone who likes to subscribe for the two volumes and Index can have the first volume sent on almost immediately, and the second will follow it during the autumn. A very full Index is being made, and this will be bound separately, so as not to unduly increase the bulk of the second volume. Students, further, are well aware that it is far more convenient to have the Index separately, when any special subject is being hunted up. No addition will be made to the price of the book for this Index. It will contain a key list of the pages both in the old edition and in the new, so that students who have the old edition can purchase the Index separately. The subscription price will be 35s. and must be forwarded with order:

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By an accidental carelessness a letter from an active member of our body, Mrs. Sarah Corbett, sent in answer to a letter addressed to her as the writer of an article on Education in this journal last February—has escaped publication, though put in type at the time of its receipt. The main part of this letter is important and interesting, and by no means out of date, so I give it here.

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“My correspondent is afraid that Froebel's proposition—‘Whoever is to do with freedom that which is divine and eternal, must be at liberty to do that which is earthly and finite’—would lead to anarchy in politics and education. But if he will think a little he will see that ‘good’ actions which are performed on compulsion have

no effect in developing the character. And this is all the proposition means. It does not mean that there is to be no restraint in any case, but only that the sooner one can withdraw the restraint, and leave the individual free to choose, the sooner will he become a reasonable being instead of an animal. The object of education is to awaken the conscience.

“And now let me tell a true story to illustrate this point. There was a schoolmaster who did not believe that moral training could be accomplished by force. One day a boy brought a note of excuse for his lessons, professing to be written by his father, but really written by himself. What did the teacher do? Did he say, ‘You have told a lie, you are a disgrace to the school’? No, he did not. He said nothing, but put the note in his pocket. After school he called the boy up and told him to do his lessons. He looked surprised, but said nothing, and did the lessons. Conscience had begun to act. Then the teacher, still saying nothing about the note, kept it for a fortnight, and at the end of that time, called the boy up after school, gave him the note, and told that he was to go into the schoolroom by himself, and write on the back of the note the name of the person who had written it, and that after that he might leave the note in the schoolroom and go home. Presently the teacher went into the schoolroom and found the boy had written, ‘I wrote it myself, it was a fraud.’ So by a little patience and forbearance the boy’s conscience triumphed, and he would not be likely to commit a similar ‘fraud’ again.

“My correspondent thinks ‘that the only hope for humanity is the rise of a universal Pontiff with autocratic powers, perfect wisdom, love, and justice.’ But such a Pontiff, if he could be found, would not be useful to humanity, because the object of life is that each man should learn to consciously choose for himself the right path. It is an old saying that the man who makes no mistakes never makes anything else. By our mistakes we learn; our very sins are so many object lessons on the folly of wrong-doing, it is through suffering that our necessary experience is gained, only by the knowledge of flesh and matter can we learn to rise above flesh and matter, only by the knowledge of good and evil can we learn at last to refuse the evil and to choose the good.

“Many people think that the ‘Pontiff’ is at least necessary for children. I do not think so. I do not think children are animals. I think they are human beings.”

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The *Journal of the Polynesian Society* contains some interesting

matter about the Maories, and among other things mentions their extraordinary indifference to pain and recuperative power. To give but a single instance. A certain Mohi in battle had been pursuing his flying enemies, and had become so weary that he could no longer lift his hand. One of his foes turned on him and with a greenstone adze struck Mohi's head and split the skull completely open. The wound healed, but left a considerable depression, so that if the man sat in the rain a puddle of water would form on his head. He lived to extreme old age, but never showed any sign of brain-trouble, and was finally killed by over-leaping himself when mounting a horse. An article on the "Asiatic Origin of the Oceanic Numerals" brings another link to the chain connecting Polynesia—the tops of the ancient Lemurian mountains—with Asia.

* * *

A strange ceremony of passing through a "fiery furnace" is recounted. A plant called the Ti (*Dracæna terminalis*) has leaves supposed to possess magical powers, and is used for magical wands. The root is good for food, and is baked for three days before eating. The oven is often about thirty feet in diameter, and the floor is of stones, which are heated by logs of wood, and when thoroughly hot, after about twenty-four hours, these stones are flattened down with poles. Only two men now living are able to perform the incantation necessary for passing safely over the red-hot stones; one of these walks in front of a procession of people, and extending a wand made of ti-leaves, he says his incantation and leads the procession across, "barefooted or shod, and on their emergence not even smelling of fire." "All the white residents of the place, as well as the French officers, were present to see the ceremony, which is rarely performed now-a-days." Mr. Hastewell saw the ceremony on Sept. 25th, 1885, and says that the natives walked barefooted over the stones, "which were heated to a red and white heat," "without any preparation whatever on their feet, and without injury or discomfort from the heated stones." The *Journal* remarks:

No one has yet been able to solve the mystery of this surprising feat, but it is to be hoped that scientists will endeavour to do so while those men who practise it still live.

We may echo the wish, for the account, as it stands, is curious.

Elementals.

BY H. P. BLAVATSKY.

[Parts of *Isis Unveiled* have been utilized by H. P. B. in this article. It was intended to form a portion of a revised edition of that book, which was to have contained much additional matter and many emendations.—EDS.]

THE Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest "Gods" down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings—the primordial germ of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe.

As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the "degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion of his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air*. Yet between these last and man is a mysterious and terrible affinity. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, *Magic* (a science that violates Nature) exists not; it is *but the science by which Nature can be controlled*. Now, in space there are millions of beings, *not literally spiritual*, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer,

that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive*. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the "Gods," or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that

¹ Bulwer-Lytton, *Zanoni*.

² Plutarch, *De Isid.*, ch. xxv. p. 360.

Souls inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a *dæmon*, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the "Samothraces" was a designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and *Æsculapius* or *Hermes*, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their "shells" were revered during a part of the Mysteries. Belief in Gods, in *Larvæ* and *Umbre*, was a universal belief then, as it is fast becoming—*now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a

certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings.¹

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris,

¹ *De Natura Deorum*, lib. i. cap. xviii.

of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mānava-Dharma-Shāstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brāhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarāvarti," "I shall not come back," and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyās as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."¹

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—*their instructors likewise*. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("*non*-Fire-givers"),² *i.e.*, as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the

¹ Let the student consult the *Secret Doctrine* on this matter, and he will there find full explanations.

² In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brāhmins, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were "Sons of God" and offended Brahmā by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris*. This is the *exoteric* version.

“fire-sacrifice.” But the Esoteric and true meaning is the following. The first or primordial Pitris the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vāyu Purāna* and *Harivamsha*, also *Rig Veda*); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jiva (“seven lives,” now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to “mind-born” beings, their “Sons,” the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.¹ But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. “The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed” (Sansk. *Comment.*). Then only, could perfect Beings—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which all is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinates all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homo-

¹ We find an echo of this in the *Codex Nazareus*. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus. Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the “Spirit” (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the “Spiritus” conceives and brings forth “*Seven Figures*,” and again “*Seven*” and once more “*Seven*” (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, vol. i. 298-300 *et seqq.*)

geneous whole, the world-stuff in its primordial state is perfect; dis-integrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the "Self-Existent"—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"¹ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâtan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another;

¹ *Itra Suta, Zohar, iii. 292b.*

and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." Shûla Mâdan, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pishâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i.e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes

and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.¹

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the "elemental" and "elementary" beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of "Elementaries" and "Elementals." The highest of the former in intelligence and cunning are the so-called "terrestrial spirits." Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has gradually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if

¹ Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-pooed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* "moon in the shape of a dust-bin to collect the sins of men!"

it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquiæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The "privation" of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of

matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "Elementals"—better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

(To be concluded.)

Doga in Linga Purana.

CHAPTER XCI.

WHEN any of the above mentioned inauspicious occurrences¹ happen, a wise man should infer that his end is approaching, and, giving up all grief and sorrow and becoming indifferent to all worldly concerns, should retire to a quiet place to the East or to the North of his house. The place should be open and without any dis-

¹ Most of these are symbolical dreams.

turbances. Sitting with his face to the East or the North, and rinsing his mouth and bowing down to Shiva, he should assume the Svastika posture¹ and engage in Yoga. His head, neck, and indeed the whole body should be straight. The sight should be fixed like a lamp in a place without any wind. The mind should be prevented from desiring or arguing, or thinking of attachment, joy, or sorrow. He should engage in Sâttvik Dhyâna.² Having learnt what the effect of Death (Kâla) is upon the astral bodies, he should place the primary qualities of touch, taste, sight, smell and hearing in his mind, Buddhi, and heart. This perseverance in Yoga (Yoga-dhâranâ) is called Dvâdashâdhyâtma³ (having twelve spirits?).

He should practise fifty or a hundred Dhâranâs (intense concentrations) in the brain. In this way the air (Vâyu) of the Yogî, who has been exhausted by the practice of Dhâranâ-Yoga, ascends up. Pronouncing OM, he should fill his body with this air.⁴ Then the Yogî becomes one with OM and attains Brahma-sâyujya,⁵ or intimate union with Brahma(n).

Now, we shall describe the signs of becoming one with OM or of attaining OM. In this Pranava (OM or AUM) there are three Mâtrâs (syllabic instants). The letter M represents Îshvara. The first Mâtrâ is Rajas, the second Tamas, and the third is Sattva, while the Anusvâra or M, representing half a syllabic instant, is without any qualities. The third Mâtrâ is called Gândhârî, because produced from the Gandhâra Svara.⁶ Its delicate movements can be perceived in the head like the contact of a moving ant.⁷ When the sound of OM comes out of the head, the Yogî becomes OM itself, and merges himself into the unchangeable Brahma. Pranava is the bow, Âtmâ is the arrow, and Brahma is the aim. The aim should be taken so carefully that the arrow (Âtmâ) will pierce Brahma, *i.e.*, merge itself into It. The One Eternal state of OM is hidden in a cave, *i.e.*, Buddhi.⁸ OM is the three worlds, the three Vedas, the three Fires, and the three Strides of Vishnu.⁹ There are three and a half Mâtrâs in OM. On account of OM a Yogî obtains the Brahma-sâyujya state. In the Pranava *a* is a letter, *u* forms a phonetic union (Sandhi), and with *m* with its nasal

¹ One of the easiest postures out of eighty-four in Hatha Yoga.

² Meditation or Dhyâna in which Sattva presides.

³ This part is quite unintelligible to me. I have translated in the best way I could. The term might mean the Sun also, but that does not remove the difficulty.

⁴ Can a Theosophical explanation of this be given? It might be very interesting. [If we mistake not, Vâyu is Lord of the Antariksham or Middle Space, between "Heaven" and "Earth," in other words, the Astral Region in a general sense. Vâyu would thus be the "Astral Fire."—Eds.]

⁵ One of the four grades of Mukti, or Nirvâna, according to some Hindû books.

⁶ The third of the seven primary notes of music, usually *ga* in India. This shows that the right pronunciation of OM must be learnt before using it for the purpose.

⁷ Perhaps the peculiarly pronounced sound sets into vibration some nerves in the brain or some of its parts.

⁸ Has this any reference to the Pineal Gland, the seat of the Higher Spiritual Consciousness? [There are several "caves" or "halls," of which the gland mentioned is one.—Eds.]

⁹ When he as a "dwarf" measured the Earth, the Sky, and the Nether World in his three strides, and took them from Bali, thus symbolizing the three Strides of Pôhat.

sound it has three Mâtrâs (in one way). In OM, *a* is the Bhûr-loka, *u* the Bhuvar-loka, and *m* the Svar-loka. The three worlds are OM. Its head is the Svarga state (Heaven). That Mâtrâ of it which is related to Brahma (neuter) is Rudra-loka (or state). But the Shiva-pada or Shiva state is beyond the Mâtrâs. This knowledge enables one to meditate upon the Turiya¹ state. One desirous of eternal bliss should carefully meditate upon the eternal and Mâtrâ-less state. The first Mâtrâ is short, the second long, and the third is protracted (Plutâ). These are the three Mâtrâs.

The wise man should perform Dhâranâ according to his ability. One who meditates upon the organs, mind and Buddhi as the half Mâtrâ in the Âtmâ, gains the merit attained by performing monthly Ashva-medhas (Horse-sacrifices) for a hundred years.²

The Pluta-mâtrâ (lengthened syllable in OM) should be meditated upon by a Yogî and a householder. For the eight Siddhis³ also, this meditation is to be practised. He who becoming pure and having conquered his senses *knows himself* and his Âtmâ in this way, knows everything. A knower of self is always pure. The Brâhman who meditates in this way knows all the Vedas and Upanishads by means of his Yoga powers.

He, losing his astral body,⁴ becomes a God. He becomes free from birth and death, and attains the highest state.

Gyâ.

P. B. N.

Gurus and Chelas.⁵

THE question of the relationship between the teacher and disciple in Eastern countries has occupied the minds of many Western Theosophists. This relationship will be better understood when it is explained that there is no one system or attitude maintained, and that the position varies with nearly every group of teachers and disciples.

The important questions which a disciple must solve are—(1) In regard to such and such a man has he knowledge? (2) Will he use it unselfishly? (3) Will there be a personal affinity between him and me? Then in some schools—(4) Can I have such trust in him as to surrender

¹ Turiya is the fourth state, where consciousness is on the plane of Higher Manas, and is thus beyond the illusions of time and space.

² This is not clear. [The meaning seems to be that he who "identifies" his senses (Indriyas), mind (lower Manas), and Buddhi (mind also in another aspect), with the Âtmic consciousness, gains more spiritual enlightenment than if he were to perform twelve hundred of the most important sacrifices enjoined in Vaidik ritual. The term is here taken in its exoteric sense, but the real Ashva-medha was a mystical rite of immense sanctity. The Kalki Avatâra will descend on a "White Horse."—Eds.]

³ The eight Yogic powers.

⁴ The kâmic elements in the astral body may be meant.

⁵ Guru=a teacher, master, instructor, etc., in a spiritual sense (*Sanskrit*). Chelâ=(1) a disciple, (2) a pupil, (3) a slave brought up in the house (*uncertain*).

myself entirely into his hands and obey without any hesitation what I am told to do? It is on account of this latter question that Western students have found difficulty in understanding how a man could come into association with his Guru.

On the other hand the Guru has questions to ask himself in regard to the Chelâ—(1) What is his motive? (2) What is his stage of knowledge? (3) How will he use further knowledge? Is he to be trusted? The solution of these questions depends upon the development of the Guru and whether he can see beyond the evidence which is given to ordinary man, but even with the highest it is doubtful whether complete certainty can be made.

The whole question then resolves itself into one of mutual knowledge and trust. In the most reasonable and philosophical schools the association begins gradually. It commences by a disciple going to a teacher for advice and instruction upon some point. It may be a small affair and even a promise of secrecy is not taken from him. Then other philosophical doubts arise and he finds answers and explanations which are satisfactory to him in his Guru. Meanwhile the life and character of the teacher come more and more under the observation of the disciple and we will suppose he finds these exemplary from his standpoint. He has so far found that the advice and instruction given him have always been sound; thereby his confidence has increased. His Guru has never shown that he had any motive other than a purely unselfish desire to benefit. By this his reverence and affection have grown. He has not asked idly, he has been an earnest seeker; he has tried to act by what he has been taught and what he has been able to accept. The teacher too has observed the Chelâ, has studied his character and judged of his trustworthiness. This process may have taken months or years. It cannot be hurried by "faith"; each step has to be taken in the light of knowledge, not in the dark. If we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily, where so great a matter as the guidance of his very life is concerned.

At length the disciple has reached a point where he asks a question not to be solved from texts. Hitherto he has been helped in solving questions and doubts for which the teachings of various scriptures sufficed. Now, by his own perseverance and the guidance he has received he is brought face to face with a question which comes under a different category. The Guru has received this knowledge from *his* Guru, under the condition of handing it down to worthy disciples only, and even then only under the same conditions on which he received it. He may or may not, at first, permit his disciples so to communicate it in their turn. After long experience they may do so. Hence arises the necessity of the first promise. It is merely one of secrecy. The Guru has judged of his disciple and trusts him. He knows that long pledges

are useless, for men will pledge themselves blindly to anything in their hunger to gratify their curiosity, or to gain what they suppose are valuable secrets for their own ends. The Guru bases his actions on his knowledge and experience. The Chelâ does likewise with such as he has. There is no false mystery, no mere hypotheses, no straining of faith. And so time goes on, and the respect and love of the Chelâ grows as he is able to see deeper and deeper into his Guru's qualifications and character. He receives instruction as difficulties occur in his growth. No artificial pledges are needed. *The conditions of holding such knowledge are taught him; he accepts it under those conditions.* He does not receive it until he is judged fit. He knows when he fails that he brings upon himself inevitable results or karmic punishment.

A man instinctively obeys him whom he has found always right and always disinterested. His obedience springs from the very bottom of his heart. Any pledge of obedience would be a false prop and a sacrilege. How can he disobey him whom he has come so much to love and reverence? Great indeed must be the inducement before he does so and great indeed the disaster.

It is not difficult to understand the enthusiasm and love of a man who has beaten with weary brain and heart against the wall which bounds our ordinary knowledge when he finds someone who gives him even a grain of the knowledge which goes beyond. He needs no artificial props to keep him to his faithfulness. And so, in his love and confidence, if he bursts into expression some day of his ever-living devotion to every expressed wish of his Guru, it is because love has grown to that extent within him that words come as a relief.

His Guru accepts it, understanding how it has grown; he never asked for it. It is love which has caused love to grow.

The Eternal Âtman is the true Initiator, the true Guru. Nothing must eventually come between the aspirant and That. In his Guru he must worship That; in himself That. His love and devotion must not fall into a worship of form or feature or abode. His Guru is to him an expression of truth higher than himself. It is as that he worships him; but he distinguishes between the vessel and its content.

And so progress, bounded and assured in every direction by acquired knowledge, is made.

The association between Guru and Chelâ does not cease with death if both are sufficiently advanced. If the Chelâ is not sufficiently advanced, he may unknowingly receive much from his Guru, and may later learn to recognize its source.

Between the relationship as described, and the lowest forms of fanatical devotion of the ignorant to those who know little, the gradations are innumerable. It is no uncommon thing to hear a man talk of his Guru as if he were an omniscient, omnipresent and omnipotent being, who could do anything for the Chelâ if he chose; who is

always guiding and watching over him at any time or anywhere. To this Guru he has a pledge of absolute obedience and devotion. He seeks instruction upon every little detail of life which he carefully fulfils, or if he does not he feels guilty of a sin, like the devotee of a personal God. He in the first place became a Chelâ with very little previous knowledge of his Guru. It was not in him then, or since, to have much discrimination. He thought he saw a very great Yogî who would lead him to Moksha, and he caught on at once. He may some day alter his opinion, in which case he breaks his pledge and goes elsewhere.

These pledges of absolute obedience and surrender to the will of a Guru are fortunately rare. The chief condition is secrecy. *All the rest is part of the conditions of the knowledge given.* Such, for instance, as continence, abstinence from certain foods, and so on, the breaking of which conditions, once they are known, produce their own inevitable disasters. Hence a man may receive knowledge from one man for a time and afterwards go to another, and so to a third, fourth, fifth, etc., but he should remain under the tutelage of only one at a time, and where Yoga is being practised this is especially necessary to prevent confusion, if for no other reason. Of course where a Guru can continue or wishes to continue teaching various things, the Chelâ may never change, but the Guru himself may often refer his disciple to another Guru.

In a country like India, where a large number of people are more or less intently bent upon the search for Gurus, the cases of deception are constant and numerous, and cases frequently occur where the rascal masquerading as a Yogî manages to obtain very considerable sums of money from people whose credulity, or whose greed for acquiring knowledge, outweighs their discrimination.

The belief in the possibility of Yoga and the capacity of man to rise by it to the noblest and most sublime conditions, is so innate in the Indian mind, there is so much natural reverence in the people, that some centuries of imposture, which grows yearly more and more brazen-faced, have done little to decrease the reverence for the orange-red garment. This is also partly to be accounted for by the undoubted fact that many men of blameless life and great knowledge still continue to be found in India wandering as mendicants. It has become the custom for men to wander far and wide, through cities, and in wild places, hunting for a Guru to guide and instruct them. Whether this was always so is much to be doubted. With the decline of the search for true knowledge in India, those, in whose custody it is, have withdrawn more and more from the outer life of the world, and the difficulty in finding these custodians, no doubt, serves as a fair test to prove the determination of the seeker, whether his motive be pure or selfish. Others, remembering the failure of multitudes of those who wandered

and sought, make no such effort, believing either that the Guru will find them when their time has come, or that there are no Gurus, true Yogis, or Mahâtmâs now existing.

This latter class is an increasing one, and its growth is no doubt assisted by the Agnostic influence of Western civilization, and also by a consideration of the vast numbers of men of small learning, beggars and idlers who are indifferently called Sannyâsi, Bairâgi, Swâmi, Yogi, Mahâtmâ, Paramahansa, etc., as the speaker may consider fitting. To hear a man say that he met "several Mahâtmâs" at a fair or festival sounds strange to Western Theosophists who have used that term in the original sense to signify those who stand where humanity merges into Deity. The meaning of the narrator was that he had met several men in the garb of ascetics who gave him a more or less favourable impression.

It will be seen, from what has been said, that chelâship, like every other wise institution, must be founded upon knowledge, experience and judgment. If these have to be exercised to the very highest degree where the Chelâ comes into direct communication with his Guru, whose knowledge and power, if he has any discrimination, will in time become known to him, how much more is it imperative upon him to be ever watchful and discriminating in the case of those who, having little or no further knowledge than himself, claim to teach through being in communication with beings whose knowledge in regard to things here is, by the conception we have of them, almost infallible. He can but fall back upon his own reason and his own light as to how to act in any emergency that may arise: he can take no directions from a source he does not know, through an agency he sees little, or not at all, different from himself. He might as well have remained under the dominion of a priest, as tread such treacherous ground.

What infinite claims have been made to being in communication with God and with superior beings! Not by deliberate impostors, not by men and women of impure or selfish lives; often quite the reverse of this. Perhaps they did evil that good might come of it, leading their fellows upon the path of virtue as they saw it, thinking that through the motive and the apparent result the means would be forgiven them. Dire illusion! A misrepresentation is only a bill drawn at long date: it will mature after the successes of having "raised the wind" have passed away. Truth cannot be juggled with or put off. Who can know another's heart? Who can know the springs of action in another, when he has not yet been able to sound the depths of good and evil within himself?

Or again, the claimant to mediatorship, either with a God, an Angelic Being, or a Mahâtmâ, for they are all the same as far as the recipient of messages and directions is concerned, may be utterly or

partially deceived either by himself or by some masquerading intelligence external to himself.

The Christian who tells you how you will "find Christ" and the mediator who tells you how you will "find your Guru" differ somewhat in their methods, but both begin with "if," and a long following list of ideal conditions, and therefore as regards proof, so far, both are equal.

The aspirant to chelâship must be tested in the world in every manner. Heavily indeed is he punished for lack of discrimination and for credulity, or for accepting claims and building on them without having probed these to the very bottom. Credulity is punished almost as heavily apparently as lack of heart, and on nothing than this latter can karmic blows fall heavier. And this is just; for discrimination, straightforward understanding of everything, as far as we can go, and then resisting the temptation to go further and treat hypotheses as facts, or take statements as such, however enticing, is the very root from which knowledge springs.

E. T. STURDY.

Trust, the Essence of True Religion.

WITH the recognition of the position that "Creation" (Emanation) is by process—that it is but the first step in the process by which the evolution of manifested life is produced and maintained; that it is as natural a process as generation and growth, being simply the origination of the matrix through, of and from which generation and growth proceed—comes the inevitable conclusion that to enter the sphere of manifested life, that which is outside nature, or as yet unmanifested, must have recourse to natural process or manifest itself through nature.

But if so, then such phenomena as man has been in the habit of regarding as "supernatural," when not illusions of sense or mere simulations of nature, can but have been and be the results of natural process induced and exhibited in an unexpected manner and as a surprise.

While again if so, then the supernatural, as it has been hitherto erroneously termed, when not a mere illusive semblance or personation, is but the unusual and unaccustomed, and can therefore be only rightly viewed as the abnormal.

Hence were "God" to seek to reveal Himself to man, or desire to come visibly and objectively—that is, personally, as personalized Being—into direct relations with the human, such a revelation, such a communication of His presence, such a communion would necessarily be

through the natural, under which the Divine would be veiled and disappear; for absolute Truth could not represent itself as other than it is, could not pretend to be what it is not or personate the personal. God could not pretend to be man. The Divine could not play the part of the human.

For this reason God does not reveal His existence and presence by personalized manifestations or personified apparitions. He could not do so if He would, not even by incarnation, for then the Divine would necessarily merge in the human. The operations of nature are the channel through which His workings are carried on. These, His sole witnesses, testify to the Divine character of their source. This is why there is nothing higher than the natural order, so that should man ever pass to another sphere of existence or plane of Being, he would enter thereinto by natural process, and lead therein a natural if ennobled life.

Now, since God does not manifest His presence to man by personal apparition, it is evident that there is some wise reason for this withholding; that it is for the good of man; that some advantage accrues to him thereby which could not be otherwise gained.

What can this benefit be?

If God personally revealed and presented Himself to man, what would be the inevitable consequence?

Man would render such homage to God, thus personally coming before him, that he would lose sight of the natural in the Divine, and through the worship thus evoked would be deprived of his inherent liberty of action—following God from without instead of from within. And then, when the Divine Manifestation ceased, misled by the too-easily acquired tendency to be drawn from without instead of from within, he would be tempted to lose sight of the Divine in the natural, and so become the idolatrous worshipper of an ideally deified nature.

The one inherent potency in the nature of man, the one fundamental principle which, within certain limits, enables him to direct his present course and determine his future career, is his liberty of choice in voluntary action, or, as it is technically termed, his "free will."

This free will would necessarily disappear in the presence of God.

Hence God withholds Himself from the observation, from the direct knowledge of man, to free him from the restraint the Divine Presence would impose, and from the obligations which, in his present state, would flow therefrom.

But in so withholding Himself, He voluntarily surrenders His right to the present homage of man, withdraws Himself from personal or objective worship, and renounces His claim to religious service.

Thus man is deprived of the direct knowledge of God in this life, that his service in the Divine regard may be perfect freedom.

This is obvious, for an unknown God, seeking the worship of man while withholding from him any natural way of learning that such was

His desire, could not justify His claim against those who failed to yield the expected worship through ignorance that it really was or could be required of them.

Still more obvious is it that:

(1) To assert that God, while withholding Himself from the cognizance of man, can be known by, that He has made Himself known to, certain chosen and favoured individuals, and commanded these to announce His existence, declare His Will, and enforce His claims under the threat of pains and penalties imposed here, to be inflicted hereafter, is

(2) To assume His injustice in thus doing for the favoured few what He might do, what under the circumstances He ought to do, for the not so favoured many, that all may have an equal knowledge of Him.

(3) To assert that He subverted His original design and contradicted Himself when, after withholding the knowledge of Himself from the many—from all—He ultimately found Himself obliged to accord this knowledge to, to accord it through the few.

(4) To impute ignorance to Him by implying that He did not perceive how, by a partial and incongruous manifestation of Himself, He made an opening for "Spirit" to personate Deity by apparitions and revelations, through which It could lead man into the delusion of supposing that he is obeying and serving God when actually doing that which is contrary to the Divine Mind in his regard.

(5) To set forth that His wisdom is foolishness, in that He attempted a work in man by means not adequate to its completion, and then supplemented these by methods not only partial and imperfect, as He uses them, but which He could have made completely effective for the end imputed to Him by simply doing for all what He has done and does for the few.

With such considerations before him who can doubt:

(1) That God withholds Himself from the knowledge of man for a purpose—that man may be without restraint in choosing and pursuing his course of life.

(2) That God does not desire the religious worship of man for a reason—that in his freedom man may serve Him through the uses he makes of the natural life he has received by natural process from the Author of nature.

But, since God withholds Himself from the direct knowledge of man in nature, and, in virtue of this withholding, does not claim religious worship from him, or invite him to overstep the limits of the natural conditions of his surroundings, then that which reveals itself in His name and claims the religious worship of man is not God. And this is why nature rebels against and revolts from the religious evolution of man.

God speaks to man through nature, and calls him, through its intuitions, from all that would separate him from his Divine Father by withdrawing him from a self-forgetting, loving course of life.

Spirit speaks to man as super-nature; invites him to set himself above nature by resisting natural impulse and closing his ears to the voice which addresses itself to him through nature, and urges him to seek the welfare of self through a spiritualizing course of life, in which the advancement of self is the first object.

Thus the teachings of Spirit are contrary to the teachings of God, for, while God invites man to a loving use of nature from which even a suggestion of religion is excluded, Spirit urges him to disregard, to raise himself out of, to place himself above nature by so-called spiritualizing practices, whose outcome is religion.

Hence to give up religion, and lead a life of simple, loving trust, is not to set oneself against God, for He demands no special service of man.

All He desires is that each human being should use the life He has given and maintains by natural process—should use it in trust and hope and love.

To turn from the natural order is to renounce God. This is what Spirit incites man to do, and it is through this antagonism in Its workings and Its work that man learns that Spirit is not God, and that in setting him against nature It is opposing him to the designs of God.

It is no more necessary that man should know whether a future state awaits him than that he should know God in the present order of nature. The greater ignorance here implies the lesser, and the reason for the one withholding covers the other. All that is necessary for, all that is expected of him, is that he should use the present—so use it as to promote the happiness of others, because, only by so using it, by so living, can he gain happiness for himself.

Ignorance of the "Beyond" is an essential condition of man's life on earth. The barriers to his knowledge here are inherent in his nature and cannot be surmounted. Such, therefore, is the Will of his Divine Father, who determined the conditions of that nature—subject to and through which his being is matured.

To that Will he cannot but submit. But the accompanying, the complementary, the compensating requirements of these conditions of his life are plain and obvious—to strive to make happy that he may be happy, and, by himself living in trust and hope and love, to encourage others so to live.

HENRY PRATT, M.D.

Selections from The Philosophumena.

(Continued from page 508.)

II.

THE NAASENI.

V. 6. THE time has now come for us to approach the direct treatment of our subject, and to begin with those who had the presumption to hymn the serpent¹ as the author of their erroneous belief by means of certain phrases they discovered through its inspiration. The priests and chiefs of this doctrine were first of all those who were called Naaseni, being so named in the Hebrew tongue, in which the serpent is called "naas."² Subsequently they called themselves Gnostics, pretending that they alone *knew* the "depths" [of knowledge]. From these there were many separatists forming a multifarious sect, which however was really only one sect, for though their dogmas were different the ideas were the same, as will be shown in the course of my treatise.

Besides their Logos, they honour "Man"³ and "Son of Man" as source of the universal [principles].⁴ And this Man is male-female and is called by them Adamas. And they have many hymns of double meaning⁵ addressed to him. And their hymns—to dispose of them in a few words—run somewhat as follows:

From thee "father" and through thee "mother," two immortal names, parents of the æons, O citizen of heaven, O Man of mighty names!

And they divide him into three, like Gêryonês,⁶ for he has, they say, an intelligible, psychic and choïc⁷ [aspect]; and they consider that the knowledge of this [principle] is the beginning of a possibility of the knowledge of God, saying as follows:

The beginning of perfection is the knowledge of Man, but the knowledge of God is complete perfection.

Now all these things (he says),⁸ both intelligible and psychic and choïc, made way,⁹ and descended together into one "man," Jesus born

¹ ὄφεις; whence the general designation Ophites. The "serpent" in this sense connotes the idea of the Logos and those overshadowed by it, or Initiates. "Be ye wise as 'serpents.'"

² Nachash (נחש); cf. Sanskrit Nāga, etc.

³ Sc., the "Manifested Logos."

⁴ The text as it stands is untranslatable. Fortunately a passage further on (x. 9) helps us to a partial interpretation.

⁵ That is, with an "esoteric" or hidden meaning.

⁶ The triple-headed giant who plays a prominent part in the myth of Hercules.

⁷ Earthy.

⁸ The Refutator had evidently the work of some Naasenian writer before him.

⁹ The text is imperfect.

of Mary. And these three "Men"¹ (he says) spoke together at the same time, each from their own essences to their own.² For there are three divisions of the universal [principles] with them, the angelic, the psychic and the choïc; and three assemblies [churches], the angelic, psychic and choïc, which are named the "elect," "called" and "bound."

7. These are the chief heads from a very large number of teachings which (he says) James, the Lord's brother, handed down to Mariamnê. But in order that we may put an end to the lying accounts of these impious [heretics] concerning Mariamnê, and James, and the Saviour himself, let us, if you please, come to the initiations, both foreign and Grecian (from which they have this myth), and see how, by making a synthesis of the occult and ineffable mysteries of all the Gentiles and by lying about the Christ, they have deceived those who did not know that these things were the secret rites of the Gentiles.

Now the foundation of their system is the Man Adamas, and they say that it is written concerning him:

Who shall tell of his origin?

And now you shall hear how they have taken the undiscoverable and equivocal origin of their Man bit by bit from the Gentiles and moulded it over the Christ.

Now the Greeks say:

Earth first brought forth man, bearing a fair gift—

desiring to be mother not of plants without feeling, nor of irrational wild beasts, but of a tamed and God-loving being.

Difficult is it (he says) to discover whether it was among Bœotians that Alalkomeneus rose as the first of men from the waters of the Kêphisian lake; or whether it was Idæan Kourêtes, race divine, or Phrygian Korybantes, whom Helios first saw springing up as trees; or whether Arkadia brought forth Pelasgos older than the moon; or Eleusis, Diaulos, the inhabitant of Raria; or Lemnos, Kabiros sire of fair arcane rites; or Phellênê [? Pallênê], Phlegræan Alcyoneus, eldest of giants. But the Libyans say that Iarbas, the first born, rose from parched plains and fed upon sweet date of Zeus. In Ægypt Neilos making fat the mud (he says) to this day breeds lives and brings forth living bodies fleshed³ by moist heat.

The Assyrians, however, [say] that it was Oannês, the fish-eater, that [first] arose among them, and the Chaldæans that it was Adam. And they pretend that he was the "man"⁴ whom the earth produced of herself, and that he lay prostrate, breathless, immovable, still as a statue, the first image of the "Man" Above, the Adamas whom they glorify with hymns, formed by the many powers concerning which they have much detailed teaching.

¹ Sc., the three aspects of the "Man."

² Sc., those of like nature.

³ This is a literal translation, but the text is obscure. The hymn is supposed by some scholars to be an ode of Pindar; it is, however, out of metre and out of dialect so to speak.

⁴ Sc., the Chhâyâ—or first astral form of the earliest races.

In order, then, that the Great Man Above—"from whom," as they say, "all paternity derives its name on earth and in the heavens"—might be finally mastered, there was given unto him¹ also a soul, that by the soul the enslaved plasm of the Great, most Fair, and Perfect Man—as they call him—might suffer and be chastened.

They, therefore, seek to discover again what is the soul, and whence, and of what origin is its nature, that, coming into man and endowing him with motion, it enslaves and chastens the plasm of the perfect Man. They try to discover this also, not from the scriptures, but from the mysteries.

They say that the soul is very difficult to discover and hard to understand, for it never remains of the same appearance, or form, or in the same state, so that it can be indicated by a sign or discovered essentially. And they find these manifold changes set forth in the gospel that is entitled "According to the Ægyptians." They are in doubt, therefore, like all the rest of the Gentiles, whether [the soul] is from the præexistent, or the self-existent, or from chaotic matter.

And first of all they fly to the initiations of the Assyrians in their consideration of the triple division of man, for the Assyrians were the first to discover that it was threefold and [yet] a unity. For, they say, every nature is desirous of the soul, and one desiring in one way and another in another. For the soul is the cause of all things that are made, and everything that is nourished and increases (he says) needs soul. For no nourishment or increase is possible without the presence of soul. Stones even (he says) have souls [or are animated]; for they have the power of increasing, and increase could not take place without nourishment. For it is by supplementation [or accretion] that is the increase of things that are increased; and supplementation is the nourishment of that which is nourished. All nature, therefore (he says), both celestial and terrestrial and elemental [infernal] longs after the soul.

The Assyrians call this [concept of the soul] Adônîs, or Endymiôn, or Attis. When it is called Adônîs, Aphroditê (he says) loves and desires the soul under that name. And according to them Aphroditê is generation. But when Persephonê or Korê loves Adônîs, then the soul becomes a mortal thing being separated from Aphroditê.² But if Selênê is impassioned of Endymiôn and is in love of form, then (he says) it is the nature of the higher [powers] which desire the soul. But if (he says) the Mother of the Gods emasculates Attis while she still retains him as her lover, this (he says) is the blessed nature of the hypercosmic and eternal [powers] which summons home the male

¹ Sc., the "man" below, the "plasm."

² That is, from earth-life. The dominion of Persephonê is that of the "shells"—the dead.

power of the soul to herself. For man [the soul-man] (he says) is male-female.¹

On this theory of theirs, according to their teaching, the intercourse between man and woman is explained as a vile practice and prohibited. For Attis (he says) is emasculated, that is to say, abandons the choic parts of the lower creation and mounts to the eternal essence above, where (he says) there is neither female nor male, but a new creation, a new Man, who is male-female. What they call "above," I will show when I come to the proper place.

And they say that their theory is supported not simply by [the myth of] Rhea, but, so to say, by the whole of creation; and this they declare is what was meant by the Word:

For the invisible things of Him [God] are understood and perceived by His works, from the foundation of the world, even His everlasting power and divinity, so that they [the Greeks and Barbarians] are without excuse. For knowing God, they did not glorify Him as God, nor gave thanks unto Him, but their foolish heart was rendered vain. Professing themselves to be wise they became fools and changed the glory of the incorruptible God into images of the likeness of corruptible man, and of birds and quadrupeds and creeping things. Wherefore also God gave them over to the affections of infamy; for their females changed the natural use into that which is against nature.²

What the natural use with them is, we will tell later on.

Likewise also their males abandoning the natural use of the female, were inflamed in their desire one toward another, males with males working unseemliness ["deformity," also "formlessness"]—

(And "deformity" is the first and blessed "formless" essence, according to them, the cause of all "forms" for things which are "formed.")³

—and receiving into themselves that recompense of their error which was meet.⁴

For in these words of Paul, they say, is contained the whole of their secret and ineffable mystery of the blessed bliss. For the promise of washing [? baptism] is nothing else, according to them, than the bringing into unfading bliss of him who is washed with what they call

¹ Perhaps the following correspondences may throw some light on the above.

Attis	Higher Manas	Dêmêtêr	Buddhi	
Endymiôn	Higher Manas	Selênê	Buddhi	
Adônîs	Lower Manas	Aphroditê	Kâma	
Adônîs	Lower Manas	Persephonê	Kâma	
	Hypercosmic	Sun	Nirvâna	Fire
	Celestial	Moon	Devachan	Air (higher Astral)
	Terrestrial	Earth	Waking consciousness	Earth
	Elemental	Underworld	Kâma Loka	Water (lower Astral)

² That is to say that the Naasenian view was that the physical procreation of children was not originally intended by those who were once creators of "mind-born" sons.

³ ἀσχημοσύνη δὲ ἐστὶν ἡ πρώτη καὶ μακαρία κατ' αὐτοὺς ἀσχημάτιστος οὐσία, ἡ πάντων σχημάτων τοῖς σχηματιζομένοις αἰτία. It is impossible to preserve the original word-play in English.

See *Romans*, i. 20-27.

"living water," and anointed with an unguent that no tongue can declare.¹

They say, moreover, that not only the Assyrian but also the Phrygian mysteries substantiate their teaching concerning the blessed hidden and manifested nature of all things which were, and are, and are still to be—which (he says) is the kingdom of the heavens *within*, the object of our search; concerning which they find an explicit tradition in the gospel which bears the inscription "According to Thomas," in the words:

He that seeks shall find me in children² from the age of seven years: for hidden in them I am manifested at the fourteenth age (æon).

But this is not of Christ, but of Hippokratês, who says:

The child of seven years is half a father.

Whence, placing the causative nature of the universe in the causative seed—[in this] following the dictum of Hippokratês that the child of seven years is half a father—they say that it is manifested in fourteen years—[which is] according to Thomas. This, then, is their unspeakable and mystic doctrine [or Logos].

And so, also, they say that the Ægyptians—who, after the Phrygians, were the most ancient of all men, and, at the same time, confessedly the first to communicate to the rest of mankind the initiations and secret rites of all the gods, and to proclaim their species and operations³—have their mysteries of Isis, holy and venerable and not to be told to the uninitiated. But these are nothing else than the stealing of the pudendum of Osiris⁴ and the finding of it again by the seven-robed sable-mantled [goddess]. And they say that Osiris is water.⁵

¹ The too zealous mind of the Refutator has led him into inextricable confusion and misrepresentation. The abuse of natural functions—that is to say, the using of them for sensual gratification instead of for the once holy office of pure procreation—was *and is* the "fall" of man. The Initiates of all times and climes knew the mystery of sex, because they had conquered their animal passions. The breaking of their vow of celibacy meant the loss of their knowledge.

I would, however, here submit a suggestion. *The Secret Doctrine* has set forth at length the evolution of the early races through the species, sexless, asexual, hermaphrodite, and separated. "Creation" in those early days was by "Will and Yoga," first the unconscious, then the conscious production of mind-born progeny, by Kriyâshakti, or will-power. With the separation into sex, "procreation" arose through the yet "mindless" portion of mankind copying the animals. This tradition of the outward evolution of sex was handed down in the mysteries, for the stages of the external physical *descent* marked also by correspondence the steps of the internal spiritual *ascent*, *here and now* for the spiritual man, and *in the course of long ages* for the race. Is it not possible to suppose that the above passage was originally some garbled misrepresentation of this tradition of the mysteries by an ignorant "apologist," and that the Naaseni knew its original source and the ungarbled version?

Finally, may not even the horrors suggested above, which have saddened and puzzled so many hearts and minds, find a solution by light of the above, and on the dual principle—*demon est deus inversus* and *corruptio optimi pessima*. (See also *The Secret Doctrine*, ii. 410, 411.)

² Innocents or Initiates, who were "twice-born." This evidently refers to the fourteen degrees (seven inferior, and seven superior) of the Greater Mysteries, culminating in full Christ-hood or Buddha-hood. The correspondences work out throughout the whole of nature, for real Initiation is a *process of nature*—a spiritual process, but still *natural*.

³ ἰδέας καὶ ἐνεργείας.

⁴ The "creative" power of the unmanifested triad or triangle, the triple Logos, which is recovered again by the "seven-fold" man through initiation.

⁵ Sc., Ākāsha.

And seven-robed nature, surrounded by and robed in seven æthereal mantles (for thus they allegorize the planets, calling them ethereal), according to them, is ever-changing generation, and it is by the metamorphosing of the ineffable, unimaginable, incomprehensible, and formless [principle]¹ that the manifestation of creation is brought about. And this is what is said (he says) in the scripture:

Seven times shall the just fall and rise.²

For these fallings [descents] (he says) are the changes of the stars [planetary spheres] set in motion by the mover of all.

Accordingly they say, concerning the essence of the seed which [essence] is the cause of all things which are, that it is none of these things [itself], but generates and makes all the things which are, saying:

I become what I will, and I am what I am; wherefore, say I, immovable is the mover of all. For it remains what it is, making all things, and is naught of the things which are.

This alone (he says) is "good," and concerning it was spoken the saying of the Saviour:

Why callest thou me good? One [only] is good, my Father in the heavens, who causes his sun to rise on the just and unjust, and sendeth rain on the righteous and sinners.³

And who are the righteous on whom he sendeth rain and the sinners on whom he also sendeth rain, this also I will set forth subsequently together with the rest. And this (he says) is the great hidden and unknown mystery of the universe with the Ægyptians, both concealed and revealed. For Osiris (he says) is in the temple before Isis, an ithyphallic statue crowned with all the fruits of existing things. And they say that it is set up in this form, as the first statue, not only in the most holy temples, but also for general inspection, like as a light, not set under a bushel, but on a candlestick, a proclamation proclaimed on the house-tops, on all roads and in all public places, and set up in front of their very doors as a limit and boundary of the dwelling, and that this is what is vulgarly called the "good." For they call it the "bringer of good," not knowing what they mean, and the Greeks got this mysterious custom from the Ægyptians and keep it up to the present day. At any rate (he says), we see the Hermes [*sc.*, statues of Hermes] honoured by them under this symbol.

So they pay Kyllênios [Hermes] excessive honour, calling him

¹ *Sc.*, the Unmanifested Logos.

² *Cf.* *Luke*, xvii. 4: "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

³ *Cf.* *Matth.*, xix. 17, v. 45; *Mark*, x. 18. No precise verbal accuracy in the quotation of these texts is to be expected, for no attempt was made at literal exactitude in quoting the Logia (or traditional sayings) of the Lord, which were handed down from memory. The verbal accuracy of the New Testament "scripture" is a vulgar error bred of the densest ignorance of the very elements of historical investigation.

Logios. For Hermes is the Logos [Word], who, as being the expounder¹ and demiurge of all things which were, and are, and are to come, was held in honour among them and symbolized by an ithyphallic statue.² And that he, the Hermes thus symbolized (he says), is the conductor and reconductor³ and originator of souls—this has not escaped the notice of the poets of the Gentiles, when saying:

Then Kyllênian Hermes summoned forth the souls of the "suitors" [or mindful]⁴—

Not the "suitors" of Pênelopê (says he), hapless wights, but those who are roused from sleep, and have "their memory [of sentient existence] restored to them."⁵

—out of such honour and so great a wealth of beatitude.

That is to say, from the Blessed Man Above, or Primal Man, or Adamas, as they think, they are thus brought down into the plasm of clay, to be the slaves of Ialdabaôth, the demiurge of this world, the fiery God, fourth in number,⁶ for this is the name they give to the demiurge and father of the formative world.⁷

And he holds a rod in his hands, beautiful, golden, wherewith he spell-binds the eyes of men whomsoever he would, and wakes them again from sleep.⁸

He also has (he says) the power of life and death. Concerning him (says he) it is written:

Thou shalt lead them with a rod of iron.⁹

But the poet (he says), in his desire to embellish the incomprehensibility of the blessed nature of the Logos, ascribed to him a golden instead of an iron rod. He spell-binds the eyes of the dead (says he), and wakes them again from sleep—[namely] those who are roused from sleep and get back their memory. Concerning them (he says) the scripture says:

Wake, thou that sleepest, and rise, and Christ shall give thee light.¹⁰

This (says he) is the Christ, the Son of the Man, in all who are born, delineated from the undelineable Logos. This (he says) is the

¹ ἔρμηνεύς, a play on Ἑρμῆς.

² Signifying the lower triangle ∇ reversed \triangle , the spiritual triad (Ātmā-Buddhi-Manas) in activity, and not "dead" as in most men.

³ The psychagogue and psychopomp.

⁴ Cf., Hom., *Od.*, xxiv. 1.

⁵ It is impossible to reproduce the original word-play in English; *μνηστῆρες* means both "suitors" and those who "remember" or are "mindful," and *ἀνεμνησμένοι* those who have their "memory restored."

⁶ This corresponds to Globe D in the Esoteric Philosophy.

⁷ τοῦ ἰδικοῦ κόσμου.

⁸ Cf., Hom., *Od.*, xxiv. 2.

⁹ Cf., *Psalms*, ii. 9. The "rod of iron" would correspond to the sway of Mars (iron) the God of Generation—the God of the Iron age; the "wand of gold," to spiritual life—the Golden Age, that is to come.

¹⁰ Cf., *Ephes.*, v. 14. This is a further key to the allegory, and refers to those neophytes who have the "memory (either of their spiritual origin or past births) restored," by the Hermes of Wisdom or the Chief Initiator in the mysteries.

great and ineffable mystery of the Eleusinian rites, "Hue Kue."¹ And that (says he) all things are subordinated to him; this, too, has been said:

Their sound went forth into all the earth.²

And also:

Hermes by the motion of his rod leads them on, and they follow squeaking³—
—the cluster of souls; as the poet has shown by the following imagery:

As when bats fly squeaking into the corner of an awesome cave, should one fall from the cluster down from the rock, they cling to one another.⁴

The "rock" (he says) means Adamas. For this Adamas (says he) is:

The corner stone placed at the head of the corner—

(for in the head is the formative brain, the essence, from which all father-hood is formed)⁵—

—which (he says) I set as adamant [or which Adamas I set]⁶ in the foundations of Sion.⁷

By the foundations of Sion, he means (he says) the plasm of the Man allegorically.⁸ And the Adamas set [in the foundations] is . . . teeth,⁹ as Homêros says:

The enclosure of teeth.¹⁰

That is to say, the wall and palisade, in which is the Inner Man,¹¹ who has fallen into it from the Primal Man, the Adamas Above¹²—

He who is cut without the cutting of hands¹³—

—and brought down into the plasm of forgetfulness, the choïc [image] of clay. And he says that the squeaking souls follow him—him the Logos:

Thus they were following squeaking, and he led them on—

(That is, was leading)

—he, gracious Hermes, down the dank ways.

¹ Cf., Plutarch, *De Iside et Osiride*, xxxiv. "And 'son' (υἱός) [is] from 'water' (ὕδωρ) and 'to moisten' (ἰσθαί), and Bacchus they [the Greeks] entitle 'Gus' (γυς), as being Lord of the moist principle, he being no other than Osiris." See also Lobeck's *Aglaophamus, sive de Theologia Mystica Græcorum Causis*, p. 150. This refers to the Astral Inner Man, the Son of the Man (Heavenly Man); the Astral being always symbolized by water.

² Cf., *Rom.*, x. 18.

³ Cf., Shakespeare, *Hamlet*, i. 1:

"And the sheeted dead
Did squeak and gibber in the Roman streets."

⁴ Cf., *Hom.*, *Od.*, xxiv. 6, *et seqq.*

⁵ Cf., *Ephes.*, iii. 15. The Authorized Version translates "fatherhood" as "family!"

⁶ ἄδαμαντα.

⁷ Cf., *Psalms*, cxviii. 22; and *Isaiah*, xxviii. 16.

⁸ The Chhâyâ, or Astral Man, the "foundation" of every man.

⁹ Some words are missing in the text: perhaps "that which is shut in by the teeth."

¹⁰ Cf., *Hom.*, *Il.*, iv. 350, *et alibi*.

¹¹ The upper triad.

¹² The unmanifested triad or the Logos.

¹³ Cf., *Dan.*, ii. 45.

That is to say (says he) into the eternal lands free from all ill. For whither went they (says he)?

And they passed by the streams of Ocean and by the bright rock, past the gates of the sun and the people of dreams.

This Ocean¹ (he says) is "the generation of gods and the generation of men,"² swirling with flux and reflux, now up, now down. When Ocean flows downward (says he) it is the generation of men, and when upward towards the wall and palisade³ and bright rock, it is the generation of gods. This (he says) is what was written:

I have said, Ye are all Gods and sons of the Highest, if ye haste to flee out of Ægypt and cross over the Red Sea into the desert.

That is to say, from the intercourse below⁴ to the Jerusalem Above, which is the mother of the living.

But if ye again return into Ægypt—

That is to say, to the intercourse below—
—ye shall die as men.⁵

For mortal (he says) is all generation below, but the generation above is immortal. For from water alone and spirit is born the spiritual [man], not the fleshly, for the fleshly is the lower [man]. That is (he says) what is written:

That which is born of the flesh is flesh, and that which is born of the spirit is spirit.⁶

For this is the spiritual generation according to them. This (he says) is the Great Jordan,⁷ which flows downwards and prevents the sons of Israel going forth out of Ægypt (or rather, from the lower intercourse, for Ægypt is the body, according to them), but Jesus sent it back and caused it to flow upward.

8. Following after these and such like [matters] these most wonderful Gnostics, discoverers [forsooth] of a new grammatical [or philological] art, profess that their prophet Homêros showed forth these things arcanelly, and leading astray those who are not initiated into the sacred scriptures, into such notions, they mock at them.

And they declare: he who says that all things arise from one, is in error; he who says [that they arise] from three, speaks rightly and will furnish the demonstration of the universe. For one (he says) is the blessed nature of the Blessed Man Above, Adamas; and one is the mortal [nature] below; and one is the unkinged race above,⁸ where (he

¹ The World-Soul, or Âkâsha, the "Water" spoken of above.

² Cf., *Hom., Il.*, v. 246; xxiv. 201.

³ An aspect of the "Ring Pass Not," the Horos or Boundary of the Valentinian System, which shuts out the mortal man from the divine Plerôma; that is to say, the four lower planes of the Kosmos from the three higher. See *infra*, vi. 31; also LUCIFER, Vol. VI, No. 33, p. 233, Art., "Pistis-Sophia."

⁴ The lower planes.

⁵ Cf., *Palms*, lxxxii. 6, 7; and *Galat.*, iv. 26.

⁶ Cf., *John*, iii. 6.

⁷ The "will to live" a sentient and not a spiritual existence.

⁸ Probably the two upper planes of the four lower cosmic planes.

says) is Mariam, who is sought after, and Iothôr, the great wise one, and Sepphôra, the seeress, and Môsês, whose generation is not in Ægypt;¹ for children were born to him in Madiam;² and this (he said) did not escape the notice of the poets:

All things are threefold divided, and everyone has obtained his share of honour.³

For mighty subjects needs must be spoken of, but so told by all everywhere—

That hearing they may not hear, and seeing they may not see.⁴

For, unless the mighty subjects were spoken of, the world could not continue to hold together. Now these are their three swelling-named Logoi, Kaulakau, Saulasau, Zeêsar;⁵ Kaulakau of the Adamas Above, Saulasau of the mortal below, Zeêsar of the Jordan that flows upwards. This (he says) is the male-female Man in every one, whom the ignorant call the three-bodied Gêryonês, the "earth-flower," as though flowing from the earth,⁶ while the Greeks generally call it "the heavenly horn of Mên [or Deus Lunus]," because he has mixed and mingled⁷ all things with all.

For all things (he says) are through him, and without him was no one thing. And that which was in him is life.⁸

For this life (he says) is the ineffable race of perfect men,⁹ which was unknown to former races. And the nothing,¹⁰ which was without him, is the formative world, for it was made without him through the third and the fourth.¹¹

This (he says) is the cup—

The drinking vessel in which the king drinketh and divineth.¹²

This (says he) was found hidden in the fair corn [lit., seeds], of

¹ *Sc.*, the body.

² For above, *cf. Exodus*, xviii. 14-23; iv. 24, 25; ii. 21-23.

³ *Cf.*, Hom., *Il.*, xv. 189.

⁴ *Cf.*, *Matth.*, xiii. 13; *Mark*, xiv. 12; *Luke*, viii. 10.

⁵ Epiphanius, in discussing the system of the Nicolaïtans (xxv. 4) finds a resemblance between these words and *Isaiah*, xxviii. 10, of which the authorized English version runs: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Judging by the Septuagint and Vulgate the translators are entirely uncertain of the meaning of the original. The three names are most probably from the "mystery language," and philological coincidences can throw no light on the matter. For the "mystery language" see the writer's essay, *Simon Magus*, pp. 59, et seqq.

⁶ ὡς ἐκ γῆς βέοντα Γηρυόνην.

⁷ Another word-play or mnemonic—the only "philology" known to the ancients—"horn" || κέρασ, and "mingled" = κεκέρακε; this is not reproducible in English.

⁸ *Cf.*, *John*, i. 3, 4.

⁹ The "unkinged race."

¹⁰ Either a play on the above, οὐδὲ ἔν being changed into οὐδέν, or "nothing" was the reading of the original Johannine text.

¹¹ Ialdabaoth. Probably the two lower planes of the four lower cosmic planes.

¹² *Cf.*, *Genesis*, xlv. 2, 5. Hermes Trismegistus identifies this "Cup" with the Mind—

"Dip and wash thyself, thou that are able, in this Cup or Bowl; thou that believeth that thou shalt return to him that sent this cup; thou that acknowledgest whereunto thou wert made."

"As many, therefore, as understood the proclamation, and were baptized, or dowsed in the Mind, these were made partakers of knowledge, and became perfect men, receiving the Mind."

See *Simon Magus*, p. 56; compare also the Graal Legend, and the drinking songs of the Sûfi mystics.

Benjamin. The Greeks also speak of it (he says) as follows, with raving tongue:

Bring water, bring, boy, wine; make me drunk and lull me to slumber. My cup tells me of what origin I should be.¹

This alone (he says) was quite sufficient for men to understand that the cup of Anakreôn was mutely telling an ineffable mystery. For mute (says he) is the cup of Anakreôn, which, forsooth, Anakreôn says told him with mute voice of what origin he should be, that is to say, spiritual not fleshly, if only he should hear the hidden mystery in silence. And this is the water in that fair marriage which Jesus turned into wine.² This (he says) is the great and true origin of the wonders which Jesus wrought at Kana of Galilee, and [so] showed forth the kingdom of the heavens. For this (he says) is the kingdom of the heavens lying within us as a treasure, as leaven hid in three measures of flour.³

This (he says) is the great and ineffable mystery of the Samothracians, which it is lawful for those of us who are perfect alone to know.

For the Samothracians in the celebration of their mysteries explicitly pass on the tradition of that Adam as the Primal Man. Now in the temple of the Samothracians there are two ithyphallic statues of naked men with their hands raised aloft to heaven, just like the statue of Hermês on [Mount] Kyllênê. The said statues are images of the Primal Man, and of the regenerate and spiritual [man], in all things coëssential with that Man. This (he says) is what was said by the Saviour:

If ye drink not my blood and eat my flesh, ye shall by no means enter into the kingdom of the heavens; but even if ye drink (he says) of the cup which I drink of, whither I go ye cannot come.⁴

For he knew (he says) of what nature each of his disciples was, and that it needs must be that each of them should go to his own nature. For from the twelve tribes⁵ (he says) he chose twelve disciples, and through them he spake to every tribe. Wherefore (says he) neither have all men hearkened to the preaching of the twelve disciples, nor if they hearken, can they receive it. For those things which are not according to their nature are contrary to their nature.

G. R. S. MEAD.

(To be continued.)

¹ Cf., Anakreôn, l. 10.

² Cf., John, ii. 1-11.

³ The soul in its three vehicles. Cf., Luke, xvii. 21; Matth., xiii. 44 and 33.

⁴ Cf., John, vi. 53; Matth., xx. 22; Mark, x. 38; John, viii. 21, xiii. 33.

⁵ Sc., hierarchies.

Theosophy and Occultism.

THEOSOPHY signifies "Divine Wisdom." It is neither a Science nor a Religion, but it is a Philosophy which embraces both. It is not a creation of the inventive genius of its modern founders, Madame Blavatsky and Col. Olcott, but simply a revival of that School of Philosophy which has existed from time immemorial. It was kept and taught in secret, and none except those who proved worthy after due trial were admitted to its mysteries, and advanced to its inner recesses of deeper and yet deeper knowledge according to the progress the aspirant made.

The School has never been extinct but has simply retreated from the inroads of profane Materialism on the one hand, and degrading superstition and idolatry on the other. It is in the sacred keeping of Adepts and Masters who have been all along working for the good of humanity and to that end communicate as much of their knowledge as is necessary from time to time.

A careful and attentive student of Theosophy is enabled to see that all religions—however divergent they may appear to a superficial observer—and all mankind—however different they may seem owing to their caste, colour or creed—owe their existence to a common origin. So long as man behaved towards man according to the pure ethical principles of his own religion, no special interference was called for. But now man and his religions have so far strayed away and degenerated, and the rapid strides which European civilization with its materialistic tendencies has made in all directions, have so much demoralized him, that the present was the time which required interference, and to this cause therefore do we attribute the revival of Theosophy and the advent of Madame Blavatsky and Col. Olcott as missionaries of this grand Ancient Philosophy.

Thus Theosophy supplies the bases of all religions, and proves that men, no matter what their nationality, what their religion, are after all but brethren—members of the same family—and as such under obligation to extend the hand of brotherly love to one another without distinction, to alleviate suffering, and to lead the erring to right. Hence it is that altruism has been made the first and essential object of the present Theosophical Society to which every member must subscribe it being left to his option to adopt the other objects or not.

Once this principle of altruism is clearly understood and realized,

it removes the barriers of caste, colour or creed, widens our sympathies and enables us to further realize that we are but a fraction of the whole human kind, and as no whole can be perfect if any fraction of it is left imperfect, so for the amelioration of the whole of mankind it is not enough that we attend to our own welfare, but that we unselfishly and unceasingly work for the well-being of suffering humanity and so in raising it raise ourselves.

Theosophy, thus establishing the principles of universal brotherhood, accounts for the differences and inequalities between man and man by the Law of Cause and Effect. It shows that instead of being a sport of fortune or misfortune—destiny, or a being at the whim or mercy of a partial and unjust God, a man is, with regard to his physical, mental and worldly conditions, a creature of his own making; that in the life he is living he is simply reaping the fruit of his own deeds in the past life, and at the same time sowing the seed the harvest of which he will gather in his next birth. This is the law of Karma and Reincarnation. It reconciles us to our lot on earth, supports and cheers us with hope for the future, and furnishes us with an incentive to make an effort to lead such a life as will ensure us a better state in our next rebirth. If the earth is the field where we sow our seed, it is there only we must expect to reap the corn, and not in a post mortem state.

But these births and rebirths could not be without an object. We see that the creature man is not a stationary being, like an animal bound by instinct, repeating the same acts over and over again without any consciousness of reasons which prompt him to those acts. Although in nature and essence the same all over the world, yet between the savage and the highly civilized states a human being displays various degrees of intelligence, showing the progress he has made and is still making to attain to a certain goal. He has something in him which ever impels him to work towards that end; the result, however, does not prove as gratifying as the anticipation, and it is seldom that a man dies without some earthly wish remaining ungratified, without some ambition remaining unfulfilled; and although death apparently severs the connection with the earth, yet the real man is still chained down to the earth by its earthly desires, and is brought back to it; and this goes on during the course of several lives till eventually the higher man begins to perceive and realize the chimerical nature of his objects, and to distinguish between the illusory and the real. Once arrived at this stage, his onward progress, though not strewn with roses, is comparatively a much more straight course, and it is now simply a question of time and intensity of purpose, after the experiences gained during the course of several lives, that must win for the man—sore and bruised by his efforts and failures—the emancipation from the attractions of the world and from the jaws of death.

Theosophy therefore teaches a man what he is, and his duty to his fellow creatures, weans him from the illusory objects of life, and enables him to effect his own salvation.

OCCULTISM.—While modern Science is helplessly bound down in its enquiry in all departments of knowledge to things or matter cognizable by our physical senses, Occultism is a Science which has a much wider scope, as its region of enquiry goes beyond or transcends matter, and treats of those forces in nature which are at the back of, or latent in, all matter, and which religionists and Theosophists very often call Spirit.

Science—or rather the modern or western Science—divides all matter into organic and inorganic, and denies life to the latter. Occultism ascribes life to all matter. According to the Occult theory all matter—organic or inorganic—in its rarest or grossest form, is the manifestation of that Universal Spirit or Force which pervades the whole universe, and has come to be in its present state by certain processes of evolution.

Modern Science is progressive and therefore imperfect. Occultism, on the contrary, is a perfect Science, but its knowledge is confined to a brotherhood of highly illuminated Adepts, and by them it is communicated to man according to his needs and advancement, through persons who by their training, discipline, and conduct have qualified themselves as fit vehicles for the retention and conveyance of such knowledge to humanity.

Such knowledge is obtainable by intuition and contemplation. As for the acquirement of knowledge—or rather scientific truths—clear intellect and the necessary apparatus are necessary, so for the acquirement of Occult knowledge a man has to so live and conduct himself as to develop within himself the power of self-concentration and inner perception.

Theosophically speaking, as the most highly sensed being on this sphere, Man is a sevenfold creature, he can be known in seven states; the four lower states are allied to his physical or earthly nature and are therefore perishable, the remaining three are of a higher nature, are not perishable, and the full development of these by the complete subjugation of his lower nature makes a man supernatural¹ in his capacities and abilities.

Several of the miracles spoken of in the religious books of different peoples, which a Scientist of the present day would call myth, or a superstitious person Black Art, or Magic, can be accounted for by Occultism.

AN INDIAN STUDENT.

¹ As understood in the vulgar sense. There is nothing really supernatural.

Science and the Esoteric Philosophy.

THE GOD OF SCIENCE.

WE saw in "On the Watch-Tower" for June how H. P. Blavatsky's prophecy, that the teachings of the Esoteric Philosophy would soon be verified from the mouths of our Scientists, was fulfilled in the cases of Lemuria and Atlantis; and now we find Scientists in America setting forth ideals of God which are most hopeful signs of the spread of Theosophic thought in the Astral Light. In the July *Review of Reviews* Mr. Stead notices the articles of Professor Jodl and Dr. Paul Carus, in the April number of the *Monist*, a Chicago quarterly.

Professor Jodl is very strong in his repudiation of Nature worship. Man, he maintains, is superior to Nature—looks down upon Nature; and it is essential to the idea of a god that he must be something to which men can look up. . . . The iron laws and the immeasurable cruelty of Nature seem to him quite irreconcilable with any theistic theory.

Here is a confirmation of Huxley's recent utterance as to the contrast between natural and ethical laws, which indicates that the pendulum, vibrating between mediæval superstition and modern scepticism, has swung as far as it will go in the latter direction, and tends to return towards the centre-point.

He says that he cannot find God in Nature, but that he does find God in man, or rather in the Divine Spirit, or that which is highest and best in man, which the Russian peasants call "the spark of God." "Nature did not whisper in our ears that in us which is best and highest. That did not come to us from heaven; *we ourselves* won it by hard struggles, by terribly severe, self-imposed discipline. It is not *of* Nature; it is *above* Nature. Through *us* something has come into the world that before us did not exist—something that the most exuberant creative magic, or Nature's grandest mechanical dreams, could never replace. The day on which first a human being pressed his weaker fellow-man to his breast and said, 'Brother, not mine, but thy will be done; I will give up my desires that thou also mayest be glad'; the day on which man first lifted up his head and said, 'Let us make the world *good* in the likeness of the picture that has become living in us, just as it should be'; this is the great and sanctified day in the history of our race on earth, the Christmas-day on which God was born. But not, as the religious fancy has expressed it, the day on which God became man, but the day on which man began to become God; that is, the day on which he began to feel spiritual powers in his breast that transcended his animal impulses—powers to which the majority of humanity was still as remote as heaven from earth."

Theosophy cannot find much fault with a man who holds that God resides in the spiritual part of man, that he acts through man, and that man can develop powers superior to those of ordinary humanity.

DR. CARUS'S VIEWS.

Though agreeing with Professor Jodl in the main, Dr. Carus adds even more. He thinks that Professor Jodl's recognition of God in man implies a denial of God in nature, and says :

Science has to recognize the reality of an All-presence in existence which is analogous to that which in a religious language is called God. . . . We agree with Professor Hæckel in his rejection of anthropotheism : God is no supernatural being nor is he a huge world-ego. But we cannot accept his view of God as being only matter and energy. The idea of God is and always has been a moral idea. . . . God is that quality of existence through which we originated as feeling, thinking, and aspiring beings. He is the prototype of the human soul, and the condition under which develop man's reason and morality. Obedience to him is indispensable for a continued existence, for further progress and a higher evolution of the human soul.

The recognition of God as the prototype of the human soul, whose nature must be copied in order that man may progress, is very important.

VIVISECTION AND DISSECTION.

The following remarks are from a letter by "An English Doctor" in the *Asiatic Quarterly Review* for July. We warmly second the writer in his protest against the introduction of the coarse methods of Modern Science into India, as will all those who have the anti-vivisection cause at heart.

I strongly protest against our Government identifying itself, in any way, with the brutalization of India by the introduction of Vivisection or by any interference with the time-honoured Pinjrapoles, in which old and disabled animals are fed and kept alive. The reverence felt for the sacredness of life by Indians should be rather fostered, for it is a feeling that is connected with their noblest associations, whereas with us mercy to animals, that have long served us, means to destroy them speedily, so as to be saved the trouble of looking after them, when they are "no longer of any use." . . . The dissection of paupers who die in our hospitals should also be stopped; I believe that few would subscribe to hospitals if it were known that such an outrage might be committed on patients, ignorant of their possible fate. . . . In Bombay, the Muhammadans have protested against the way in which their dissected co-religionists are disposed of; in the Punjab, a College was—some years ago—emptied of its Central Asian students—all possible pioneers of British civilization—when Moulvi Abdullah of Bokhara died in hospital and was dissected; but in England the want of consideration towards paupers, "the beloved of God," awakens no protest.

Such are the inconsistencies into which we fall between the two stools of an unscientific religion and an irreligious science.

MEDIÆVAL MEDICINE.

Though modern medicine may be in a bad way with regard to its theories of disease and its noxious medicaments, it cannot be said to be worse in this respect than mediæval medicine; and Mrs. King, the writer of an article under the above title in the *July Nineteenth Century*,

thinks it is better, as, indeed, in the matter of surgery, it probably is. The doctrine of sympathetic cures was, we are told, carried to greater extremes than now, for, in addition to the livers of cod-fish and the secretions of guinea-pigs, they prescribed the hearts, the eyes, the teeth, and what not, of various animals; and it was an essential point that the maimed animal should be set free. Agrippa, writing under date 1530, is quoted as saying that Physic is

A certaine Arte of manslaughter,

And that

Well neare alwaies there is more daunger in the Physition and the Medicine than in the sicknesse itselfe.

A most interesting point for students of Rama Prasad's *Nature's Finer Forces*, with its Idâ and Pingalâ Nâdis running along either side of the body, is this from an old German book, entitled, *A most excellent and perfecte homish apothecarye or physicke booke, for all the grefes and diseases of the bodye*, published 1561:

Somtyme is the cause of the palsye that the two stringes comminge doune from the brayne through the backbone into the fete—through the one goeth the naturall hete, and through the other the colde—that the same stringes, I saye, are stopped, either the one or both.

WHAT IS "INORGANIC"?

"The Inter-relation of Natural Forces," by A. H. Ivens in the *Westminster Review* for July, though rather confused in style, is interesting as containing an acknowledgment from a scientific writer that there is in reality no essential distinction between the organic and so-called inorganic kingdoms of nature, but that they only differ in degree, being successive gradations in the manifestation of the one life-principle. Speaking of sensitivity in plants, he says:

One of them, well known, is the *Dionæa muscipula*, or Venus' fly-trap, thus proving that plants have sensation and movement, and even powers of digestion. We know of no life without growth, nor of growth without matter; what, therefore, is the difference between so-called inorganic or more highly-organized structures? They are only differences of degree; the process is the same in both cases. Transformation and also structure are equally visible in the rocks and earths as they are in the more organized developments. Liebig states: "The formation of a crystal, of an octahedron, is not less incomprehensible than the production of a leaf or of muscular fibre; the production of vermilion from mercury and sulphur is as much an enigma as the formation of the eye from the substance of the blood." That the rocks have sensations is proved by their being acted on by magnetism, by electricity, by the action of the air, and by chemical affinities; in other words, that they have a sort of power of selection, as is shown particularly by the magnetic iron-stone, which can both attract and repel.

And in truth it is not easy to see how any distinction can possibly be made between organic and inorganic. Plants grow by accretion from the soil and from the air; so do stones; but in the former case the action is called vital, and in the latter chemical. Plants grow up

and die; stones grow from earth and crumble with age. Stones assume one kind of geometric form, plants another. Who that has watched the growth of a crystal under a microscope can say that the forces that work there are blind, and not intelligent? Occultists, as H. P. Blavatsky says in the *Secret Doctrine* (i. 603):

Recognize a distinct vital principle independent of the organism—material, of course, as *physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called “inorganic” matter of our plane of consciousness.

H. T. E.

A Theosophical Discussion.

THE article that follows this brief note was sent to me by Mr. Sinnett with an earnest request that I would give it publicity, and though LUCIFER has taken no part in the discussion that has arisen over Mars and Mercury, Mr. Sinnett's position in the movement, and his many services to it, give him a right to the courtesy he asks at my hands. Not only so, but a letter similar in character was inserted by H. P. Blavatsky in an early issue of LUCIFER, and in her appended notes she laid stress on the importance of making clear the teachings contained in her own and in Mr. Sinnett's works, and gave warning of the danger involved in any claim to infallibility that might be made. Writing of the general endorsement given to *Esoteric Buddhism*, put forward then, as now, by Mr. Sinnett, she said:

“No one has ever dreamt of denying that *Esoteric Buddhism* was a ‘trustworthy presentation’ of the Master's teachings, as a whole. That which is asserted [in the criticism of it in *The Secret Doctrine*] is simply that some *personal* speculations of its author were faulty, and led to erroneous conclusions, (a) on account of their incompleteness, and (b) because of the evident anxiety to reconcile them with modern *physical* Science, instead of metaphysical Philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in *The Secret Doctrine*. Why should any of us—aye, even the most learned in Occult lore among Theosophists—pose for infallibility?”

Mr. Sinnett's contention is that *Esoteric Buddhism* contains no personal speculations of his own; but we cannot re-open the whole discussion on the main point.

With regard to H. P. Blavatsky's position in the movement, some of us are quite satisfied to know that she was a Chelâ of one of the Masters, helped and taught by and in constant communication with

Him; for the teaching she brought us we are deeply grateful, and we do not care to benefit by the message and constantly cavil at and find fault with the messenger. Because we are not continually "nagging" at and belittling her, we are often accused of setting her on too lofty a pedestal, of idolizing her, and claiming for her infallibility. We do nothing of the kind, though we prefer to leave to her ever-active adversaries the task of pulling her to pieces, and we listen in pained silence when those who should be her friends put weapons against her into her enemies' hands. For myself, the fire of loving gratitude to her burns ever in my heart, and while I recognize that she most probably made some errors in her writings, I recognize also that she knew far more than I do, that her teaching is invaluable to me, and that until I stand in knowledge where she stood any criticism by me is likely to be full of blunders.

Touching Mars and Mercury, each must decide for himself, if he feels it necessary to come to a decision. Having no personal knowledge on the subject, I am obliged to judge from general considerations. In any doubtful matter, I prefer to follow H. P. Blavatsky's teaching, and in this particular case it is more congruous with the whole evolutionary scheme than that of Mr. Sinnett, and therefore in itself it recommends itself more to my judgment.

In any case, discussion of these teachings among Theosophists—who can have but the one wish, to find the truth—must be useful. So I insert Mr. Sinnett's article.

ANNIE BESANT.

Esoteric Teaching.

SOME recent references in the *Path* to portions of the original Esoteric teaching embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the *Path* for July, entitled "Mars and Mercury."

The point at issue is this: In the original teaching which I received from the Masters, I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society, and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of *Esoteric Buddhism*, the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that anyone imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of *Esoteric Buddhism*, the great Adept who gave me the information, wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were: "Be certain that with the few undetectable mistakes and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, however incomplete, of our Occult doctrines. You have made no cardinal fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when *The Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the earth, of other chains. On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teaching of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This view is emphasized with great vigour in the *Path*, in the article above referred to, signed by Mr. Judge, and the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the Occult world, and what kind of authority should be attached to the writings she has left behind her?

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title, *Incidents in the Life of Madame Blavatsky*, that she was truly in close relations with the great Masters of Esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the Occult world. She was what she always called herself, a Chelâ, or pupil of the Masters, generally described by them by the term Upâsikâ, well-known in the East as signifying a female Chelâ; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of

it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance undoubtedly that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavoured to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the Occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing *The Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the Occult teaching of the Masters is the all-important conclusion to which I think unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion. In endeavouring to show, on p. 163, vol. i. of *The Secret Doctrine* that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master, K. H., and his reply. Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published *Esoteric Buddhism*—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed me eagerly for permission to take copies of them. I referred the matter to the Master himself and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all revered very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies, that they would never be made use of in any way without my permission. Under these conditions the great bulk of my cor-

respondence with the Mahâtmâs, in so far as it related to Theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They have since been scattered about the world so that I have seen extracts from them in the *Path* and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows: "What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was, "Mars and four other planets, of which astronomy knows nothing. Neither A, B, nor Y, Z are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in *The Secret Doctrine*, and is made to run: "Mars, etc., and four other planets. . . ." The interpolation of this "etc." lends colour to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an Occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The question would have been ridiculous in that form, the answer almost more so: "Mars and four others, . . ." invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of *The Secret Doctrine*, even without having their eyes opened by knowing that the "etc." was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed that "A, B, and Y, Z," were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth, and seventh, globes of our chain. The notion that there could be any ambiguity

about my question or the answer, under the circumstances, is an insult to common sense, not to speak of Adept wisdom. I am entitled to add that, at a very recent date, within the last few months, since this subject has been under discussion, the Master himself, in communication with me, made the following comment on the situation: "If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on."

Few persons in touch with the principles of Occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and Him in days gone by are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing, were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savoured of interference with her rights as founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious, on reflection, that unless the whole design of Occult teaching is a delusion also, fresh neophytes, as time goes on, must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honour of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature. But, as it has been my duty in the past to put the teaching of the Mahâtâmâs before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination under other circumstances would have prompted. For many Theosophists, I know, Madame Blavatsky represented the whole movement; but, great as she was, the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received Occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his Chelâs, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so,

because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bonà fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in *The Secret Doctrine*, as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master Himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of Theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky, or of anyone else outside of the Masters, as the final word of Esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with *Esoteric Buddhism* and *The Secret Doctrine* have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were two of the six fellow-globes of the earth," I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge is entirely mistaken, and that the Masters in question never said anything of the sort. The argument, which endeavours to draw a correspondence between the organization of the septenary chain and the seven principles of man, is one which rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles of *the earth*—or of any other individual planet, visible or invisible—but seven is a terrible stumbling-block for Theosophical students, who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master,

which were got at under the circumstances I have described above, Mr. Judge represents Him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely fair of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question.

A. P. SINNETT.

Cause of Evil.

(Concluded from page 468.)

THE occasional criminal embraces all sorts and conditions of men; he forms the normal transitional stage from savage to civilized man; the intellectual and moral faculties are sufficiently developed to enable him to fully understand the necessity of controlling his will and forcing it into channels of morality, but as all new forms of energy require concentrated force to develop them, and there is the tendency in the individual to a division of force as the result of the consciousness of physical pleasures and pain, it follows that when the pursuance of a moral course inflicts too severe a stress upon an individual energy, he will succumb to a lower level. Environment is the magnet that attracts those qualities, whether latent or conspicuous, for which it has an affinity, and it is therefore only under the influence of good surroundings that virtuous instincts can be cultivated. This want of moral control may be due to congenital causes, which have arrested the processes of normal psychical development, or it may be caused by acquired pathological conditions which temporarily or permanently may oppose the power of the will or reason. Dr. Anna Kingsford says in the *Perfect Way*:

The normal mind perceives, recollects, and applies: these operations are analogous to the three physiological processes of nutrition—prehension, digestion, and absorption.

It is necessary to bear this in mind in order to understand and be patient with those whom we may strongly wish to help, and yet who are so frequently failing. The stomach of a baby cannot digest food suitable for an adult, neither can the mind of a dweller in a slum absorb the wisdom of an Occultist.

A clearer recognition of this fact whilst making us more forbearing with the weak would render us much more practical in our methods of instruction and relief. If the mental food is wholesome and adapted to the understanding, then the whole being expands and the mind goes out and grasps that which was before shrouded from its observation.

The professional criminal is one in whom the mental faculties have attained a high degree of development. Intellect is prostituted to the nurture of those instincts which specially contribute to personal gratification regardless of the harm such gratification may work to others; but the character of the crime, its commission, and after consequences, being strictly disciplined by the faculty of self-preservation, it follows that whilst guilty of the same crimes as the instinctive criminal he can so adjust his actions that his crimes are not so easily discovered.

Professional criminals may be divided into two classes—those who are guilty of crimes punishable by law, and those who are not yet recognized as criminals by law. Both are organizers of wrong-doing to others, and both live on the proceeds of that wrong; but the former are as a rule of a lower grade of intelligence, and their crimes are perpetrated against individuals, whereas criminals unrecognized by law perpetrate their crimes against communities.

Robberies, assaults, forgeries, disorderly houses, are punishable by law; but wars, under-payment of employees, marriage amongst the physically and mentally diseased, prostitution, the liquor traffic, lack of industrial training for the unskilled, the subjection of women, the encouragement of immorality in high places—these are all countenanced by society, and testify to the fact that human beings prostitute their intelligence to their instincts, instead of making intelligence subordinate to morality, thereby bringing into action that dual force which is necessary for the evolvment of altruistic perceptions.

The Report of the Elmira State Reformatory for 1891 shows that:

Fifty-two per cent of the prisoners had positively bad homes; 40 per cent fair homes; 7 per cent good homes; 19 per cent were illiterates; 50 per cent read and wrote with difficulty; 26 per cent ordinary school education; 3 per cent high school education; 42 per cent were Protestants; 46 per cent Roman Catholics; 5 per cent Hebrew; 5 per cent no belief; 87 per cent had good health; 4 per cent diseased; 66 per cent good mental capacity; 20 per cent fair mental capacity.

The statistics in regard to the prevalence of disease amongst criminals are at variance with the statistics of European authors on crime, but perhaps this may be accounted for by the supposition that American criminals belong to a less degenerated class.

Ninety-three per cent of the criminals at Elmira had committed crimes against property, whereas European statistics show a prevalence of crime against the person, which marks a lower grade.

The system of detention as practised in the larger number of our prisons is one of the most prolific causes of vice; the occasional criminal associating with those more vicious than himself, and, having no occupation calculated to draw out nobler faculties, rapidly becomes an adept in the ways of those more vicious than himself.

Taking morality as the sum or totality of those emotions which we call virtuous, such as affection, benevolence, sympathy, we can under-

stand how under the influence of teachings which limit the freedom of intellect by authority, a condition of society has been brought about in which the instincts and emotions have had free play, giving rise to a conventionalism whose tendency is to oppose moral evolution by prohibiting the search after the truths of Nature.

Under such a state of society, cruelty, jealousy, pride, hate, revenge, deceitfulness and fear, have held their own, and have brought about the persecutions of the Middle Ages and the conventionality peculiar to the present day.

In normal development all faculties develop in pairs; if one of these faculties is latent the active one takes on double activity, and, like a boat without ballast, is one-sided in all its movements. Intellect and morality are twins, and it is necessary for normal development that each faculty should receive an equal amount of culture.

What God has joined together let no man put asunder, may well be applied to the development of the mental faculties.

Morality may be taken as the sum of the emotions, intellect of the instincts, the union of the two producing the conscious entity of normal existence. If morality is developed without a counterbalancing fund of intellect we have the fanatic or morally insane person. If intellect stands alone we have the creature born of sensuous impulses, the money holder, the robber of the poor, the king of slaves.

The morally insane, being minus intellect, commits crime, believing it to be for the good of others; the intellectually insane commits crime for the good of self. When the emotional faculties of individuals are specialized we call it insanity; when the instinctive faculties are specialized we call it crime.

Weismann says that acquired faculties are not inherited; this is clear when we assume that our instincts and emotions are stages of sub-consciousness evoked during the progress of the race and during our individual evolution, collectively forming the conscious entity which reincarnates, forming our personality. Personalities are representations of Karmic law; through which law each being decides his future welfare. But individual responsibility does not one whit lessen the responsibility of parentage, for it is the earthly parent who provides the physical organism for reincarnating beings, and it is through the abuse of human powers that the abusers are self-damned by being compelled to live again in those forms which their own low passions have evoked. "As a man sows so shall he reap."

Unless we believe in miracles and deny free will, it is impossible for us to think that the Ego can ascend to higher planes in the subjective world until it has divested itself of tendencies productive of evil by welding or transforming them into their original force of good. If humanity is an offshoot of Divine Light and capable of returning to the All Good notwithstanding the grossness of the quaternary nature;

then it follows from our former premiss that each sub-consciousness which we possess, no matter how seemingly evil, must also have within it the germs of divinity.

Mr. Judge in the *Forum* for April says in answer to a question relating to the elementary beings of our lower nature:

If there is any point strongly made in Occultism it is that we are composed of lives, that every part of us is so made, and hence it follows that our lower nature is made up of these lives.

The greatest failure in human evolution lies in the sexual relation. Children enter the world unwelcomed and unwished for, marriage being, as is shown by our hospital clinics, but too often licensed prostitution. Disease has been defined as exaggerated physiological function. Mr. Bland Sutton, in his work entitled *Evolution and Disease*, has well illustrated this idea, and shown that a condition that may be abnormal in one animal may be a perfectly normal condition in another. He says:

There has been an evolution of disease with evolution of animal forms, but disease being controlled by natural condition cannot be regarded as unnatural.

Karma is that condition which adheres to our soul principle so long as we have any selfish thought, and is therefore the arbitrator of our successive incarnations. Pain is a necessity of creation, for how otherwise would we become aware of that which is evil? Until mind evolved there was no standard of justice; the instinct of self-preservation, which is the sum of the consciousness of lower forms, alone determined action. Pain is the outcome of a force which compels us to enquire into the cause of things, stimulating us into fresh energy and determination to avoid the cause of suffering. It is the work of Karma thus to modify consciousness.

Without doubt Karma can work and will work without aid from us, but Karma by its very nature has made each human being responsible for his fellow creature's condition. Karma does not allow anyone to fold his hands and say "It is fate," whilst wretchedness abounds, or perhaps give something that can be well spared towards the alleviation of the misery which it is the duty of everyone to learn how to prevent.

Each must give of his best gifts, the gift of intelligent thought for those who are too ignorant as yet to advance of their own free will.

Let those who live lives of ease become teachers, and provide for their pupils decent dwellings, instead of living vampire-like on the proceeds of human ignorance. Let those who have not the wealth see to it that human kindness is not forgotten in their daily lives. Karma works for the annihilation of self. How, then, can we rid ourselves of Karmic effects if we are contented with personalities? During life there is constant change of character, so that life as we call it is in reality death, whereas in death there is no change of character, the Ego is as the end of this earth life finds it. In old age, when the physical

powers are waning, the spiritual ought to be gaining in brightness, but this cannot be unless the individual has during life constantly striven to subordinate all self-consciousness that in any way militated against another's welfare, thereby rendering his body only susceptible to natural slowly decaying conditions peculiar to the physical organism. Forgetfulness of self is well known by Theosophists to be the requisition of White Adeptship, but there is often just as much selfishness shown in the striving for advancement in spiritual and Occult powers as there is in more physical pursuits—nay, often more, for many a so-called Materialist honestly labours solely for the good of his fellow-creatures, and that without any hope whatever of a future reward. The one who undertakes the study of Occultism without first realizing the faults inherent in his or her nature, who does not make a constant effort to subjugate the thoughts of self-interest that are constantly arising in the events of daily life, cannot attain to the power of White Magic. This power can only come to the one who studies for the purpose of preparing himself to help others, who has a greater thought for others' comfort and happiness than his own, who faithfully tries to carry out every daily duty of life which confronts him. Slow and tedious it may be, weary and monotonous these calls of duty when we fain would be pluming our wings to soar above them, but we must remember that we are placed just in the position that Karma adjudged us, and it is therefore only in the perfect fulfilment and consideration of our every-day duties that we are able to place ourselves in harmony with Divine Thought. When we disregard the comfort and welfare of others even in the smallest detail, just so much do we obstruct the influx of spiritual truth. Half an hour's study, with the rest of the day devoted to others, will bring more truth to our minds than twenty-three and a half hours devoted to self-meditation and only half an hour for our fellow-creatures. The thought of the Masters is to benefit humanity through the T. S., but how can They do this if Their pupils are bent on attaining Occult powers for individual advancement? The physical molecules of our brain must be made to vibrate on the divine plane, and this can only be done by the slow up-hill work of self-conquest, by the coördination of our instincts and emotions into oneness with the divine plan—this is the A B C of true Adeptship and the only path by which it can be attained. It is not in the monastery, in isolation from the world's temptation, that we make the most headway in spiritual life, but in the midst of the daily battles of life.

We may place ourselves where the faults of our nature have no need to rear their heads, where they can slumber so long that the possessor forgets that he ever owned them, and perhaps believes they are conquered; but no one can know how far he or she is towards saintship until trial comes.

It is in the family life, in our business, in our amusements, that we

most surely test our spiritual strength and pursue the best form of missionary work. There is no one whose life does not bring him into proximity with some fellow creature whom he can benefit mentally or physically. The one who positively wills to conquer self will acquire the power to influence others, for he will *possess sympathy* for weakness, knowing in his own person how difficult it is to conquer a pet fault. He *will give strength*, through the knowledge of having conquered. He *will show truth*, for he will unconsciously demonstrate in his own life the beauty of holiness.

Isolation from the world, from every-day companionship with our fellow creatures, can be only fitted for those who have passed through the struggles of physical existence and come out at last victorious, and such we feel sure still labour on higher planes for our benefit.

Temptations strengthen our will power for good; the one who isolates himself or herself before thoroughly understanding the weaknesses that may be latent in the mind is allowing Mâyâ or Illusion to weave its network more strongly around him.

Truth can only be tested by personal experience. That which is hidden will at some time come to light.

It is not when the mind has contentedly taken up some form of work which it believes is specially conducive to its advancement that the greatest progress is being made, but it is when the soul, striving towards purity, suddenly has the curtains of its contentment upraised and beholds itself with self still implanted in the every-day action of its life. To the earnest seeker after truth these stages always come, until self is merged in the divine.

Man, know thyself. The world is the battlefield of this existence, with its mingling of pleasure and pain, happiness and misery. In the groans of anguish that are wrung from the soul as it realizes its degradation are hidden the germs of future happiness. In the pleasure that we so readily lift our hands to grasp lie the thorns of misery. Wise are the laws of Karma, and wise are those who learn their truth through their own nature and teach others to do likewise. It is when the storm rolls over the soul, when in the knowledge of our past weakness, the longing for truth, and the hatred of evil, we concentrate all the forces of our nature in an invocation for guidance, when we will that if there are higher powers they shall manifest—it is then that we recognize the God within us, it is then, in obedience to the voice of the Universal Soul, that we plant our foot again on the trunk of the tree of life, and through our recognized experiences and failures “go up higher.”

CHARLOTTE D. ABNEY, M.D.

Theosophy and Christianity.

(Concluded from p. 504.)

THE truth of the Hermetic maxim, "Demon est Deus inversus" is borne in upon us when the Church lifts before our eyes the figure of the great "Angel of Darkness," and we see that his symbols are the same as those of the Christ. Satan has been painted as man's direst foe, as his adversary and accuser, his tempter and would-be destroyer; Christ is represented as the very antithesis of this: as man's most compassionate friend, as his helper and defender, his guide and would-be redeemer. How, then, comes it that two characters so diverse bear the same symbols, are presented under the same images? Lucifer is the Son of the Morning, the Star falling from heaven; Christ is the bright and morning Star. Lucifer is the Dragon, the Serpent, twined round the Tree of Knowledge; Christ is the Serpent lifted on the Cross, the Tree of Life. The characteristic attribute of the Serpent—Wisdom—gives us the key of the allegory, for both are types of the human mind, of the double-faced entity, by which alike we fall and rise. For the Star that fell is our Divine Ego, that was the bearer to animal man of the heavenly light, Lucifer, light-bearer, in very truth. And entering into man, it became indeed his tempter, for the very powers it brought made such evil possible as the animal could never know. And united in man with animal desire, it brought memory and subtlety of enjoyment, and anticipation of renewal, and so became man's ever present tempter, plunging him into evil in its search for sensation and for experience of material life. And then it became his accuser, when evil brought suffering, and sensation brought satiety, and ignorant desire worked out into pain; for it accused the body as its deluder when itself had guided the body, and the man of flesh had been but the instrument of the thinking man. Thus was the Ego the bringer of disharmony, for its own will ruled it and it was ignorant in matter, and blindly eager for experience, and its ignorance and eagerness wrought for pain and hence for its education. And then it began to turn its face upward instead of downward, and to aspire to the Divine instead of seeking for the brute, until striving ever towards the Spirit it lifted animal man from animality, and became his redeemer instead of his tempter, his purifier instead of his degrader. For as intellect materialized is Satan, so is intellect spiritualized the Christ, and therefore is it that both bear the same symbols, and the Fallen Angel becomes the Angel of Light.

As these conceptions of man's real nature become clear and definite, it is manifest that our whole method of dealing with men will change, and the popular ideas of virtue and vice, with heaven as the reward of virtue, and hell as the penalty of vice, will appear to us to be at once puerile and inefficient. And here we come into conflict with popular Christianity. For if man's heart be naturally corrupt, if that which is deepest in him be evil and not righteous, if he turn naturally towards the bad and can only with difficulty be turned towards the good, then it seems reasonable to allure him to the distasteful good with promises of future happiness, and to scare him from the fascinating bad with threats of future pain. Whereas, if man's nature be essentially noble, and the Divine Ego which is his very self be only blinded with matter, and even in its darkness seeks for light, and in its bondage yearns for liberty, then all this coaxing with heaven and threatening with hell becomes an irrelevant impertinence, for man's innermost longing is then for purity and not for heavenly pleasure, his innermost shrinking is from foulness and not from hellish pain.

What is virtue? It is being in perfect harmony with natural order, Nature being but the expression of the Divine Thought. It is the complete unfolding of every faculty, the full development of every power, and the subordination of all to the perfecting of the whole, each unit in rhythmical accord with the rest. It is not a blind submission to an external law imposed upon man by an extra-cosmic Deity; it is the glad unfolding of the inner life in conscious obedience to an internal impulse, which seeks expression in the external life. True and wise are the words of a Hindû in agony:

Virtue is a service man owes himself; and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me, O malignant devils. Smile, or watch my agony with cold disdain, ye blissful Gods. Earth, hell, heaven, combine your might to crush me—I will still hold fast by this inheritance. My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it seems well-nigh broken now! Anguish may crush it utterly, and life may fail; but even so my soul, that has not tripped, shall triumph, and, dying, give the lie to soulless destiny, that dares to boast itself man's master.¹

There speaks the heroic soul, and what need has such a soul of promise of happiness in heaven, since it seeks to do the right and not to enjoy?

And in truth, there is nothing that can pay virtue save continued opportunity for exercise, so accurate is the old proverb that "Virtue is its own reward." Only virtue can reward virtue, for *to be* is all that it desires. Tennyson caught a glimpse of this, and threw it into noble verse:

¹ *Râmâyana*. Quoted from Conway's *Sacred Anthology*, pp. 340, 341.

Glory of warrior, glory of orator, glory of song,
 Paid with a voice flying by to be lost on an endless sea—
 Glory of Virtue to fight, to struggle, to right the wrong—
 Nay, but she aimed not at glory, no lover of glory she;
 Give her the glory of going on, and still to be.

The wages of sin is death; if the wages of Virtue be dust,
 Would she have heart to endure for the life of the worm and the fly?
 She desires no isles of the blest, no quiet seats of the just,
 To rest in a golden grove, or to bask in a summer sky;
 Give her the wages of going on, and not to die.¹

To become what it longs for, to be what it adores: that is the goal towards which virtue strives, and that only can reward it. You cannot reward selflessness with pleasure; you cannot crown self-renunciation with gold; virtue asks naught at the hands of any God or any man, for its joy lies in its own exercise and in the opportunity of deathless service.

Some will say that such stimulus is insufficient, and that natures that do not respond to inspiration too lofty for them must have sanctions and threats fitted for their lower powers of apprehension. None the less should this Ideal be placed before them, for in them, at the core of their being, lies the Divine, even though it be too thickly crusted over with evil for the impulse to penetrate to it, or for it to respond. And experience proves to us that it is ever the noblest Ideal that stirs man into most passionate response, and even though he may be unable to emulate he feels in him the throb of yearning desire that is the first movement of the life within him, as the babe not yet ready for birth stirs beneath the mother's heart, and the movement is the prophecy of the future. Take any crowd, gathered together at hap-hazard, of the degraded as well as of the noble, and see what will move them to enthusiasm; you will find it will be the tale of some heroic deed, the story of some great sacrifice—for the human heart springs upward to the Right as the plant strives towards the sunshine.

But let us grant that something more than the presentation of a great Ideal is necessary to stimulate the progress of the less-developed souls. Then let us teach them, and prove to them, that pain follows the evil-doer as his shadow, or as the cart-wheel follows the ox. Let us make them understand that they are in a universe of law in things moral as in things physical, and that suffering and degradation are the fruits that are ripened from the blossoms of sin. Not misery in a far-off hell, which they can escape at the last moment by a prayer, but misery here on earth where the wrong was done, and where must be restored the equilibrium they have disturbed. Let us teach them Reincarnation, that brings the Soul back to the scene of its transgressions, and Karma, the Great Law, that sets each man reaping the

¹ "Wages." Teunyson's Works.

harvest he has sown. Thus may be chipped away the crust of ignorance that hinders the shining forth of the Light within them, and thus their responsiveness to the Ideal will increase. Yet in this process, let us frankly admit it, we are not making them truly virtuous, but are only destroying the ignorance which prevents the growth of virtue. Not till the longing for the Right for its own fair sake rises within them, can the first step in virtue be made. For to do even the right act from desire to gain happiness or to avoid pain, is not virtue, but merely enlightened and calculating selfishness; *right* action must spring from right thought, and not from selfish hopes or fears.

Apart from these considerations, it may be well argued that the fear of hell has directly worked for evil, and that it has proved to be a corrupting and degrading influence. On this, after quoting some descriptions of hell from Christian preachers, Canon Farrar has remarked:

There is overwhelming evidence to show that the outcome of such delineations taken alone—were they not rejected as they are by the instinctive faith of man—could only be hysteria, terror, and religious madness in the weak; indignant infidelity or incredulous abhorrence in the strong. "From the fear of hell," says the Rev. Rudolph Suffield, after twenty years' experience as confessor to thousands while working as "Apostolic Missionary" in most of the large towns of England, in many portions of Ireland, in part of Scotland, and also in France—"we never expected virtue or high motives or a noble life; but we practically found it useless as a deterrent. It always influenced the wrong people and in a wrong way. It caused infidelity to some, temptation to others, and misery without virtue to most. It appealed to the lowest motives and the lowest characters; not, however, to deter from vice, but to make them the willing subjects of sad and often puerile superstitions."¹

The effect caused by descriptions of eternal torture by Christian preachers can only be kept up by ever adding and adding to the horrors of the pictures—as the doses of a drug must be increased for confirmed eaters thereof—until at last we come to the hideous vilenesses of Father Furniss and Father Pinamonti.² It is good to know that in the Christian Churches many are waking up to a recognition of the evil wrought by such teachings, and they see that the other-world hell is an excrescence, that has grown on the tree of their faith, fed by the poisoned sap of human malice and hatred, that it is a travesty of the great truth that disregard of law is ever followed by suffering, suffering that in its turn brings wisdom and obedience in its train.

Just as the Esoteric Philosophy opposes the doctrine of hell, so must it needs oppose the exoteric presentments of the doctrines of vicarious atonement, imputed righteousness, and divine grace. For these strike at the root of human effort, and transfer to an external source that which comes from the God in man. To teach, as Christian teachers have taught, that Jesus Christ can make atonement for the sins

¹ *Eternal Hope*, Preface, pp. li, lii.

² *A Sight of Hell, and Hell Opened to Christians*.

of men, that his righteousness can be imputed to them, his grace give them salvation, is to remove man from the sway of law, to divorce effort from improvement, and to introduce the artificial methods of human legislation into the natural realm of inviolable order. As the incarnation of the Ego in animal man is the Esoteric truth underlying all legends of divine incarnations, so the work of that Ego with its human tabernacle is the Esoteric truth underlying the doctrines of atonement, imputed righteousness and divine grace. The Ego, uniting with itself the lower nature, gradually purifies it, makes it at one with itself, and constantly pours its own strength into the human personality, inspiring it, guiding it, lifting it, glorifying it. The Christ is builded from within by this slow process through countless incarnations, every step being made by the joint efforts of the higher and lower natures, which from being twain are gradually welded into one. Thus is taught a magnificent self-reliance, thus is built up by ever-renewed effort a strong and perfect man; thus only can the soul gain its independent conscious existence, acquiring

Individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant up to the holiest archangel (Dhyāni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.¹

Here, perhaps, is the strongest point of contrast between the Esoteric Philosophy and popular Christianity, and as this touches conduct and the spirit of our life, it is of the highest importance. Is man to rely on a force external to himself, or is he to seek strength in himself? On his answer to that question depends his future.

One great service that may be done by Theosophy to all religions is the softening of religious animosities by the revealing of the basis common to all. It cannot be that for ever the brotherhood preached by all religions shall be denied in practice, and Theosophy will deserve well of the world, if it can substitute knowledge for ignorance and peace for strife.

ANNIE BESANT.

"They that go Down into Silence."

MANY years have I waited, and now in the end have found one sensitive enough to be influenced by my will, and this tool, as he sits down to write, wonders to find words flow with such ease from his tired brain, and thanks God that his old power has once more returned to him.

¹ *Secret Doctrine*, vol. i. p. 17.

Speak softly, you who stand in the presence of your dead. Are you still blind and foolish enough to think that at the one moment when breath leaves the wasted body, sight and hearing and knowledge of the world depart also?

Do you dream that the spirit in one instant's freedom soars for ever beyond the sound of your tears and wailings? I had led what the world, in its careless shallowness, would call a good life, for I had not robbed my neighbour or cheated him, or used unlawful violence, I had spoken the truth always and gone to church once in the week, and though I had been called a hard man none ever said that I was an unjust one; and yet even my wife, the only person who ever loved me, had of late years seemed to lose her affection. She was a good woman, the best I ever knew—perfect wife and mother, following her duty in all things; but she and my children were afraid of me, and it pained me to see the little ones run to their mother at the sound of my step, and hushing their baby laughter when they saw my face; and because my pride would not let me show what I felt, I spoke to them but more harshly than before.

And yet, had they but known it, I was hungering all the time for their love, and strict with them only for their good, over-anxious lest they should grow up undisciplined.

I know now wherein my fault lay, although then I thought that I did but do my duty, and in the act rejoiced, even as the martyrs of old, when they tortured their bodies for the sake of the same slandered name.

The years passed on, and it was the same always, surrounded by my family, claiming acquaintanceship with many, I grew into a lonely and soured man. And then came the day upon which the long ladder fell across my body, and I was carried home to lie helpless and suffering for many weeks, and in those hours of agony I learnt the full extent of the work that my own hand had done.

Ellen, my wife, was gentle and uncomplaining, bearing all my fretfulness with never-failing patience, and waiting upon me hand and foot; but when I heard her quiet the children's voices, and starting nervously when I spoke, I realized that it was I myself who had estranged her love from me. I tried then, God knows, to be different, but it was too late, for fear is a lesson that once learnt is forgotten with difficulty.

One day, when I knew that death was near to me, I asked for Jack, my eldest boy, hoping that he would not remember that I had been used to speak to him in anger. He was so little, surely his memory could not be very long.

My wife went to call the boy, and I heard the glad voice that had been raised in play cease, and then came a half-cry, and Ellen's voice speaking soothingly, and then a storm of tears, and in a few moments she came back to me, with an anxious, troubled face.

"He is only a baby, John," she said pleadingly; "and it is the thought of seeing illness. He does not like to think of you suffering, and is afraid you will be changed. He sent his love, and is sorry you are ill."

Her voice faltered as she spoke, and I knew that she lied—as good women will at times, when by so doing they can save pain.

It was not of my illness but of me that Jack was afraid, but I said nothing, only turned my face to the wall to hide the tears that came in my weakness; but as I moved I saw on a shelf a whip, with which on the day of my accident I had struck the child for forgetting a message.

And on that night came the end, a wild struggle, a feeling as though some firm hand were pressed upon my throat, and then something seemed to give way, and I breathed freely.

I felt Ellen lay my head back gently, and the doctor loose my hand, and vaguely, foolishly, I wondered why they did so. And then—did I lay my own hand upon myself? for I felt a body that grew cold beneath my touch, and I found that I no longer lay upon the bed, but soared above, while down below me lay a stiffening form, with a grey and ashen face.

And so unfettered and boundless I felt, that it made me wonder if my glorious liberty could have once been restrained by that paltry prison. I tried to make my way through the open door, but could not, finding that I was confined by the walls of the room, so that I was forced to stay, and see all the last, sad, ghastly services done; and when my body had at last been made ready for entombment, by some invisible cord that tightened ever, I was drawn towards it; and I struggled, and tried to scream, but found that my voice was dead indeed, and nearer and nearer I was forced, until I gazed, closely as a stranger, upon that face, and saw there all the signs that anger and sternness had left.

And for two days and nights I watched over that form, growing more and more unlike an envelope of life, and at last a horror came over me. Was this what men in their ignorance call death, or was I indeed alive, to be buried while life was in me? But I looked and saw that the body and myself were two, for I was a shape, fashioned out of a blue vapour, so that it seemed incredible that no one saw me.

And the room door opened and Ellen entered, pale and worn, leading Jack and Nellie, the eldest of our children, but they drew back against her skirts.

"Can father hear us now?" whispered the boy.

"No, dear, he can never hear you again," I heard Ellen answer.

The child looked up, his face brightening.

"Are you not glad father is dead, mother?" he asked, gleefully; "he can never scold us now, and we shall not have to go to bed early again because he is at home."

"Hush, hush, my darling, it is very wrong to say such things, mother does not like it," she said; and then the children came and looked at what had once been I, as it lay there, and then they went, and my wife knelt alone by the bedside.

"Oh, my husband," she cried, "that I should have lived to say it! I am glad, glad that you are dead—glad for your sake and for the children's; now they will forget you; had they been older, they must have remembered you with bitterness. I know that it was only trouble and anxiety that made you harsh; you thought it right, but you did not know how women and children feel and think."

So—that was the best wish that even my wife held for me, that my children might forget, knowing that in my memory there could be no love.

At last the day came upon which my body was buried, and I followed the coaches of the mourners; I, too, stood by the open grave, and heard the solemn words, "earth to earth, dust to dust," then all knelt to join in the prayer, "We give thee hearty thanks that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." How little those who said the words imagined that their "brother" was, at that moment, suffering far more anguish than they, while still militant on earth, could ever experience.

At that time I could only see what I had when alive, and I was as fully conscious of what was passing as I had ever been.

What mummery all these ceremonies seemed, and how strange it was to hear myself and my failings discussed with as much freedom as though I were a hundred miles distant.

I followed Ellen and our children back to their home, and saw the blinds drawn up and the round of daily duties once more begun.

A curious feeling came to me in those weeks—a sensation as though I were trying to get somewhere beyond myself; the whole world was accessible to me now, it was not locality I sought for, but even as I had once been freed from an earthly body, I now strove to be delivered from the elements that still held me.

After a while my eyes were to some extent opened, and I saw countless others, like myself, dead, but not yet dis severed from earth.

And for some the burden was made heavier, and the time of waiting much longer, by their friends who desired very wearily to see their lost ones again.

For although while in life I had scoffed at Spiritualism and séances, now I knew that the dead *can* be forced, sorely against their wills, to communicate with the living, but it is only the grosser and lower parts of their being that can thus be summoned; and each time this is done, it can only be accomplished by the grievous wrong of tying yet more securely and painfully to earth the higher principles.

And all the power that was left to us was the capability of sug-

gesting thoughts to the minds of the living; and some of the dead despaired of ever being free, so that their natures became bad and worse, until the only ideas they whispered were evil ones; but others, who, like myself were endeavouring to work out their redemption, strove to use their influence for good, but we could not strongly urge, or force any to comply, and who can understand with what heartache and despair we saw our directions disregarded. It was given to us to know something of the future, so that at times we were enabled to warn those who were sensitive enough, and not too dulled by the cares of the world to hear us, of what was to come; and some called our warnings a presentiment, and some but a curious coincidence, and our efforts to lead their steps aright men named the voice of conscience.

But what seemed to us most wonderful was, that some, amongst whom were nervous, delicate girls, should, without first undergoing a long discipline to cast out sin, lay themselves out, and work upon their health, until they became sufficiently enfeebled to be taken possession of by Elementals—for, as the evil in human nature is stronger than the good, it was invariably the wicked and malevolent amongst us who held them.

I found now that the harshness and want of sympathy and love that had been my chief faults in the world, were the very ones most adapted to hinder my progress over the threshold of the other.

Daily, hourly, I watched over my wife and little ones, advising, admonishing, but I had been so little in unison with them, that I now found that it was an almost hopeless task to get sufficiently near their hearts to make them listen to me. Although they had not loved me, my death had been something of a shock, but they had got over that now, and I saw that Ellen was thinking of marrying again.

For two reasons I did all that was in my power to prevent this act; in the first place I knew that the man, although plausible and well-looking, was, in reality, far from good or kind-hearted, and in the second, by another marriage, my wife would for ever separate herself from me.

The last connection on earth is always the stronger one, and I had been longing for the future, when my dear ones should join me, and I could prove how real, if restrained, my tenderness for them had been.

But now that hope was over, and I felt like Enoch Arden, and on the point of being separated, not for life only, but for eternity.

For as the bond of wedlock is not only the most sacred, but the closest, of all ties, so it remains after death a sacrament in which no third can share.

I saw Ellen long waver and hesitate, for the entreaties that I whispered came to her in the shape of doubtful misgivings; but at last her resolution was taken, the memory of my harshness and coldness turned the scale.

My conduct had brought its own punishment; it was no angry deity that tormented and persecuted me, my fate was a necessity, a law of nature, and as I at last realized this order of justice, I thought of Omar Khayyám, "Each soul makes in itself a heaven or hell."

I could do good in very few things, still I was progressing, working off some of the weight that dragged me to earth, and now and then, as the scales fell from my eyes, I saw the faces of those Spirits who had thrown off entirely the attributes of the Elementals, and I knew that they had indeed entered upon the time of perfect rest and joy that is apportioned to each before being once more sent into the world.

The one great object of each of us, was, like the rich man of old, to warn those whom we loved and had left behind, but because of my nature, I found this so difficult, and was able to do so little, that at times I almost rested from my task, despairing of ever working out my salvation. I knew that some of the living were susceptible to our influence in an extraordinary degree, and the idea haunted me that it might be possible to find one, to whom I could suggest this history, that all might profit from it.

But for many a weary year I sought in vain for a suitable subject; the greater part of those to whom I told it put carelessly aside what they thought was the memory of some fantastical and impossible dream.

But now at last I have succeeded. Jack, my son, is grown up now, and for very long he has tried in vain to make a living by his pen, and although I had many times endeavoured to use him as a medium through which to tell my message, I had always failed.

But now this night, when he threw himself upon his bed, despairing and worn out, he began to think of how his step-father had cast him off, so that he knew not where to turn for a meal; and then the memory of his own father came to him, who, if stern, had at least always provided for him plentifully. And the remembrance of the harshness once shown to him had softened with years, so that perhaps for the first time in his life he wished that his father had lived, and then my boy fell into the heavy sleep of exhaustion.

His last waking thoughts had enabled me to draw nearer to him than I had ever done before, and as in a dream I told him what is written here; and when he awoke, so vivid and realistic a vision did it seem, that he rose, even in the night, and wrote it down.

And, as he writes, clearer and clearer do I see the faces of the happy ones and more misty grow the forms of earth. The cord that binds me slackens—it breaks—I am free.

And he who has written these things has done so without effort of his own. But to those alone who know fully the apathy of a weary brain can this explanation appear rational.

EDITH A. JONES.

The Theosophy of Schopenhauer.

SCHOPENHAUER writes in 1818, in the introduction to his principal work:

* * *

To my idea, the greatest advantage which this century, still in its infancy, has over the preceding one, is that the knowledge of the Vedas has been imparted to it, through the translation of the Upanishads. Indeed, I might almost presume to affirm that the influence of Sanskrit literature in Europe will equal that caused by the revival of Greek Letters, which took place in the fourteenth century.

* * *

As long as the "negation of will" has not taken place, that part of our being which death leaves intact is the root and cause of another existence, in which a new personality finds itself again, so fresh and so new, that it considers itself with wonder.

* * *

That which sleep is to every human being, death is to the will, which is *das Ding an sich*—the *cause* in itself.

* * *

Man could not bear to continue for ever the same busy life, its misery and pain, without any real gain to be gotten by it, if he retained throughout it his personality and memory. At death he abandons them both, and taking this draught of Lethe returns refreshed through that sleep of death, to take his place in life, gifted with another intellect, a new personality.

* * *

Death is, and remains for us, something negative—the ending of life. But it must also have a positive side, which, however, is hidden to our sight because our intellect is totally impotent to grasp it.

Thus do we understand what we lose through death, but not that which we gain through it.

* * *

In his *Parerga and Paralipomena* Schopenhauer writes:

* * *

If we thoroughly understood the real nature of our innermost Being, we should see how absurd it is to desire that the Individual, as such, should exist for ever. To wish for this means giving up Being itself for one of its innumerable manifestations.

No individuality is fitted for an eternal duration. It disappears in death; but we lose nothing by this, for this individuality is only the manifestation of an entirely different being—a being that knows nothing of time, and therefore nothing either of life or death.

* * *

The loss of the intellect, which the will sustains at death (the will being the cause of the individual manifestation which has ceased to be), is the Lethe without which it would remember the different apparitions of which it has already been the cause.

* * *

When we die we ought to throw off our individuality like a worn-out garment, and rejoice over the new and better one which we are about to receive, after having learnt a new lesson.

* * *

This world is hell, and the men in it are, some of them, tormented souls, others demons.

* * *

Asceticism is, in reality, the soul of the New Testament, and what is asceticism if not the negation of the will to live.

* * *

My ethic shows theoretically the metaphysical reason for justice and love of humanity, and shows also to what end these feelings, being perfected, must bring you. At the same time, it points to the negation of the will (to live) as the only way of salvation from the wickedness of the world. It is, therefore, according to the spirit of the New Testament; while other ethics are written in the spirit of the Old Testament, and all end in a despotic theism. My teaching could be called the Christian Philosophy, however paradoxical this may seem to those who only judge things superficially.

* * *

Whoever, through meditation (on this subject), has persuaded himself how necessary for our salvation trouble and pain generally are, will readily admit that we ought not to envy others their happiness, but their misfortunes.

H.



PATIENCE is the column which sustains Prudence. It is not the human force which hurls a man to the ground, but that which restrains the power that might do so. The only way to answer a fool is to answer nothing. Each word of reply can only recoil from the insensate to thyself. To return insult to the insulter is to increase his disrespect, as fuel feeds flame; but he who meets an accuser with calmness has already confuted him.—*Persian Precepts*. (Moncure Conway, *Sacred Anthology*, p. 213.)

Edgar Allan Poe and Occultism.

[The following passage is quoted to show how identical the Truth is, wherever and by whatever means attained. Edgar Poe has, by the independent action of his powerful intellect, arrived at conclusions with regard to ultimate Philosophy which will be familiar to all students of the Wisdom-Religion. The quotation forms the peroration of *Eureka*.—H. T. E.]

THERE was an epoch in the Night of Time, when a still-existent Being existed—one of an absolutely infinite number of similar Beings that people the absolutely infinite space. It was not and is not in the power of this Being—any more than it is in your own—to extend, by actual increase, the joy of his existence; but just as it *is* in your power to expand or to concentrate your pleasures (the absolute amount of happiness remaining always the same) so did and does a similar capability appertain to this Divine Being, who thus passes his eternity in perpetual variation of Concentrated Self and almost Infinite Self-Diffusion. What you call the Universe is but his present expansive existence. He now feels his life through an infinity of imperfect pleasures—the partial and pain-entangled pleasures of those inconceivably numerous things which you designate as his creatures, but, which are really but infinite individualizations of Himself. All these creatures—*all*—those which you term animate, as well as those to whom you deny life for no better reason than that you do not behold it in operation—*all* these creatures have, in a greater or less degree, a capacity for pleasure and for pain:—*but the general sum of their sensations is precisely that amount of Happiness which appertains by right to the Divine Being when concentrated within Himself.* These creatures are all, too, more or less conscious Intelligences; conscious, first, of a proper identity; conscious secondly, and by faint indeterminate glimpses, of an identity with the Divine Being of whom we speak—of an identity with God. Of the two classes of consciousness, fancy that the former will grow weaker, the latter stronger, during the long succession of ages which must elapse before these myriads of individual Intelligences become blended—when the bright stars become blended—into One. Think that the sense of individual identity will be gradually merged in the general consciousness—that Man, for example, ceasing imperceptibly to feel himself Man, will at length attain that awfully triumphant epoch when he shall recognize his existence as that of Jehovah. In the meantime bear in mind that all is Life—Life—Life within Life—the less within the greater, and all within the *Spirit Divine*.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

QUERIES.

Q. 1.—I have heard it stated that the "Lord's Prayer" is not original to the Gospels, but is to be found in the Jewish "Kadish." What is the authority for this, and what date would be ascribed to it?—W. K.

Q. 2.—Who was it said: "Death is too universal to be an evil," or words to that effect, and where is the quotation to be found?—W. K.

Q. 3.—I should be very glad if a reader of LUCIFER could give me a direct reference to any of the Buddhist Scriptures—whether of Ceylon, China, Tibet, etc.—which describes Gautama Buddha as "born of a virgin."—E. T. H.

Q. 4.—Can anyone possessing a complete copy of the *Rāmāyana* send me the exact reference to the passage quoted on p. 590 of the present issue of LUCIFER? I have access only to the first six Kandas, and it does not occur in that portion. I want the name of the speaker.—ANNIE BESANT.

NOTES.

Occidental and Oriental Orientalism.

Nihil est veritatis luce dulcius. Nothing is more pleasing than the light of Truth.—CIC., *Acad. Quæst.*, iv. 10.

Professor Max Müller, *Nineteenth Century*, May, 1893:

At present I only wish to show that, if there is any religion entirely free from esoteric doctrines, it is Buddhism. There never was any such thing as mystery in Buddhism.

Saddharma-Pundarika, *Sacred Books of the East*, vol. xxi, edited by Professor Max Müller:

Such is the mastership of the leaders, that is, their skilfulness. They have spoken in many mysteries; hence it is difficult to understand (them).

Therefore try to understand the mystery of the Buddhas, the holy masters of the world; forsake all doubt and uncertainty: you shall become Buddhas; rejoice! (P. 59.)

I am he, Kāshyapa, who, knowing the law which is of but one essence, viz., the essence of deliverance (the law), ever peaceful, ending

in Nirvâna . . . do not on a sudden reveal to all the knowledge of the all-knowing, since I pay regard to the dispositions of all beings.

You are astonished, Kâshyapa, that you cannot fathom the mystery expounded by the Tathâgata. It is, Kâshyapa, because the mystery expounded by the Tathâgatas, the Arhats, etc., is difficult to be understood.

And, on that occasion, the more fully to explain the same subject, the Lord uttered the following stanzas:

1. I am the Dharmarâja, born in the world as the destroyer of existence. I declare the law to all beings after discriminating their dispositions.

2. Superior men of wise understanding guard the word, guard the mystery, and do not reveal it to living beings.

3. That science is difficult to be understood; the simple, if hearing it on a sudden, would be perplexed; they would, in their ignorance, fall out of the way and go astray.

4. I speak according to their reach and faculty; by means of various meanings I accommodate my view (or the theory). (Pp. 121, 122.)

Reviews.

ELVES, FAUNS, AND FAIRIES.¹

IN reprinting and commenting upon a somewhat rare tract, Mr. Andrew Lang has made an addition to the bibliography of nature-spirits. The Rev. Robert Kirk, author of *The Secret Commonwealth*, was a student of Theology at St. Andrews and an M.A. of Edinburgh; was minister at Aberfoyle, and a student of psychism. His book was written in 1691, and

Treats the land of faery as a mere fact in nature, a world with its own laws, which he investigates without fear of the Accuser of the Brethren. . . . Firm in his belief, he treats his matter in a scientific spirit, as if he were dealing with generally recognized physical phenomena.

The introduction is in Mr. Lang's usual chatty and discursive style, and frequent mention is made of the Psychical Research Society, which on one important point he justly arraigns as follows:

But, as far as the writer has read the Society's proceedings, it "takes no keep," as Malory says, of these affairs in their historical aspect. Whatever hallucination, or illusion, or imposture, or the "subliminal self" can do to-day, has always been done among peoples in every degree of civilization. An historical study of the topic, as contained in trials for witchcraft, in the reports of travellers and missionaries, in the works of the seventeenth-century Platonists, More, Glanville, Sinclair and others . . . is as necessary to the psychologist as to the folk-lorist. . . . Assuredly the Psychologists should have an historical department.

As to the text, it is divided into chapters on "The Subterranean Inhabitants," and "Predictions made by Seers." Regarding the former we are told:

These *Siths*, or Fairies, they call *Sléagh Maith*, or the Good People, it would seem, to prevent the Dint of their ill Attempts, (for the Irish use to bless all they fear Harme of;) and are said to be of a middle Nature betuixt Man and Angel, as were Dæmons thought to be of old; of intelligent studious Spirits, and light changable Bodies, (lyke those called Astral,) somewhat of the Nature of a condensed Cloud, and best seen in Twilight. . . .

They avouch that a Heluo, or Great-Eater, hath a voracious Elve to be his

¹ *The Secret Commonwealth of Elves, Fauns, and Fairies*. Text by Robert Kirk, M.A., Introduction and notes by Andrew Lang. David Nutt, 1893, price 7s. 6d.

attender, called a Joint-eater or Just-halver, feeding on the Pith or Quintessence of what the Man eats; and that therefor he continues Lean like a Hawke or Heron, notwithstanding his devouring Appetite. . . .

And so on, with an account of the appearance, habits, laws, etc., of the fairies, which is not unlike that given by Paracelsus. The last chapter deals with Second-sight and how to develop it.

Interesting as Robert Kirk's quaint treatise may be to the psychological folk-lorist, it is difficult to find reason for its selection out of so many other works of greater value written by far more experienced Occultists. Perhaps the folk-lore has had more to do with the choice than the psychology. The reprint appears in the luxurious dress of Mr. Nutt's "Bibliothèque de Carabas" and the edition is limited to 500 copies.
H. T. E.

REÏNCARNATION: A STUDY OF THE HUMAN SOUL.¹

DR. JEROME A. ANDERSON, one of the most devoted workers on the Pacific Coast, has filled an empty place in Theosophical literature by this useful book. He tells us in his preface that when he first met the idea of Reïncarnation in Theosophical literature, he was "bitterly antagonized" by it, but was finally "compelled by sheer force of facts and logic to accept it." We may let the author describe his own method and object:

These pages are intended to present, in as concise a form as possible, an outline of certain phenomena in nature, together with logical and philosophical deductions therefrom, which go to prove, first, the existence of a soul, and second, the repeated incarnation of this soul in physical bodies. No phenomena will be considered except such as have been fully verified and accepted as a portion of the *armamentarium* of modern science. . . . The purpose of this book is to establish the fact of the existence and repeated rebirth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and every-day experience that all who choose may verify each successive step taken, or phenomenon to which reference is had.

In a brief introduction Soul is defined as a vehicle for consciousness, having its essence in the Substance Aspect of the Unknowable, this material aspect being a condition of manifestation. As human, it is a self-conscious centre of consciousness, substance limiting, defining, and thus making possible, the existence of this individualized centre.

The first evidence of the existence of the soul is sought in human Physiology, and this proves the existence of an energy, variously styled mind, soul, Ego—according to the opinions of the particular writer—that controls the mechanism of the body. It is contended that this mind cannot be the result of external stimuli only, for unless there were a potential centre of consciousness that could be aroused by the stimuli they might strike for ever without response. The gap between nervous action and sense-impression is impassable, and we are compelled to assume therefore two factors, the receiver and transmitter of the stimulus on the one hand, and on the other the inner observer of the nervous commotion registered by molecular changes in the brain. Dr. Anderson traces, step by step, the proofs of the existence and action of this inner observer, and thus lays a sound physiological basis for further study.

Our author next takes up the psychological evidence for the Soul's existence, dealing with self-consciousness and its varied functions, and examining the information to be gained from trance, dream, etc., and then passes onwards to the evolution and individualization of the Soul. He is peculiarly happy in some of his illustrations drawn from Science, which illumine, as by a flash, obscure metaphysical conceptions.

We then come to the question of Reïncarnation, recognized by Dr. Anderson from his own experience as distasteful to Western minds. This distaste arises, he thinks, from the habit of basing all concepts on

¹ By Jerome A. Anderson, M.D. Lotus Publishing Co., 1504, Market Street, San Francisco.

personality and separateness, and the wish to persist after death, if persistence is to be admitted, as "the entire Mr. Smith, minus his body but plus a pair of wings." The proof of the existence of the Soul as an entity independent of the body having been furnished, and this Soul bringing with it certain faculties and powers which it takes with it on its departure, the next stage of the argument is to connect the Soul with successive bodies; three hypotheses present themselves: Reincarnation; a single incarnation, as believed in by most Christians and Spiritualists; that the Soul is the product of the molecular and chemical activities in the body, and ceases with their cessation. These must be tested like any other hypotheses, by their power of accounting for the phenomena under observation. Reincarnation is then shown to hold its ground, while the other hypotheses are proved inadequate.

Next is marshalled the scientific evidence in its favour. Elementary entities as guiding vegetable evolution, metamorphosis in the animal kingdom, are brought to strengthen the argument. Then man is studied in his composite nature, that the Reincarnating Ego may be distinguished, and next the Personality is analyzed; here we have an ingenious table, showing the animal quality first intellectualized and then spiritualized. Then follows a chapter on the post mortem states of consciousness, with the moral:

Life in and out of the body pursues its eternal course in obedience to the absolute law of cause and effect, to which it forms no exception; and that therefore man cannot enter upon a wiser course of study than that which relates to his own nature, origin and destiny. The object of our most strenuous exertions ought to be to transfer our consciousness from the impermanent to the permanent; from the mortal to the immortal.

A useful chapter on Hypnotism and the Human Soul finishes the argument for the Soul, and then Objections to Reincarnation are met, but this is the least effective chapter in the book. A few pages on Karma and on Ethical Conclusions finish this admirable treatise. An Appendix contains some suggestive remarks on Embryology and Reincarnation.

LUCIFER heartily congratulates Dr. Anderson on doing a very helpful service to students by the best presentment of Reincarnation from the scientific standpoint that we have yet had.

Theosophical Activities.

INDIAN SECTION.

We learn from the President-Founder that our Bro. Dhammapala will soon be in England, on his way to the Parliament of Religions in Chicago. It will be pleasant to welcome here one of the most devoted Buddhist members of the Society.

Bro. Gyanendra Nath Chakravarti will also shortly arrive in England; he, too, is wending his way to the Chicago Parliament as one of the representatives of the Theosophical Society. He is the President of the Prayag Students' Theosophical Association at Allahabad, as well as a distinguished scholar.

Our hard-working brothers, R. Jagannathiah and T. A. Swaminatha Aiyar, of the Sanmârga Samâj, Bellary, send us a circular in which they say: "We beg to announce for the information of the public, and especially the Members of the Theosophical Society, that we have started a Fund, called the Vernacular Theosophical Publication Fund, confined *at present* to the Telugu and the Tamil publications only, and which will be extended to other Vernaculars when the means enable us to do so. We earnestly wish that gentlemen who have the good of the people at

heart and who wish for the elevation of the masses in mental, moral and spiritual development, will come forward to assist us to the extent of their power and means, by contributing to this Fund. In starting this Fund, we are solely actuated by the philanthropic motive of placing Vernacular translations of the Theosophical works within the easy reach of the people who are ignorant of English, and thus allowing them every chance of knowing full well the doctrines inculcated in Theosophical literature." We congratulate our brothers on so useful a departure.

CEYLON LETTER.

July, 1893.

We are in for another dull season in Theosophy, but occasional paragraphs in the local press about Mrs. Besant and her proposed visit to the East, set the "clogged wheels" moving a little. Her movements are eagerly discussed, and she can be assured of a hearty welcome from our "tight little island."

Mr. Dhammapala, of the Buddha Gayâ Mission, is expected at Colombo from Calcutta in a few days. He is on his way to Chicago to represent the Southern Buddhists at the Parliament of Religions. Our brother has been away from Ceylon at Calcutta for nearly three years, and our poor island sadly misses his valuable services to Theosophy. We wish the Buddha Gayâ Mission every success under Mr. Dhammapala's supervision; but, however, it may be reminded that he owes a great debt to his countrymen, who need his services more than the Buddha Gayâ Mission.

Ceylon offers to any philanthropist or Theosophist a large field for the exercise of benevolence and work for humanity. Buddhism and its glorious founder's name are degraded by Buddhists, and Theosophy alone is the motive power to rescue Buddhism and the Buddhists.

There is still the bitter cry from all around of the misappropriation of the funds of the Temple Land Revenues. The corrupt priesthood, aided and abetted by their relative head-men of the villages, are at the bottom of this whole mischief. Government has organized and framed an ordinance to protect the interests of the Temple Lands, but it is a lamentable fact to note that the ordinance is to all appearances a dead letter. A European gentleman from the English Civil Service must be at the helm of affairs; we will then hear no more cries. If any of our English brothers could move the authorities to put an English civil servant to be the commissioner of Temple Lands in Ceylon, they would be doing a great service to the island and Buddhism.

The friends of the Sangamitta Girls' School will be glad to hear that that institution is getting daily more popular among all classes. Even Roman Catholic parents are sending their children to Mrs. Higgins. The institution is truly a Theosophical one. It is now quite full, and Mrs. Higgins and her staff of assistants are daily working hard to raise the Building Fund. It is sincerely hoped that Mrs. Higgins' and others' efforts in aid of this grand and noble work will be crowned with success.

SINHALA PUTRA.

EUROPEAN SECTION.

Blavatsky Lodge.—The new syllabus was commenced by W. Q. Judge with the lecture on *Theosophy and Spiritualism*. He gave a most interesting exposition of the attitude taken by Theosophy with reference to the phenomena of Spiritualism. A good discussion followed, and many questions were asked, which Mr. Judge answered very fully. The lecture arranged to be taken by G. R. S. Mead on July 20th was changed, and it was given by Miss F. H. Müller, who spoke on *Indian Yogis*. This alteration was necessary, as Miss Müller had been appointed as a delegate of the European Section T. S. to the Religious Parliament in Chicago by the Convention. The Lodge was crowded

on the 27th to hear Annie Besant on *Buddhism*—a most interesting lecture, and really helpful to those who wished to make a study of Buddhism. The Countess Wachtmeister left for Sweden on July 14th. The Lodge has so long looked upon her as an integral part of itself that her genial presence will be sorely missed during the coming winter. All the members look forward to her return at no very distant period.

Bow Club.—The Bazaar not having been so successful this year, the Club Committee wish to reserve their statement of accounts until after a Sale of Work which they propose to hold on the first Saturday in September, at the Club, to try and dispose of all the pretty things left on their hands from lack of purchasers. It is disappointing for the girls to have such poor results from all their hard work, but they have done their utmost, and hope to clear about £15 for their Club when all is sold off. This later sale will defer the next "Jumble" until October, but all contributions of old clothes, boots, etc., will be gratefully welcomed at any time, and are often of the greatest service to both men and women who have to go in search of work, and to many girls seeking respectable situations. May it be repeated once more that *nothing* is too old to be of use, and that boots of all sizes are specially needed.

Two excursions have been successfully organized, and nearly 300 girls have thoroughly enjoyed themselves. One party went to Gravesend, the other to Epping Forest.

Visits to Lodges.—Bro. Kingsland has commenced his projected tour round the South Coast towns and branches. The tour will include visits to Brighton, Eastbourne, Hastings, Bournemouth, Southampton, Exmouth, Bristol and Bath. On July 4th he lectured at the Eastbourne Town Hall, on *Theosophy, its Aims and Methods*. All those who can help or cooperate in any way in these lectures or visits will oblige by communicating with Bro. Kingsland, at 17 Avenue Road, Regent's Park, N.W., and by also interesting their friends. Due notice will be given in the various towns of the proposed dates of the various meetings, through the local Lodges or Members.

The Theosophical Van.—Our van has been, and still is, travelling through the hop-covered Kentish land, and after various difficulties, incidental to inexperience and to a horse inadequate to his duties, this messenger of wisdom and peace is making its way successfully. A member of the T. S. out on a holiday at Herne Bay, writes enthusiastically of his meeting with Bros. Campbell and Hodder; he listened with much pleasure to Bro. Campbell's lecture, at which two clergymen were present, who afterwards took part in the discussion, and says the meeting lasted from 8 till after 10. He concludes: "There can be no doubt that this fresh step in the Theosophical movement is in the right direction, and I venture to predict that the van (or Vâhan) in the hands of Bros. Campbell and Hodder, will carry the food of enlightenment to many a hungry soul." Our propagandists distribute freely simple pamphlets and leaflets, and these with the lectures should awaken interest in places whither the teachings of Theosophy might not otherwise have spread. As a variety from the lane and the village green, a drawing-room meeting has been planned for them at Ramsgate.

We should like to keep the van going during the next two months, but this must depend on the amount of help sent us. If any of our richer readers sympathize in this effort to reach the poor, will they kindly send me along some money without any delay, as the funds are nearly exhausted, and when the van reaches London once more it cannot be sent out again this season.

ANNIE BESANT.

Birmingham Lodge.—On Sunday, July 23rd, the annual lectures by Mrs. Besant were given to crowded audiences. In the morning Mrs.

Besant attracted an audience of 800 people to the Midland Institute, where she delivered an excellent address on *Death—and After?* In the evening she again lectured to some 750 persons on *Adepts, as Facts and Ideals*. In the afternoon a free lecture was given by her in the Town Hall to an audience of 2,500 or more. Her subject was *Theosophy and Materialism*. The Rev. J. C. Street, the successor of George Dawson, took the chair at this lecture, and opened with an excellent address, gaining the ears and eliciting the admiration of his hearers.

On the Sunday following, July 30th, Bro. G. R. S. Mead visited the Birmingham Lodge and spoke to an audience of seventy-seven persons on *Some Concepts of Theosophy*. Several enquiries have been made regarding membership, and it is hoped that much good has been done by these lectures. Press reports were long and favourable.

SYDNEY H. OLD, Sec.

Southport Centre.—On the evening of Friday, June 2nd, a few interested enquirers met in the Temperance Institute, Southport, for the purpose of considering the advisability of forming a centre at Southport, for the study of Theosophical questions; it was then and there resolved to form a centre, and seven of those present gave in their names as members; the centre has held three ordinary meetings since, and the membership has already doubled; and as the meetings have been held without any previous notice to the public, there is evidently a great interest manifested in these absorbing subjects. J. K. Gardner, F.T.S., of the Liverpool Lodge, has been elected first president, and through the kindness of the Countess Wachtmeister, the nucleus of a library has already been formed.

On Friday, July 21st, a special meeting was held for the purpose of listening to an able address by Sydney G. P. Coryn (President of the Croydon Lodge, London) on the *Evidences of Theosophy*, and there was an interested and fairly large audience.

The lecture was intensely appreciated, as was evident by the many questions and the extreme interest manifested: the Southport Centre will remember Mr. Coryn's visit for some time to come. C.

Manchester City Lodge.—We have sent out about a hundred circulars to Coöperative Societies, Working Men's Clubs, etc., offering lectures on Theosophy free of charge for their winter programmes. We have also sent a few similar circulars to literary societies and debating societies connected with churches and chapels, but not so many as we should like, owing to the difficulty of getting the addresses of secretaries.

The President lectured on *Theosophy and Reincarnation* at the Moss Side Free Church on June 18th and July 2nd. There was an attendance of about forty on each occasion. The attendance at our weekly lodge meetings during the past month has varied from twenty to fourteen. On July 11th, C. Corbett gave an account of the Convention; on July 18th, J. Barron read a paper on *Universal Brotherhood*; on July 25th, F. D. Harrison of Bradford read a paper on *The Loss of the Soul*, which gave rise to an interesting discussion, and on August 1st, C. Corbett gave an address on *Theosophy and Professor Max Müller*.

We have also weekly meetings for study, at which *Death—and After?* is read and discussed.

SARAH CORBETT, Sec.

AUSTRALASIA.

MELBOURNE,

June 26th, 1893.

Our last news of Mrs. Cooper-Oakley dates from Wellington, New Zealand, a couple of days ago, and tells us to expect her back amongst us in about another fortnight. She was very successful at Auckland, lecturing, as I said in my last letter, to upwards of 1,000 people. It is

probable that she may visit Dunedin, Napier, and Hobart (Tasmania) before arriving here. She will stay with us about a week and then go on to Sydney. In anticipation of her arrival we are organizing a *conversazione*, to be the first of a series designed to draw towards the Theosophical Society those who would be attracted only by its ethics, and not at all by its philosophy or science. In connection with these social evenings a Glee Club has been formed, and promises to be useful.

The *Age*, commenting a fortnight ago on Prof. Max Müller's article on "Esoteric Buddhism," which appeared in the *Nineteenth Century* for May, drew down upon itself a host of indignant letters from members, denying the statements about H. P. B. Six letters in all were inserted, a whole column being devoted to the subject one day, and half a column again a few days later. This was very good, for the *Age* is generally intolerant of any contradiction. The members watch the papers eagerly, and whenever the slightest opportunity presents itself, a number seize upon it. One of the best of the letters was from Mr. Hunt, President of the Theosophic League, from whose communication I venture to quote a passage just to show you with what vigour our members can, when occasion offers itself, defend their principles and the reputations of their leaders. After expressing surprise at such a statement that there were no secret MSS. in India, Mr. Hunt goes on to say:

Finding that it was our old friend Max Müller, the Orientalist, my surprise considerably abated. Madame Blavatsky, in her great work, *The Secret Doctrine*, refers to Müller and his writings, some twenty or thirty times, and never fails to show that, learned as he is, he fails to understand in numberless instances the real meaning of the works he translates; and she herself was the first to predict the treatment her works would receive from Max Müller and his fellow Orientalists. Still it is a bold assertion, and one which I doubt the learned professor would find it hard to prove. India is a large place. Does Max Müller know it all? Has he been admitted to all the sacred temples and monasteries or lamaseries? If not, how can he with such confidence say that does not exist which he can in truth only say he has not found? It is perhaps a pity that the great man should have descended to personal abuse of Madame Blavatsky. This might have been left to the vulgar, who believe that abuse wins an argument. But there is nothing new about his attack, and the phenomena he ridicules are not more wonderful in themselves than many of those believed in and attested by the thousands of spiritualists spread over the two hemispheres, or, to take it from the religious side, than those related in the *Bible* itself. We have, moreover, the positive evidence of Madame Blavatsky's co-workers, men and women who can themselves be trusted, as to the cleanness of her life and the nobility of her character. Mrs. Cooper-Oakley, who was lately with us, is one of these.

The *Evening Standard*—there are only four papers in Melbourne, two morning and two evening—had a leader on June 10th commenting on the depositing of H. P. B.'s ashes in a mausoleum at New York. The leader also mentions that Mrs. Besant will probably "shortly be on her way to us." The same paper, four days later, had an article strongly condemning Madame Blavatsky and her miracles. It concluded by saying:

Her successors in her Theosophic priesthood now assure the world that they hold communication with unseen spirits, that showers of flowers descend from the ceilings, that voices are heard from mysterious cabinets, and that letters fly through the air from Thibet to Regent's Park [! !].

The Sunday evening lectures are continued with satisfactory attendances. About fifty have been present on an average, chiefly strangers—for members find so many of their evenings are taken up with Theosophical gatherings of one sort and another. A fortnight ago Mr. Hunt gave an interesting lecture on *Esoteric Buddhism*, in which he went through Max Müller's article very carefully, and, as one of our members put it, "did not leave him a leg to stand on." Mr. Besant-Scott's paper on *The Place of Theosophy in Modern Thought* was very interesting; it dealt particularly with Dr. Pearson's new book, *National*

Life and Character, controverting its dreary outlook for the future of humanity, and showing how Theosophy is attempting to combat the pessimistic tone of the age. Mr. Leader gave two papers, one a very interesting one on *Reincarnation*, in which he made use of Walker's book of that name, to show how this theory has appealed to many great thinkers.

To turn to the work that is being done by the members. *The Secret Doctrine* classes are being continued satisfactorily in both branches. The Melbourne Branch at one of its meetings read and discussed Mr. Machell's article on "The Beautiful" (*LUCIFER*, March, 1893). They have now drawn up a syllabus to date from July 26th. The Debating Club, following the example of both branches, has also drawn up a syllabus dating from June 12th to September 4th inclusive. The syllabus of the Maybank Branch is drawn up for ten weeks, beginning on July 25th. Previous to this they are to have a recess of three weeks, for the meetings are held in a room kindly lent for the purpose by Mrs. Parker, who wishes to go away with her sister, Miss Minet, for a holiday. One evening in the syllabus is to be devoted to *Annie Besant and her Writings*. It is worth mentioning that several new members have joined, and that a marked improvement has taken place in the attendance and in the interest shown. The Branch feels the loss of Mrs. Pickett, who has gone to Adelaide as Secretary to help the students there. She writes cheerfully of the work being done; two *Secret Doctrine* classes are held weekly for different students, and much interest is shown. There is talk of forming a Debating Club, and of starting other activities. The press opens its columns freely for discussion, and also in some churches discussions take place in which the members join. So altogether the news from Adelaide is encouraging.

To return to Melbourne, I should add that we are doing what we can to improve the appearance of our League room, which is at present rather bare, though the books give it a comfortably intellectual look. Miss Price, an artist member, is decorating the walls with Theosophic symbols, and when she has done this will probably paint the signs of the Zodiac or some other appropriate designs on the ceilings and walls. Our books do not sell very quickly, but the financial crisis, of which you have no doubt heard, has emptied the pockets of people so thoroughly that none of the members, nor, indeed, anybody else, has much money to spare. We cannot complain, however, for all, or nearly all, do their best. The outside public is more or less apathetic about Theosophy and everything else, but that is the inevitable reaction from the great excitement during the land boom, a couple of years ago. As much interest is shown as we can expect, if not more, and we work on steadily, always remembering how H. P. B. said we must work and not bother our heads about the results, but, having done the best we can, leave the rest to the Masters.

MABEL BESANT-SCOTT.

Our Budget.

BOW CLUB.

FIRST EXCURSION.

	£	s.	d.
In hand last month - - - -	2	10	0
Final payment for expenses - - -	2	2	6
	<hr/>		
	£0	7	6
	<hr/>		

SECOND EXCURSION.

	£	s.	d.
Already acknowledged - - -	27	13	6
From First Excursion - - -	0	7	6
A few Friends, per W. F. Russell - -	1	0	0
	<hr/>		
	£29	1	0
Cost of taking 200 Match Girls to Chingford; breaks, tea, etc. - - - -	19	0	2
	<hr/>		
	£10	0	10
	<hr/> <hr/>		

The surplus handed to Club.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Erik Bogren - - - - -	5	0	0
S. E. G., Fal. - - - - -	0	5	0
	<hr/>		
	£5	5	0
	<hr/> <hr/>		

DONATIONS.

	£	s.	d.
Miss Immerzeel - - - - -	0	10	0
Miss Johnson - - - - -	0	5	0
Allen and Norman - - - - -	0	5	0
Mrs. Corbett - - - - -	0	2	6
Barclay Day - - - - -	1	1	0
Miss Pope - - - - -	0	5	0
Plumstead Centre - - - - -	1	3	0
Per Miss Leake - - - - -	2	0	0
Anon - - - - -	5	0	0
Anon - - - - -	0	10	0
S. F. C. - - - - -	2	0	0
Mr. and Mrs. Rushton - - - - -	2	10	0
	<hr/>		
	15	11	6
From Excursion - - - - -	10	0	10
	<hr/>		
	£25	12	4
	<hr/> <hr/>		

ST. JAMES'S HALL DEBATE.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Sale of tickets - - -	116	6 6	Rent of Hall - - -	31	10 0
Expenses - - -	65	7 10	Charges at Hall - - -	9	14 0
Net surplus - - -	£50	18 8	Printing - - -	6	5 0
	<hr/>		Posting - - -	4	4 6
	£	s. d.	Advertisements - - -	7	3 4
Half surplus to Crèche	25	9 4	Stamps and wrappers - - -	1	5 9
Donation - - -	0	2 6	Boardmen - - -	5	0 0
	<hr/>		Petty expenses - - -	0	5 3
	£25	11 10		<hr/>	
	<hr/> <hr/>			£65	7 10
	<hr/> <hr/>			<hr/> <hr/>	

Half surplus to Mrs. Macdonald
for Children's Holiday in Country.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 10:—"Old Diary Leaves" are becoming more and more interesting and should be widely read. In addition to the personal narrative of Colonel Olcott, four pages are devoted to an exposition of the Siddhi or psychic power called by Hindû Occultists *Âvesha*—"the occupancy by living persons of another living person's body." Purnendu Narayana Sinha's article on colours is continued, and is a valuable contribution with quotations from the *Shâstras*, the most remarkable of which is taken from the *Shânti Parvan* of the *Mahâbhârata*. "Olla Podrida" is an interesting collection of scraps by A. Banon. "The Law of Psychic Phenomena" is an able review, by R. H., of a recently published work of Mr. Thomas Jay Hudson, of Washington, U.S.A. The book is mixed, but has evidently some good things in it. The number further contains a good paper from the pen of F. W. Thurston, M.A., on "Divination and Augury in a Modern Light."

THE PATH (*New York City, U.S.A.*).

Vol. VIII, No. 4:—"Mars and Mercury," by William Q. Judge, deals with the problem of the Planetary Chain. This is followed by some wise "Cautions in Paragraphs," by Rodriguez Undiano. "Faces of Friends" gives us a photograph of T. Subba Row, with an interesting page of letterpress. "Korean Stories" are two interesting Buddhist folk-lore tales by a Korean member of the T. S., resident in Washington. This is followed by "A White Lotus Day Address," by Alexander Fullerton, who pays a high tribute to the work and influence of H. P. B. in the T. S. Jasper Niemand

next gives us a very interesting vision of the process of the reincarnation of the devachanic entity, entitled, "The Sleeping Spheres," which will repay close study. "Regarding Islamism" is a friendly criticism on the religion of Mahommed, which has been brought into much prominence lately by the propaganda started in America by Mr. Alexander Russel Webb. "The Rig Veda on Gambling" is a translation from *Rig-Veda Sanhitâ*, x. 34; and the number concludes with a most interesting study in symbology under the familiar heading "Tea-Table Talk," for which, as usual, Julius is responsible.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 8:—P. W. Bullock writes a very readable paper on "Egyptian Belief"—Theosophically considered. The author touches on the most important points of that absorbingly interesting "Wisdom of the Egyptians" that has so deservedly left a lasting reputation to the world. We are to-day but on the threshold of Egyptology. Who can say what a century of additional research will bring forth? Even to-day there is much to show that the main stream that swelled the sources of what is now called Christianity came from Egypt, and there is little doubt but that as the years roll on the claim of exclusive possession put forward by the ill-instructed of the Christian name will vanish into thin air—into the limbo of the rest of the strange illusions especially afflicted. We have one fault however to find with the paper, and it is a serious one. No references are given, and the work will have to be all done again.

Herbert Coryn's article "What is

Prâna?"—is as capable a paper as all that comes from his pen.

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 5:—A very interesting number, but rather too stiff for the general reader. "Notes on Nirvâna," by G. R. S. Mead, is well translated; "Les Élémentaux," by Guymiot, contains a well-considered study of the Elements and their relation to the Tattvas; our Brother, E. J. Coulomb, commences a series of articles on "Les Cycles" that promise excellently, and under the title "Pourquoi nous Devons Développer nos Pouvoirs Psychiques," Dr. Pascal writes eloquently of what the Theosophist may do if he will.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 30:—The most interesting part of this number is the attempt to elucidate the precise meaning of Ichchhâ-shakti, one of the forms of will-power. The very difficult question of what are called "black magicians" is discussed, and shows that we are without sufficient information to deal intelligibly with the subject. We rejoice that Mr. Edge has printed a simple method of Sanskrit transliteration from both the Devanâgari and Tamil characters, and devoutly hope that our literary brethren in India will pay close attention to the matter.

THE THEOSOPHICAL FORUM
(*New York City, U.S.A.*).

No. 49:—The first question deals with a problem in Karma. The answers bring out two opposed views on the meaning of the term "Karmic agent." W. Q. J. especially lays stress on the danger of anyone imagining that he is a divinely appointed agent for meting out discipline or justice to others. Somebody propounds a conundrum about "downcast cyclic impressions." What these shame-faced impressions may be no one can tell. The terms "selfish" and "unselfish" with regard to Nirvâna are discussed, and followed by a consideration as to whether any, even the most minute link in the chain of causation, can be considered "trivial."

THE VÂHAN (*London*).

Vol. III, No. 1:—*The Vâhan* has now

entered on its third year of existence, and continues to touch on the most heterogeneous subjects, such as the "cord" of the astral body, the philosophy of the *Bhagavad Gîtâ*, and that of the Tao-sse, the Christian's view of Jesus, and the Theosophical idea of a Mahâtma, brotherhood, the "sixth sense," the "resurrection of the body," etc. The number concludes with a very full list of activities.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 10:—"Meditation, Concentration, Will," by W. Q. Judge, should be read by everybody, and we shall therefore refrain from making extracts. "A Priestess of the Woods" is a charmingly poetical story; "Proteus" is well continued, the author breaking out into more than one *jeu d'esprit*, telling us of the type of man "erect in form, on all-fours in thought," who, "if he looks at the universe at all, it is through a Jewish pin-hole." G. W. R.'s articles on the "Element Language" are particularly good, and approach ground not as yet dealt with in our published literature.

THE THEOSOPHICAL RAY (*Boston*).

Vol. I, Nos. 6, 7:—These contain reprints of a lecture delivered by W. Q. Judge on "Reincarnation," from the *New Californian*; and of an article on "Karma," from *The Path*, Sept., 1886—perhaps the best exposition of the subject that has yet appeared in Theosophical literature.

THE LIGHT OF THE EAST
(*Calcutta*).

Vol. I, No. 10:—A good number, containing some excellent articles. "The Vedânta System" promises well, but we sincerely hope that as the series proceeds proper references will be given and the authorities cited. The editor comes to grief over his upholding of "forms," basing his arguments on the statement that purification must *commence* with the physical body. The Râja Yoga, at any rate, teaches that true and lasting purification must originate in the sphere of the mind, and that the *result* will be the purification of the body. But "forms" are probably necessary for many people, and a Theosophist would be the last to grudge a man any one of his moral props.

THE MOSLEM WORLD (*New York City, U.S.A.*).

Vol. I, No. 3:—This number consists for the most part of extracts from the American press on the publication of a Mohammedan paper in America. An interesting article—the first of a series—on “The Moslem Wars,” by Moulavi Cheragh Ali, endeavours to prove that the wars of the early Moslems were wholly defensive. “Converted to Islam” gives a quaint account of a change of belief some 450 years ago.

SPHINX (*Berlin*).

In August *Sphinx* Dr. Karl du Prel writes on the influence of the psychic factor in Occultism, and not only accounts for many so-called miraculous cures, such as those at Lourdes, by the force of “suggestion,” but justifies the practice of the physician, who utilizes and works upon this tendency in the patient, even though he himself regards it as a superstition. If a doctor, Du Prel argues, can cure by faith, he has a right to do so, as his business is to cure. A case is cited of a woman whose sight was being restored by some such means, but the healing process suddenly ceased on her marriage with a sceptic. Dr. Hähnle argues in favour of Reincarnation on the scientific ground of the higher evolution of man. Thomassin concludes his paper on Simon Magus.

THE THEOSOPHICAL THINKER (*Bellary, Madras*).

Vol. I, Nos. 15-19:—A Hindû writer makes short work of Prof. Max Müller's recent criticism of “Esoteric Buddhism,” and reminds us that “Swami Bhaskaranand Saraswati, of Jodpore, the renowned disciple of the late Swami Dayanand Saraswati, says that, ‘Prof. Max Müller has made over 600 important mistakes in his translation of Vedic hymns and other Sanskrit works.’” We still prefer to get our Orientalism from the Orient. Amongst many other articles of interest we cannot pass that on “Kâshi” without notice; it deals amongst other things with the real process of “dying,” and quaintly describes how “many are the cases of men who have talked about this life change and travel, prior to their death, and have closed their objective

life with the remark, ‘My friends, I will have to go away in three minutes more, since *my life is coming from the navel to the heart*, and so please lift me up and put me on that bed of kushagrass.’” Some notes on “The Duad, or Universe,” by K. N. I., are remarkably lucid and well put.

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

Vol. II, No. 4:—Contains two good articles on, “What is Theosophy Doing for Us?” and “Ennobling Philosophy.” The publication office of this paper has been changed from Seattle to San Francisco; Dr. J. A. Anderson has taken over the editorship, and the next and subsequent issues will take the form of a sixteen-page magazine.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 21-24:—These numbers deal principally with the rather severe struggle carried on between the Christian missionaries and the Buddhists of Ceylon. The missionaries, both Protestant and Catholic, are evidently bigots of the first water, but their advantage lies in their wealth—the more ignorant of the Tathâgata's followers being terribly poor, and therefore easily “converted.”

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 15:—Commences with an article by Afra, on “Seek and Thou Shalt Find”; continues “Through Storm to Peace” and “The Key to Theosophy”; contains “A Word on White Lotus Day,” by C. I., a translation by the same of part of the “Introduction to *The Secret Doctrine*,” and what must be an interesting article by H. de N., on “Sound from the Occult Standpoint.”

ADHYÂTMÂ MĀLĀ (*Gujerâti: Surat*).

Vol. I, Nos. 7, 8:—Many well-chosen translations are given, each number opening with a “General Survey.” The translation of the late T. Subba Row's able “Discourses on the *Bhagavad Gîtâ*,” should be especially useful.

PAUSES (*Bombay*).

Vol. II, Nos. 11:—Under the title of “Prof. Max Müller on ‘Esoteric Buddhism,’” some very pointed remarks are

levelled at the learned philologist by a Hindû. The writer says: "Of all the heedless ventures that have brought bitter discomfiture to men, from a too free indulgence in the liberty of criticism upon things with which they are imperfectly acquainted, that of attacking a science that has survived terrible moral cataclysms of mankind, through ages of appalling duration, carries with it a stain of moral weakness which it is not easy to efface." "The Great Brotherhood" is a deeply-felt but temperate letter on Theosophy by W. Beale; some interesting reprints are continued.

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

Vol. II, No. 2:—This is the best number that has appeared for a long time past. A useful and well-known translation is given of parts of the *Mahāparinibbāna Sutta*, and under the title of "Buddha and the Vedic Brāhmins," some Buddhist gems are taken from Prof. Rhys Davids' translation of the *Tevijja Sutta* (of the Dīgha Nikāya), from which we select the following: He who has faith in the Tathāgata, and would follow in his footsteps, "sees danger in the least of those things he should avoid, he adopts and trains himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy! He is compassionate and kind to all creatures that have life. . . . He speaks truth, is faithful and trustworthy; he injures not his fellow-men by deceit, putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, a speaker of words that make for peace. He abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, pleasing to the people—such are the words he speaks."

It is to be regretted that the Mahā Bodhi Society does not give Prof. Rhys Davids the credit for this translation, which is to be found in his *Hibbert Lectures*, 1881, and in his *Buddhist Suttas*,

"Sacred Books of the East," vol. xi. We welcome the announcement that an Englishman has offered Rs.5,000 towards the publication of an English translation of the Pitakas.

THE NEW CALIFORNIAN
(*Los Angeles, Calif., U.S.A.*).

Vol. II, No. 12:—This number contains a really beautiful "Brāhminic Legend"; a clearly put and able article by Dr. J. A. Anderson on "Dealings with the Dead"; a "Dream-Fragment of History," which really reads like history, and the continuation of Dr. Masser's scholarly "Scientific Analysis of the Units of Matter." The Editor deals with the question of Adeptship in her "Key-notes," and these, with "The Universal Ideal," by Dr. Buck, and "The Way to Wisdom," are all well worth reading.

No. 1, Vol. III. comes in time only for mention.

SOPHIA (*Madrid*).

Vol. I, No. 7:—This opens with a promised series on "Reincarnation"; the notes on "Science: Oriental and Occidental," are continued, and some well-chosen translations of articles from *The Theosophist* and LUCIFER make up a very good number.

THE UPĀDHI (*Sydney, N.S.W.*).

Vol. I, Nos. 7, 8:—Australian activities seem to be almost daily increasing to judge from the list here given. Several questions are exceedingly well answered, and some well-reasoned "Notes" deal with Bro. Judge's "Interesting Letter," and strongly support it. We hear that the editor is misinformed as to Mr. Burrows' visit to Australia; he has no intention of going this year in any case.

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

Vol. XV, No. 9:—We welcome what is apparently an original article in this number, "Religious Injunctions," by E. Rehatsek. It deals with sexual continence as inculcated by various Eastern religions. "The Symbolology of 'Wine'" is reprinted from the *Oriental Department*.

THE SANMĀRGA BODHINĪ
(Telugu: Bellary).

Vol. III, Nos. 22-25:—The reviewer has not yet acquired sufficient knowledge of Telugu to translate the best passages *exactly*, but judging from the titles of the articles much has been lost through his ignorance. The following sound especially interesting: "The Art of Breathing," "The Hour and the Men," "The Qualifications of a Brāhman," and "Habit." Excellent work will surely be done by this vernacular Theosophical weekly.

LA HAUTE SCIENCE (Paris).

Vol. I, No. 7:—The papers already mentioned are continued. Perhaps the most interesting is the able article of Louis Ménard, entitled "Études sur les Origines du Christianisme"; though the writer breaks no original ground he deals very fairly with all parties, and is free from the bias of orthodoxy.

VIDYODAYA (Calcutta).

No. 12:—*The Vidyodaya*, or "Sanskrit Critical Journal," which we have already several times noticed in our columns, contains some valuable notes on Sanskrit grammar, and reprints two interesting treatises, "Ātmatattvaviveka," a discourse on the existence of the soul, and "Kusumāñjali," a treatise on the existence of God, both with commentaries. But what is of more interest to the general Theosophic reader is that William Q. Judge's "Address to the Brāhmins of

India," appears now in Sanskrit garb, and will be read by many of the learned natives of India in that classical language. It is entitled "Bhāratīyān prati Savinayanivedanam," and W. Q. J.'s name retransliterated appears comically as "Villyama Kyū Jaja."

In the *Grazer Wochenblatt* for May 21st is a review of the first two volumes of the *Theosophische Bibliothek*, published by Schwetschke and Son, Braunschweig, viz., *The Path to Immortality*, and *The Key to the Spirit-World*, by J. Kernning. The reviewer points out the distinction between the popular notion of Theosophy and Mysticism, as meaningless extravagance, and true Theosophy, which is self-study and conquest of the lower nature; welcomes Dr. Franz Hartmann's exposition of Indian philosophy, and enters a plea for the study of the mediæval German mystics.

The same paper, for July 16th, reviews *Lotusblüthen*, which is described as not likely to share the fate of so many mystical journals, of being read once and then laid aside for ever. It renders accessible many inaccessible Indian books, thereby displaying the basis of Schopenhauer's and Edward Hartmann's systems. Mysticism is not a religion, but is self-knowledge. Dr. Franz Hartmann's life and work are summarized, and his intention declared of doing in his native country the good literary work he has done in English-speaking lands.

H. T. E.



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