

LUCIFER.

ON THE WATCH-TOWER.

JULY opened favourably for the Theosophical Society. The President-Founder arrived on the 1st from Paris, where he has been engaged in work on behalf of the Parsis, interesting some of the Orientalists there in defence of the antiquity of their religion. It is strange that this ancient faith should be so little understood even by its professed followers, and here, as so often elsewhere, Theosophy performs its special mission of aiding a religion to defend itself and to justify its continued existence.

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July 4th and 5th saw one of the brightest and most harmonious Conventions that have been held in London. The Theosophical Society in Europe—or as it is shortly called, the European Section—held its sixth anniversary. On the evening of the 3rd a reception was given to the delegates by the Blavatsky Lodge at the European Headquarters, 19, Avenue Road, where old friends greeted each other and new friendships were begun. From Glasgow in the north to Brighton in the south, from Bristol in the west to Margate in the east, branches had sent up their messengers, the large towns embraced by the Northern Federation contributing a goodly band. The bright little hall resounded with the hum of conversation, and the portrait of H. P. B. gazed out over her flower-adorned chair on the representatives of the Section she founded, over whose first meeting she had presided.

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The first meeting, on the morning of the 4th, was held at the Cavendish Rooms, the President-Founder in the chair, and was

devoted entirely to business. Addresses were read from the other Sections of the Society, and during the Convention telegrams came in from Australia, South Africa, America, and various parts of Europe, reminding the Section of the international character of the great organization to which it belongs. The chairman's address was very warmly received, and then the Convention settled down to business; it received and applauded much the report of its General Secretary, re-elected all its officers, and then appointed a small Committee to consider the reports of the other Sections on the proposed Revised Rules, and to bring up a report on the morrow. Representatives of many lodges gave the views of their members on the proposed changes, and with some other business the meeting came to an end. After passing a hearty vote of thanks to Countess Wachtmeister for her work, resolutions were proposed and passed of sympathy and friendship to the American Section (proposed by Mrs. Oakley, Blavatsky), the Scandinavian Section (Dr. Nunn, Bournemouth), the Australian Section (Mr. Hodgson Smith, Harrogate), the New Zealand Section (Mr. Banbury, East London), the Indian Section (Mr. C. W. Leadbeater, London), and the leaders of the Buddhist educational movement in Ceylon, working under the T. S. (Mr. Corbett, Manchester).

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The Convention met at Headquarters in the afternoon and was duly photographed, and then betook itself to Theosophical conversation, only interrupted by tea at 5 o'clock. The General Meeting was held in the small Queen's Hall in the evening, and was addressed by the President-Founder, Mr. Mead, Mr. Keightley, and myself.

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Business came to the front again on Sunday morning, in the Cavendish Rooms once more, and the report of the Committee on the rules being brought up, it was discussed with so much good feeling and unity of purpose, as well as business-like clearness, that at the end of two hours all the knotty points had been disposed of and the report of the Convention was ready to go before the General Council. Mr. Sinnett, the Vice-President, made a particularly lucid and convincing speech on the real nature of the Brotherhood de-

clared in the First Object. The remaining business being disposed of, the President delivered the closing address, thus bringing the official programme to a conclusion.

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The delegates and many friends met again at Headquarters in the afternoon, and most foregathered once more at the Queen's Hall lecture in the evening. Then came the inevitable scattering, and one of the pleasantest Conventions ever held by the European Section came to its end, though a few delegates were able to remain over for the "At Home" at Avenue Road on the following day.

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Spookland has been very busy lately with H. P. B. Ever since she left us we have had mediums who claimed to be controlled by her, and a funny collection, in truth, should we have if we could form into a single group the many pseudo-H. P. B.'s who have come to us from Kâmaloka. The first great outburst naturally followed close on the heels of her departure, and from Australia, America and various parts of Europe came news of her "spirit"; messages were showered on us from every quarter, alike in one thing only—their unlikeness to H. P. B. Then came a lull, but now the storm is on us again, as irrational as ever. We hear of her controlling a medium up in the north of England, of her manifestation at Brixton, and of one most enterprising claimant who has written over one hundred and seventy-seven folio pages on a Yost typewriter, recounting H. P. B.'s eventful life in her own person. The gentleman so highly favoured by this last tricky sprite is Mr. J. M. Wade, of Boston, U.S.A. We hear also of another happy one, also from the same highly favoured land, in whom the veritable H. P. B. is supposed to dwell. Needless to say that in all these manifestations H. P. B. as spook carefully avoids the people with whom H. P. B. in the flesh was most closely connected. A good many unwary people are deceived by the very audacity of the impositions, but her pupils prefer to abide by H. P. B.'s own plainly-expressed determination that she would never use any "medium" as a vehicle of communication, and that if anyone claimed to be controlled by her we might be certain that "it was a lie." Every student of course knows that a person of

H. P. B.'s occult position does not need the aid of any "medium" in order to communicate with friends.

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Another point of interest that it is well to recall just now are her statements regarding her own reincarnation. Over and over again she told those around her that her Master was arranging for her next incarnation, and that she was to take over the body of a youth of Indian parentage. She used to rejoice in the fact that she would not again have to inhabit a female form, unsuitable as it was for her marked idiosyncrasies, cramping her energies in many ways. It is a knowledge of this fact which has made many of us anxious to keep alive in western hearts the love and reverence for India always inculcated by H. P. B., and has made us oppose the vehement attacks on modern India that were published a year ago in America. We know that H. P. B.'s statement as to her immediate future may be relied on, and that she will return among us in due course as a modern Indian; naturally then we do not wish that worker to be hindered, when he comes, by national and racial jealousies. Let us try to draw East and West together, so that each may supply the deficiencies of the other, and never set the one against the other as rival. Both have evolved special capacities and aptitudes, and these are complementary, not antagonistic.

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Mrs. Bloomfield Moore writes that in his final report to the Franklin Institute in Philadelphia on Mr. Keely's discoveries, Professor Lascelles-Scott says: "From a lengthened personal examination of Mr. Keely's appliances, I am distinctly of opinion that he has discovered a force hitherto absolutely unknown, and that he holds within his grasp a driving power, or means of performing mechanical work, which might be called illimitable." What remains doubtful is whether Mr. Keely will be allowed to discover any way of making this power available in hands other than his own.

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Mr. A. P. Sinnett sends the following:—

The progress of modern science is continually bringing us nearer to results long foreshadowed by occult teaching. Some of

the latest achievements in this direction are to be recognized in the curious reactions attainable by the use of the new carbides, themselves the product of new chemical resources provided by the electric furnace. This appliance gives rise to a temperature never before attained by any artificial process. We cannot measure the high temperatures of incandescence with exactitude, but whatever, in thousands of degrees, may be the greatest heat developed by the combustion of coal in the best designed blast furnaces, the oxy-hydrogen flame is at least a thousand degrees hotter, and in the chemical laboratory will fuse substances that resist the heat of any coal furnace. The electric furnace in turn—where the substance to be treated is bathed in the electric arc—gives rise to a temperature at least a thousand degrees higher than that of the oxy-hydrogen flame. With this heat at his command M. Moissau and other chemists following in his footsteps, have found that carbon can be forced into chemical union with various metals never before, or only to a very limited extent, separable from their oxides. The most remarkable of the products so obtained is calcium carbide, destined perhaps to play a very important part in the economy of human life, by reason of its behaviour in contact with water. It decomposes water under conditions which yield acetylene gas, a hydro-carbon with many interesting properties never studied till the other day because the gas has never hitherto been procurable except by circuitous processes very difficult to carry out. But the carbides of some other metals are even more interesting, though perhaps less important industrially than calcium carbide. Magnesium carbide, for instance, yields other hydro-carbons besides acetylene in the course of its reactions with water, and some of these are of a kind that have hitherto been regarded as belonging to the “organic” series, for the production of which we have had, till now, to depend exclusively on the chemistry of Nature. It is unnecessary here to go into the examination of formulæ, but the upshot of the work done in this department—as set forth a few weeks ago in the course of lectures by Prof. Dewar at the Royal Institution—is that we can now by direct synthesis of the raw inorganic elements obtain, or indeed actually manufacture, organic substances which in combinations among themselves in turn become the vehicles in which Nature

engenders Life. We may be still a long way from being able actually to manufacture protoplasm, but we have set out along a road plainly leading towards that consummation in the end. And that achievement was long ago foreshadowed in some of the earliest adept teachings given to the Theosophical Society, as in reserve for science at a still future date. A time would come, we were told, when the chemists of a later race would be occupied not merely with the reactions of matter but with the generation of life. Physical science has much to learn before that era will dawn, but it is "on the path." Meanwhile it is interesting for occultism to watch it unconsciously vindicating the views of Nature they have already been enabled to take, even though its leading exponents have not yet learned to avail themselves of those views in order to hasten their progress.

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An interesting letter is sent to *Nature* by Mr. Francis Galton. He heads it, "A Curious Idiosyncrasy," and relates an account given to himself by Colonel M., a gentleman who is made quite ill by seeing or hearing of any accident to a finger-nail. Colonel M. says :

"From my earliest remembrance, and still up to now, any sight of an injured nail in any person, even if a total stranger, or any injury, however slight, to one of my own nails, causes me to break into a deadly cold perspiration, with feeling of sick faintness. But still further; if I chance to hear any one else narrating in casual conversation any injury of this particular sort to themselves or others, it brings on me exactly the same feeling I have described above. So much is this the case, that many years ago, when I was in the prime of life, at a large dinner party, when one of the guests near me persistently chanced to go on talking minutely of some such little accidental injury that had befallen him, I turned very faint, tried all I knew to shake it off, but could not, and presently slid right under the table quite unconscious for the moment. This is the more singular because on no other point am I in the least squeamish. In old days I have seen soldiers flogged before breakfast without its affecting me, though some of the rank and file would be very much upset, and in cases of death, illness, or wounds, I have never experienced, as an onlooker, the sensations I have alluded to above."

The only incident suggested as bearing upon the peculiarity was "that the mother of Colonel M. had pinched her own finger-nail badly shortly before his birth," and Mr. Galton remarks :

In reply to further questions, I learn that the injury to the mother, however painful at the time, was not so severe as to leave a permanent mark. Also, that no analogous peculiarity is known to exist among the near relations of Colonel M., of whom he specifies his father, brother, three sisters, nephews and nieces. He has no children.

This anecdote proves, so far as the evidence goes, that a very peculiar idiosyncrasy may spring suddenly into full existence, and need not develop gradually through small ancestral variations in the same direction. It is a more astonishing phenomenon than the equally sudden appearance of musical faculty in a single member of a non-musical family, being very special, and so uncommon and worse than useless that its ascription to reversion, in the common sense of the word would be absurd. That is to say, it would be silly to suppose a sickly horror of wounded finger-nails or claws to have been so advantageous to ancient man or to his brute progenitors, as to have formerly become a racial characteristic through natural selection, and though it fell into disuse under changed conditions and apparently disappeared, it was not utterly lost, the present case showing a sudden reversion to ancestral traits. Such an argument would be nonsense.

A possibility that would be scouted by "men of science," is that the Ego now inhabiting the body called Colonel M. had suffered in his last incarnation some injury to a nail so severe and agonizing that the memory of it shows itself as a magnetic shock when any similar injury is brought before the consciousness. If a man were tortured to death and part of the torture were pulling out the nails—a favourite form of torment in ecclesiastical proceedings—such a result might accrue.

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The *Pall Mall Gazette* is about fifty years late in regarding Baron Reichenbach's careful series of experiments as of importance. It says truly that he "has been usually regarded as a charlatan," but that is the fate of everyone a little in advance of his time. Serious students who are not blinded by prejudice have always regarded him with the respect due to an investigator so laborious and so candid as the famous chemist, and they have been rewarded for their fair-mindedness by receiving much instruction and much useful suggestion. The *Pall Mall Gazette* now speaks of them under the heading, "An Account of some Marvellous Experiments," and seems almost to hint that the Röntgen rays might be perceived by sensitives without the sensitives being fraudulent—a great advance in journalistic liberality. It winds up its article by some remarks that deserve reproduction ;

At first blush there would seem to be reasons against believing that magnetism could possibly be a phenomenon of the same order as light and electricity. It occasions no heat that the most delicate instruments can detect; it ought not, therefore, to be a form of wave energy. But who can tell? Out of the mouths of babes and sucklings may come forth truth, and it may be that the impressions of sickly, abnormal beings, "sensitives," whose nerves are screwed to a higher pitch than ours, are worth considering and investigating; that they have perceptions unknown to us. The most difficult thing of all for human intelligence to realize is its own limitations. It rejects as unnatural all that may be beyond its ken; and while ready enough to recognize that it has knowledge of many facts unknown to the lower animals, cannot admit the analogy that there are doubtless things in heaven and earth beyond its own capacity also. Yet the course of science is one long triumph of the impossible. The Röntgen rays were hopelessly impossible yesterday; to-day we are reading by their rays the innermost secrets of nature. Visible magnetic rays are impossible to-day. To-morrow they may become a commonplace.

And to-morrow "sensitives" may be regarded as something more than "sickly abnormal beings," and it may be admitted that by careful training senses higher than the average may be developed.

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Dr. Baraduc's remarkable experiments, on which we hope to say something next month, will scarcely yet be regarded as anything but "impossible." The *Standard* correspondent naïvely remarks that if Dr. Barraduc's statement had been made "before Dr. Röntgen had rendered his discovery public, very few people would have been inclined even to enquire into the matter." That is just the trouble; people are hypnotized by tradition and do not enquire. However, the correspondent gives one case of thought-photography which may awaken thought:

Dr. Istrate, when he was going to Campana, declared he would appear on a photographic plate of his friend, M. Hasden, at Bucharest. On the 4th of August, 1893, M. Hasden at Bucharest went to bed with a photographic plate at his feet and another at his head. Dr. Istrate went to sleep at Campana, at a distance of about three hundred kilomètres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Barraduc that marvel was accomplished. Journalists who have examined the photograph in question state that it consists in a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man.

BUDDHISM, CHRISTIANITY AND PHALLICISM.

BY H. P. BLAVATSKY.

WORKS by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *On the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism** and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against “sexual worship at home,” according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this “mystic” production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired

* *Phallicism, Celestial and Terrestrial, Heathen and Christian*; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism.

the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, "the first introducer of the grand philosophical problem of this mysterious Buddhism," and pronounces his work "undoubtedly new and original," declaring in the same breath that all the "previous great men and profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as he says; they have nevertheless led him on an entirely false track, when he asserts that :

"These physiological contests [about the mysteries of animal generation] . . . induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the phallic worship. They led to violent schisms in religion, and to Buddhism."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us: "Comprises within the limit of a modest octavo all that can be known of the doctrines of the Buddhists, Gnostics, and Rosicrucians as connected with phallicism."

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is "new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible*: for, as he says, "Jehovah undoubtedly signifies the universal male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of

his readers will follow or even share his "enthusiasm converted out of the utmost original disbelief of these wondrously stimulating and beautiful phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maelstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic:

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied."

It may be said further, that "Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediæval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in the Roman Church and calling it "true, although doubtless of profound mystical strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual,

transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirvâna, besides finding a Priapus in the "Word made Flesh" or the LOGOS. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity—a Priapus—is now proven absolutely and without show of useless mysticism, by Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*, published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers as to what lies remotely in nature in regard to the origin of the history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation,

those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldæan Tower of Babel—"that magnificent, monster, 'upright,' defiant phallus," as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history . . . or have never been recorded in history . . . remaining only as a tradition."

This is denied point-blank by initiated Brâhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Science of Religion* to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brâhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Purânas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brâhmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped

in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the “Sons of God,” the B’ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set an altar (horizontal) to the Lord in the midst of the land of Egypt, and a pillar (vertical) at the border thereof (*Is. xix. 19*) and they “who seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards”—for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the “Great War” and was the reason for the “Great Flood” of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed

themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brâhmanas, the descendants of the "mind-born Rishis and Sons of Brahmâ" dates from those days, as also do the "Mysteries."

Natural sciences, archæology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet.* Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clearer. Occult teaching will at last be examined in the light of science, physical as well as spiritual.



On a Suicide.—"Suppose that he sought death only to escape from sinning?"

"Then he will have to face the like temptation again and again, and all the sorrow of it, and all the pain, even for a thousand times a thousand times, until he shall have learned to master himself. There is no escape through death from the supreme necessity of self conquest." *Kokoro*, by Lafcadio Hearn, p. 168.

THE LIVES OF THE LATER PLATONISTS.

PLOTINUS.

(Continued from p. 302.)

HIS GENTLENESS AND MODESTY.

HE was exceedingly patient and gentle with his questioners, and displayed a remarkable vigour in his answers; and we read of his being closely questioned by Porphyry for no less than three days on the profound question of the mode of union of the soul with the body, and of his patient solution of his pupil's doubts.

Plotinus was also exceedingly modest, so that when his old fellow-student Origen one day visited his lecture-room, he at once dismissed the audience, saying that "the desire of speaking vanished when the lecturer perceived that he was to speak to those who already knew the subject."

HIS REFUTATION OF ERRONEOUS VIEWS.

Though Plotinus was not himself much given to the interpretation of mythology, and wrote no distinct treatise on the subject, he nevertheless approved of work of this kind. Porphyry was especially devoted to such studies, and on one occasion, when the birthday of Plato was being celebrated, recited a poem on the meaning of the term "sacred marriage" as used by such masters of mythology as Orpheus; on which a sceptical visitor remarked that Porphyry must be mad. But Plotinus turning to his friend and pupil exclaimed aloud: "You have shown yourself both poet, philosopher and priest."

Plotinus also sternly rebuked the sophistical and licentious casuistry of a certain class of young profligates with a knack of speaking and writing, who then as now occasionally obtruded themselves on the public notice; and on the occasion when a certain

Diophanes read an apology for the vicious ideas of the drunken Alcibiades, a character in *The Banquet* of Plato, Plotinus could scarcely keep his seat while the speaker declaimed his thinly-veiled immoralities, doubtlessly imagining that he was "beautifully" adorning the subject with the highest "art." Several times did the philosopher stand up as though to leave the room, and though he remained until Diophanes had finished, it was only to bid Porphyry refute the casuistical harangue, and this he did with complete success, to the great delight of his master.

Plotinus, moreover, being a skilful mathematician, investigated the doctrines of the astrologers of the period, and frequently refuted many of their views in his writings.

At that time, also, there were many, both in the ranks of the Gnostic Christians and elsewhere, who were "heretics from the ancient philosophy," that is to say the Platonic tradition. The leaders of the heresy were Adelphius and Aquilinus whom Eunapius calls the "schoolfellow" of Porphyry; they based themselves on the writings of Alexander of Africa, Philocomus, Demonstratus and Lydus, together with certain spurious revelations of Zoroaster, and the mystical writings of Zostrianus, Nicotheus, Allogenes, Mesus, and others; their main contention being that Plato had not penetrated the "depth" of the spiritual essence, with the assumption, of course, that they had done so. Plotinus frequently refuted their views in his lectures, and also wrote a treatise against them entitled *Against the Gnostics*.

But the main refutation of these "revelations" was left to his disciples Amelius and Porphyry, of whom the former wrote no less than forty books against the book of Zostrianus, and the latter showed by elaborate arguments that the writings they circulated under the name of Zoroaster were not the genuine doctrines of the Persian sage, but recent fabrications of the "heretics." This is an interesting piece of information as authenticating the "oracles" preserved chiefly by Proclus. For if the so-called Chaldæan or Zoroastrian Oracles quoted by Proclus passed as genuine among the later Platonists after the searching scrutiny of Porphyry, who was master of the Chaldæan language, then they could not very well be "forgeries of the Neoplatonists" as scholasticism, to suit its prejudices, wildly asserts.

Who these Gnostics were, however, is buried in impenetrable oblivion. We know, as we have already remarked, from the writings of the Fathers, especially from the long treatise of Hippolytus, that one of the Church's main contentions against the Gnostics was that their "wisdom" was "of Plato and not of God." Here we have an interesting side-light thrown on Gnostic controversy, and find the Platonists in their turn rejecting Gnostic views as "not of Plato." The truth of the matter is that there were as many views of religio-philosophy in those days as there are sects of Christianity or Brâhmanism in our own. The name "Gnostic" was of the loosest possible signification; heresy was triumphant, and stability and orthodoxy in things philosophic and religious were unknown in those cataclysmic days of belief and thought.

THE OPINION OF HIS CONTEMPORARIES.

Though Plotinus had no personal enemies there were many who looked upon him as a trifle in philosophy, for he disdained all the artifices of the sophist and delivered his lectures as though he were holding a private conversation with his pupils. But the truth of the matter is that they did not understand the depth of the man, for he did not easily disclose the syllogistic necessities which underlay his teaching, probably owing to his early training with Ammonius. Even Porphyry was a long time before he was convinced, and really fathomed the teaching, and it was Porphyry who induced Plotinus to disclose his system in a more systematic manner. The same opinion was held by Longinus, whom Porphyry calls the "first critic of the age," concerning the writings of Plotinus. At first he could not understand them, and wrote against some of the philosopher's views, but finally he changed his opinion completely, and compared the books of Plotinus to the most excellent works that had ever been produced.

HIS DEPARTURE FROM LIFE.

Plotinus departed from this life in his sixty-sixth year, at the country seat of one of his old friends in Campania. For years he had been suffering from the effects of the terrible plague which had devastated the Roman world. This furious pestilence which lasted no less than fifteen years (250-265), as Gibbon says, "ragged without

interruption in every province, every city, and almost every family of the Roman empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the barbarians were completely depopulated." This terrible scourge appeared at Rome in 262, and left its poisonous germs in the constitution of our philosopher, and finally seized hold upon him so that he gradually lost his voice and sight, and his hands and feet were covered with ulcers. Nevertheless he continued to lecture and write as long as it was physically possible, and finally passed quietly and peacefully away with the unforgettable words, "And now I will endeavour to unite the divine in myself with the divine in the universe."

Of the three modes whereby the soul can rise to higher things, music, love and philosophy, Plotinus chose philosophy or the path of wisdom. The object of music is harmony, of love beauty, and of philosophy truth. Truth is one, simple and universal, embracing goodness, and beauty, and justice, where subject and object blend in ineffable union.

Prior to our philosopher, the interpreters of Plato ascended no higher than universal mind and being, but Plotinus especially occupied himself with the most transcendental of Plato's intuitions, and basing himself on the *Parmenides* and the sixth book of the *Republic*, showed that there was a principle superior even to "being," namely the One, the Good, supremest Deity. But of this, and the conception of the trinity consisting of the One, universal mind and universal soul, and the rest of his teachings, it would be too long to write in the present essay, even if we were really competent to do so.

HIS HEAVEN-WORLD.

It may be of interest to append here a version of part of the response of the oracle at Delphi, when interrogated concerning the state of the soul of Plotinus after death. It is of special interest as setting forth the Greek conception of Devachan, or rather that phase of devachanic existence appropriate to the soul of a philosopher. Thus then spake the oracle of Apollo, who of old declared: "I know the number of the sands and the expanse of the sea; I understand the dumb, and give ear unto him who uttereth no word."

“Genius, once man, but now, into the state more god-like of an angel passed, since thou has burst the bonds that shackle man. With rapid strokes the waves of roaring tumult thou hast o’er-breasted, borne up by thy stout heart, unto the shore of the wide mantling heights far from the crowd of sinning men, to plant thy feet upon the peaceful plain of the pure soul, where shines God’s brightness, where His laws hold sway in all their purity apart from lawless sin.

“Aye, even while on earth, when leaping to escape the bitter waves of blood-fed life and all its sickening whirls, ’mid billows and ’mid din unthinkable, to thee there often from the blessed ones appeared a sign hard by. Oft when the glances of thy mind in crooked paths desired to stray, with their swift power the deathless ones raised them unto the spheres and plain immortal of the way direct, sending a frequent ray of glories for thine eyes to see, out of the murky darkness.

“Nor did deep sleep weigh quite thine eyelids down, but rolling from thine orbs the heavy cloud of gloom, while tossed upon life’s waves, thou didst behold many fair sights that no one readily hath seen, e’en among those who unto wisdom’s womb have played the midwife.

“But now, since thou hast struck thy tent, and left the tomb of thy angelic soul, thou hast already joined the band of angel-men, breathing sweet zephyrs, where friendship reigns, and love so fair to see, full of pure bliss, and fed with streams divine that flow from God; whence come the bonds of love, and gentle breeze, and quiet sky; where dwell the brethren of the golden race of mighty Jove, Minos and Rhadamanthus; where Æacus, the just; where Plato, power divine; where too Pythagoras, most virtuous soul, and all who form the choir of deathless love, and share their birth with the most blest of powers; where heart for aye is glad with joyful bliss. O happy man, labours past number thou hast borne, and now ’mid powers chaste thou tak’st thy place arrayed with mighty lives.”

In all of which the leading idea is that the bliss of the philosopher will consist of his communion with the great ones among men who had raised themselves to the ranks of the gods, in other words the great teachers of humanity, or Lodge of the Masters.

THE DISCIPLES OF PLOTINUS.

The most famous disciple of Plotinus was Porphyry, to whom we shall devote the next "Life." Of the rest Amelius was the best known. He was a Tuscan by birth, his proper name being Gentilianus. He attached himself to Plotinus three years after the latter came to Rome, and was therefore with him no less than twenty-four years. Amelius was the most laborious of all the pupils of Plotinus, but he had not the genius or literary ability of Porphyry. He had originally studied under Lysimachus, the Stoic, and under Numenius, the Syrian, to whom reference has already been made. In fact he had committed the whole of the teachings of Numenius to memory. As already stated, Amelius wrote a lengthy treatise against the "revelation" of Zostrianus; he also wrote a book entitled *Concerning the Difference between the Teachings of Plotinus and Numenius*, which he dedicated to Porphyry. This task he undertook to refute the false accusation that Plotinus plagiarized from Numenius, and we shall agree that no one was more competent to write such a treatise than Amelius, who was so intimately acquainted with the teachings of both these famous philosophers. He further composed a treatise *On Intelligibles* which removed the doubts of Porphyry and converted him to the views of Plotinus. Amelius moreover wrote no less than one hundred books of notes on the lectures of Plotinus, and though these have been lost, some fragments are to be recovered from Proclus, Stobæus, Olympiodorus and Damascius, and several of the Church fathers. After the death of Plotinus, Amelius retired to Apamea, in Syria, where he adopted Hostilius Hesychius as his heir, and bequeathed to him his MSS.

But Plotinus had many other devoted disciples, and large numbers were attracted to his lectures through their love of philosophy. Of his immediate circle we may mention the physician Paulinus, presumably a Jew, of Scythopolis, formerly called Bethsana or Bethshan, who owing to his erroneous notions was humorously dubbed by Amelius "Miccalus, the midget," the diminutive of the Greek *μικρός*. Eustochius, another physician, by birth an Alexandrian, was also a devoted friend, and became a genuine philosopher. It was he who was with Plotinus in his last moments, and preserved the last words of his master. Yet another physician was numbered among the intimate disciples of

Plotinus, an Arabian called Zethus, who was exceedingly skilful in his art. He also devoted much time to politics, but was finally dissuaded from his political life by Plotinus, who loved him dearly, and often visited him at his country seat six miles from Minturnæ in Campania. In fact it was in his house that Plotinus passed away, but Zethus had already gone before him, and the house was then owned by Firmus Castricius, whose life was one long devotion to virtue, who also greatly venerated Plotinus, and was the bosom friend of Amelius and Porphyry. It was to Castricius that Porphyry dedicated his treatise *On Abstinence from Animal Food*. Castricius himself also wrote a commentary on the *Parmenides* of Plato, which is lost. We may also mention Zoticus, a critic and a poet; as a critic he carefully revised the voluminous epic of the mythologist-poet Antimachus, the friend of Plato, whom the Alexandrian grammarians considered as second only to Homer, and as a poet he turned the Atlantic History in Plato's *Critias* and *Timæus* into graceful verse.

But not only were the pupils of Plotinus drawn from the ranks of art and science; among his auditors were a number of men of senatorial rank, of whom Marcellus Orontius, Sabinillus and Rogatianus became his direct disciples. Rogatianus even abandoned his riches, dismissed his servants, resigned his public offices, and dedicated himself entirely to the philosophic life, and not only was he cured in soul, the philosopher being the "physician of the soul" according to Porphyry, but was also by his philosophic habit of living cured of his physical ailments which had previously crippled him.

And not only were men the disciples of Plotinus, but also a number of women, for as Taylor correctly says, many illustrious ladies "adorned the Platonic schools by the brilliancy of their genius, and an uncommon vigour and profundity of thought." Thus we read of Gemina, with whom our philosopher made his home in Rome, and of her daughter also called Gemina, of Amphiclea, who subsequently married Ariston, the son of Jamblichus, and of Chione, who together with her children lived in the house of the philosopher, and whose necklace was stolen as narrated above.

But of all his disciples the most famous was Porphyry, the Tyrian, of whom we shall now treat at greater length.

PORPHYRY.

(233—305?)

EARLY YEARS.

The data from which to reconstruct the life of Porphyry, the philosopher and most learned critic of "Christianity," are very meagre. Porphyry was born of influential and moderately wealthy parents; he calls himself a Tyrian, but Jerome styles him *Batanæotes*, a word which has given rise to many conjectures, especially as it is sandwiched among insulting epithets which testify to the exuberance of the vocabulary of the ecclesiastical writer, if not to his love of accuracy. The most probable explanation is that Porphyry was born in a small town called *Batanea*, close to Tyre. His proper name and that of his father was *Malek* (Hebrew, *MLK*), signifying "King" in the Syro-phœnician tongue. Hence it was that his teacher *Longinus* called him *Porphyrius* (*Πορφύριος*), or "Purple-clad," the usual colour of royal robes, while *Amelius* called him *Basileus*, the direct Greek equivalent for "King."

In his earliest years he was acquainted with *Origen*, who must have been the *Origen* of whom Porphyry speaks several times, namely, the Platonic philosopher, and not the Church father. His first instructor was *Longinus*, with whom he seems to have remained up to his twentieth year; he appears to have been the great critic's favourite pupil, laying the basis of a friendship that remained unbroken throughout life. In his twentieth year he paid his first visit to Rome, and made the acquaintance of *Plotinus*, who was then living a very retired life, and instructing his pupils privately. But Porphyry's visit was of very short duration, and for the next ten years we have no information of his doings, except conjecturally that he spent his time in the University of Athens, for we know that he lived for some time in that famous city of philosophy. Ten years later he once more returned to Rome, being then thirty years of age (263 A.D.), and attached himself with all his heart to *Plotinus* and his teachings. For six years he remained with his master, and was the life and soul of the community, eliciting from *Plotinus* by his unremitting questioning the most important treatises of the *Enneads*, and playing the part of the most distinguished pupil and helper of the sage.

HIS DISGUST WITH LIFE.

At the end of these six years, however, the sublime ideas and transcendental illuminations of Plotinus, coupled perhaps with his own initial want of success on so difficult a path, filled Porphyry with such a disgust for his bodily limitations that he foolishly resolved on starving himself to death. Suicide in those days was considered by many, especially by the Stoics, as an honourable exit from life, by no means incompatible with that *honestas* which we may perhaps translate as the "conduct of a gentleman." But Plotinus speedily divined the intention of his favourite pupil, and proceeded to point out his error, playing the part of the true philosopher or physician of the soul. The accounts are somewhat confused; either Plotinus sent Porphyry immediately away to Sicily for a thorough change of air and scene; or Porphyry himself fled from Rome to a friend called Probus, who lived near Lilybæum, the westernmost point of Sicily. Plotinus followed him, and found him lying on the ground as one dead, and only with great difficulty recalled the soul to the body, the sage subsequently elaborating his exhortations into his treatise *On Providence*.

HIS LATER YEARS.

Some eighteen months or two years after this event Plotinus died in Campania, Porphyry being then about thirty-eight years old and still absent in Sicily. Of the subsequent life of Porphyry we know even less than of his previous years. We are told by himself, however, that he lived to a good old age, for it was not until his sixty-eighth year that he enjoyed the Divine Communion, that supreme union, which was the consummation of philosophy. He appears to have spent a considerable time in Sicily, where he completed the laborious task of editing the *Enneads* of Plotinus, and where among many other works he wrote his fifteen books entitled *Against the Christians*. On the death of Plotinus he became the recognized head of the School, and enjoyed a brilliant reputation. Even before his departure to Sicily his fame had spread, but he was then looked upon rather as the mouthpiece or satellite of his master, than as an independent luminary of philosophy. Subsequently the real worth of the man became recognized, so that

when he returned to Rome and began to lecture, with wonderful force and grace, the "Senate and Roman people" became his devoted admirers, and subsequent generations, because of his lucidity and perspicuity, called him by way of distinction, "*the philosopher*." It was the custom to designate the "links" of the "golden chain" of philosophers, as Damascius calls them, by distinctive epithets. Thus we read of the wisdom-loving Pythagoras, the wise Socrates, the divine Plato, the ingenious Aristotle, the great Hippocrates; and among the later "links" of the God-taught Ammonius, the great Plotinus, the most discerning Longinus, the noble Amelius, the wonderful Theodorus, and the divine Jamblichus.

Porphiry seems also to have visited Carthage, which was within easy distance of Lilybæum, but beyond the mere fact we know nothing. After Plotinus' death his old master Longinus wrote Porphyry most pressing and affectionate letters, urging him to return to Syria and bring with him the whole of the Plotinian MSS., and follow the example of his friend Amelius who was already at Apamea. But Porphyry could not be persuaded.

In 302, when already seventy years of age, he married Marcella, a Roman lady and the widow of a friend. The marriage was purely Platonic as Porphyry distinctly states, his chief desire being to give her and her seven children a home, and to educate them in philosophy. But ten months later he was called away on business connected with "the affairs of the Greeks," whatever that may mean, and was absent some considerable time. It was on this occasion that he composed his famous *Letter to Marcella*, which is one of the most charming treatises on ethics which have ever been written. Porphyry is said to have died at Rome, about 305 A.D.

HIS GENERAL CHARACTER.

So much, or rather so little, as to the outer facts of the life of one of the most famous men of antiquity; we shall now add a few words as to the general character and genius of the man. The distinguishing characteristic of Porphyry was his devotion to the ethical side of philosophy; it was especially this side which attracted him to Plotinus, and which was the keynote of his studies. But the

ethics of Porphyry were far removed from mere sentimentality, or a mawkish goody-goodness; they were based on philosophy, based on the most careful dialectic, based on scientific facts, at any rate for those who will extend science into psychic things. A manly, upright view of life that looked all men and all gods straight in the face. But above all things Porphyry applied his ethical teachings to the facts and details of life. He was what is called "practical," and this characteristic is especially brought out in his method of philosophizing. Previously the philosophers of his School had been given to obscurity, even the best of them. Plato did but hint at many things; Ammonius, as we have seen, had avowedly two distinct methods; Plotinus was obscure, and but for Porphyry would have remained to a great extent unintelligible. But with Porphyry the method changes. Whether or not this change came about in a natural way, or was a distinctly conscious policy of the School, we do not know; we do know, however, that with Porphyry the old obscurity and veiled hints gave place to a clearness of exposition of the most gratifying character. Thus he wrote *On the Veiled Doctrine of the Philosophers*, or those doctrines which had intentionally been rendered obscure, and were as enigmatical as the mythology of the poets; Porphyry interpreted these veiled sayings and threw a flood of light on the matter. Although a man of immense erudition, he did not allow his learning to obscure his meaning, but was in all things clear and precise, so that Eunapius styles him a "Hermetic chain let down for the benefit of mortals," a rhetorical phrase based on the Homeric simile of the golden chain that was fabled to support the world, and qualified by the epithet Hermetic, significative of Hermes, the god of interpretation.

Thus we find that Porphyry not only devoted his energies to writing certain books of "Introductions" and "Elements" which were absolutely indispensable for a clear understanding of philosophy, but also gave attention to the interpretation of myths; not, however, that he enunciated any set canon of interpretation, for the corrupt state of mythology must have baffled even so clear a mind as that of Porphyry.

HIS OCCULT LIFE.

Another subject to which our philosopher gave his attention

was that of the "oracles." This is one of the most interesting subjects connected with the inner practice of the subsequent members of the School, and deserves special treatment. These inner practices, however, were wrapped up in such obscurity, and were so jealously guarded, that it is almost impossible to make any confident assertion regarding them; nevertheless the outer dogmas revolved round this inner illumination, as planets round a sun. What, then, was the means whereby the "inner light" was made to shine? It is indeed difficult to say.

All who have treated the subject of later Platonism, with the exception of Thomas Taylor and Thomas M. Johnson, have sneered at the mysticism and occultism of these great philosophers as superstition, the ecclesiastical variant being the deception of the Devil. Fortunately at the end of the nineteenth century, now for the first time since the Platonic School was suppressed, a few are able to have some intelligent comprehension of the matter.

In Platonic mysticism, Porphyry represents the intermediate position between the absolutism of Plotinus and the theurgy of Jamblichus. We know that Ammonius, the teacher of Plotinus, used a method of contemplation which was so efficacious that he won for himself the name of the "God-taught." What this method was we are not informed; but if we are to judge from the writings of his disciple Plotinus, who doubtless followed the same practice, it was of the same nature as that which the writers of the Upanishads call Adhyâta-yoga. The main characteristic of this method is the repeated exclusion of all objects from plane to plane, until finally subject and object blend in one. There is no staying or stopping, no resting on the journey to dwell upon or collate the new facts of experience opened up to the inner vision. "On and onward" is the watchword, until the final goal is reached, the Self, when all wisdom shall be added to the mortal. The difficulties of this stupendous undertaking are many; the chief being that only a very, very few of the most gifted of mortals can achieve such a result in one life. The general danger is that it takes a man away from the facts of life and makes him at every moment, so to speak, "jump off" into the "absolute"; the special danger is that it is very easy to take an only comparatively lofty state of consciousness

for the ultimate goal, and judge of the universe by the limited result achieved.

It may, perhaps, have been in despair of realizing so stupendous an achievement as the "union" preached by Plotinus, that Porphyry so foolishly resolved on suicide. This much, however, is certain, that such a method of contemplation was far too difficult for even trained philosophers, and Porphyry himself was finally persuaded that there were aids that could not lightly be dispensed with. It was doubtless his famous pupil, Jamblichus, who was chiefly instrumental in changing his views, and though he still hesitated on many points, he seems to have recognized the efficacy of at least the "oracles."

G. R. S. MEAD.

(*To be continued.*)



In all the world there is not one spot even so large as a mustard seed where he has not surrendered his body for the sake of creatures. Then it suddenly seemed to me that this was absolutely true. For the Buddha of the deeper Buddhism is not Gautama, nor yet any one Tathâgata, but simply the divine in man. Chrysalides of the infinite we all are; each contains a ghostly Buddha, and the millions are but one. All humanity is potentially the Buddha-to-come, dreaming through the ages of illusion; and the teacher's smile will make beautiful the world again when selfishness shall die. Every noble sacrifice brings nearer the hour of his awakening; and who may justly doubt—remembering the myriads of the centuries of man—that even now there does not remain one place on earth where life has not been freely given for love or duty.—*Kokoro*, by Lafcadio Hearn, p. 219.

THE SPIRIT OF THE AGE.

(Concluded from p. 312.)

BUT Theosophy as a philosophy of body, soul and spirit has a much richer *répertoire* than these elementary truths. It has much to say as to the primary formation of man, his correspondence with the seven-fold Nature without him, the processes and laws by and under which inner faculties are unfolded, the true regulation of life, the facts concerning death and post-mortem conditions. Something is disclosed of the wealth of vitality around us on unseen planes, and how marvellously varied are the existences which are undetectable by our present faculties. Hints are given, sometimes illustrations, of what astonishing control over natural forces he may acquire who trains himself on right spiritual lines. In fact, analysis of the universe is so vastly more detailed than any otherwise at hand, and exposition of it so much more copious than any elsewhere even imagined, that all presents a different outline and content and quality. Still, it is quite in accord with reason and the moral sense: it violates no inherent probability, startles no true reverence, traverses no just assumption. Indeed, no small part of it seems exactly what a far-seeing mind accepting the elements might have conjectured, and even the part purely new has strongly presumptive credibility from its entire conformity to rational considerations. So far from antagonizing the spirit of the age, it illustrates it.

Of course all through even the more elementary, and in a greater degree through the more recondite sections of Theosophical truth, there is always possibility of irrational presentation. Men do not become clear-headed discriminators and clearly-stating writers by becoming Theosophists, for they carry with them into their new and richer field of thought only such mental equipment as they acquired in the old. Theosophy has no magic power to metamorphose a muddle-brained thinker into a skilled logician, to furnish,

off-hand, nicety of distinction and accuracy of expression and precision of argument, to secure against hasty assumption or ill-judged inference or extravagant statement. It does not confer the cautious discrimination which veers off from propositions inadequately demonstrated, nor yet the sense of humour which perceives an absurdity and would do anything rather than repeat it. In all these respects men are what they were before becoming Theosophists, and will be so until the finer training of their new system changes their quality as it does their views. Meantime they may perpetrate misconception, exaggeration, confusion, nonsense even, and thus come in collision with ordinary human endowments, and in particular with the spirit of the age.

Equally of course must this danger be augmented when any man, however good his general outfit, undertakes exposition of Theosophical territory beyond the two zones to which reference has been made. For here a doubtful peril besets the expounder. In the first place, his mental attitude is necessarily hostile to many of the beliefs which the temper of time, in its extreme manifestations, has evolved. The reaction against superstition has reached incredulity, and as against exaggerated doctrine of the unseen has reached materialism. Theosophy in recalling to a just and temperate view has therefore the character of a protest, and a protester is very apt to suppose that his protest must be directed against all existing belief. He sees many perversions and denials in conventional doctrine which he clearly perceives to be wrong, and, unless of singularly dispassionate temper, is prone to think *all* conventional doctrine wrong, to be denounced in its totality and unsparingly reversed. This, moreover, inclines him sympathetically to whatever the age has renounced, and the very fact that a notion has been outgrown leads him to surmise that it must be true. Thus old discarded superstitious and follies have to him rather a presumption in their favour, and he gently handles such with a tenderness ready for a welcome. He is shy of strong language against mediævalism, and half believes that it was merely a too robust exhibition of truth. This is all in accordance with human nature, though a human nature which better sensing of Theosophy will correct.

In the second place, danger arises from indiscriminating rever-

ence for authority. It is certainly an incalculable boon to Theosophists and to the world that so much has been disclosed. Most, in fact, of what is now so clear to us came as an unveiling from the instructed ones who had power to lift the veil. Where would Theosophy be to-day if it had nothing more to offer than what students on our level had unearthed? And yet, as the Masters do not teach us direct, but communicate through channels which are not inerrant, it may be, it *must* be, that all we get is not precisely just, that there are imperfections and inadequacies and anomalies which it would be folly, not wisdom, to deny. To have infallibility you must have not merely an infallible source but an infallible conduit. We certainly have not the infallible conduit, and therefore not the infallible teaching. But this is not always clearly discerned, and the enthusiastic disciple, deeply grateful for what has been vouchsafed and sincerely anxious to disseminate it everywhere, feels it irreverent to use discrimination, and so repeats parrot-like whatever he finds in print as from sacred names. The bible text advising us to "try the spirits" is not a welcome one, nor yet that other injunction only to "hold fast that which is good."

Thus it comes to pass in present-day expositions of Theosophy, both in its elementary and its more advanced contents, that propositions are sometimes made at which cultivated intelligence opens its eyes, and cultivated humour shakes its head. It will not do to say that they are endorsed by the Masters, for that is not quite certain, and the result would be the same even if it were. When one remembers that the test of a standing or a falling faith is its conformity to reason and the moral sense, one cannot expect to have the place of that conformity supplied by a name. This will not rescue it, nor should it. If the test fails, there is presumption that the teaching has been misunderstood or mis-transmitted, and some other interpretation must be found.

The reader will naturally ask for some illustrations of cases where zealous Theosophists have propounded notions which the spirit of the age is sure to reject. Probably no one who has read much of Theosophical literature has failed to notice some of these and to regret them; nor is this less true of such as have heard much private discussion of Theosophy. I think there are cases in the treatment of that centre of all religious thought—God. A jumble

of metaphysical phrases, half-understood and proving nothing, is supposed sufficient to overthrow the instinctive belief of almost the entire human family; and a few catchwords, meaningless when analyzed, to express a substitute which has no adequacy, no coherency, and no force. I should say that there are other cases in the exposition of planetary and human evolution as sometimes depicted in our literature. Of course there must be mysteries and complications in such a subject, but there might at least be consistency. And yet there may be noticed a strange confusion of names and powers, the same beings having half-a-dozen names, and these names being applied again to other beings, and then the powers commingling and the beings changing places till ordinary brains are bewildered. So too with terms. Can anybody get an intelligible idea of what is an "atom" if he reads Theosophical books? Has "elementary" ever been so defined that it has a definite and persistent meaning? Can any normal reason get at what is meant by spirit being a substance and matter one pole of it? Take the subject of after-death states. A good deal of what is said and written makes the dead a terror to the living and the living a menace to the dead. For if the departed can infest and obsess and utilize us, and if mediums can reach to and drag back the departed, death seems to have lost much of its potency and all of its dignity. Certainly an age which has depopulated the air of witches and demons is not prepared to refill it with spooks, and Theosophy will increase the number of its opponents if it insists on resurrecting ideas which made the Dark Ages darker, and which happily became defunct when light arose. What about "accidental deaths"? Is it any wonder that protests were sounded against some treatments which unconsciously displayed both an arbitrary classification and an unjust doom? Is a man necessarily worse off in the hereafter because he entered it through a stone's falling on his head than through a stone's forming in his heart? And why should a medium have freer access to him in the one case than in the other?

Take the matter of Karma. Force must of course work itself out. But are there no other forces to fray and exhaust it? Is an insignificant matter to which neither actor nor victim gave a thought soon after its occurrence, to persist unaffected by centuries, and

return with undiminished life in later incarnations? Is there no power in nature to end trivialities and abolish worthless pettinesses for which nobody cares enough even to give them a tomb? And may not even Karma be too much a term? There are mysteries in nature not soluble at our present stage. Do we get rid of them by pronouncing a word? Why not frankly say that we are ignorant, and that no phrase is a universal explanation?

Take the matter of oriental literature. In a land so given to spiritual thought there must be much of profound interest to every real thinker. But in a land so given to allegory and fantasy and childish fable, there must be much also of triviality and nonsense. If the various sacred books contained only sober dissertations upon philosophy and religion, a quotation would have inherent weight; but when so much is unintelligible babble which amazes rather than edifies unpartisan readers, why treat the whole as final? If East Indian scriptures are so accurate and priceless a transcript of spiritual truth and motive, why have they failed to preserve their custodians from littleness and narrowness, from social degradation and superstitious trifles and peurile devotion to forms and routines and worthless ceremonies? The West, in its Catholic readiness for truth from any quarter, may welcome such parts of the Upanishads and the Puranas as throw light on speculative questions, but can any man suppose that it will accept the collection as a whole and invite for itself such a future as is the present in Hindustan? There may be as much fanaticism over the Shâstras as over the Bible, and indiscriminating panegyric will revolt in one case as promptly as in the other.

Take the matter of the treatment given Christianity. From the tone adopted by some Theosophists one might suppose that the purest character in religious biography was an invention of the most corrupt writers, and that a religious system which has elevated the lives and cheered the souls of millions was devised and upheld by schemers, hypocrites and swindlers. There certainly have been shocking atrocities perpetrated by Christendom, as there are shocking doctrines still embalmed in its creed, but inability to see the good which has been travestied and the injunctions which have been forgotten disqualifies for fair judgment and reveals an ignorance of the true temper of Theosophy. It will excite antipathy

from the spirit of the age, which insists on fairness in all who claim to be judicial, and will not tolerate in teachers an unteachable disposition.

And so one might take up case after case in the presentation of Theosophic topics, not as cynically observing human tendency to extremes, but as remonstrating against ill-judged handling which must prejudice the enlightened and repel the earnest. We hear of omens and talismans and dreams, of obsessions, black magic, and portents, of devils and charms and incantations, a whole mediæval outfit which would have delighted the citizen of the fifteenth century but which is now four hundred years out of date. It may be well to investigate the germ of fact from which grew those monstrous imaginings, but to accept all as realities which may at any time re-manifest and shatter doubters is to imperil a whole system of philosophy and degrade intelligent thought. The spirit of the age waves this away; if it vouchsafes any other notice, that will be a jeer.

Thus it is that the spirit of the age is a beacon-light to the rational Theosophist. I do not say that he is to reject everything which that spirit finds unacceptable, for it would be as unreasonable blindly to follow popular denials in the nineteenth century as to follow popular affirmations in the fifteenth. I do not say that he is to shape his beliefs after a pattern which must of necessity be narrower than his own, for that would be to dwarf and mutilate his philosophy in the very respects when the time needs it most. But I do say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway. Nor, indeed, should it. For observe that this essential character is not in the extremes to which the general character sometimes pushes. It is not in denial of a supersensuous sphere, nor in wholesale repudiation of all convictions held in ages past, nor in prescription of everything just heard for the first time, nor in contempt of every fact not immediately utilizable in practical life. These are casual, superficial, temporary abuses of a sound instinct. But rather is it in a passionate devotion to liberty of thought—that priceless boon gained through centuries of strife and outbreak; in a fixed conviction that no dogma can be true which outrages reason and the

moral sense ; in a sunny assurance that the world is progressing in intelligence and worth—not, indeed, as rapidly as might be wished or as higher powers would desire, but at least appreciably and with just hope for its future ; in a stern distaste for everything that is fantastic or superstitious, everything that would revive the state of the Dark Ages and hand humanity over again to visionary terrors of the air ; in perception that the scheme of things is good, the ultimate source of all being not a phrase or a metaphysical jargon or even a double-sided principle with eternal conflict between right and wrong, but an infinite and all-wise Head who will assuredly conduct the whole sentient universe to a worthy goal ; in a generous outlook on creation and a cheery participation in its unfoldment. This is a healthful spirit, one with which all the better instincts of humanity must be in sympathy, one which expresses an eternal fitness, and which it would be a mistake to antagonize. It is genial and sunny and open-hearted, as free from mediævalism as are the ideals which it upholds, and it will not affiliate with gloom and pessimism and forebodings. Much less will it tolerate unreason, nonsense, folly ; and these least of all in the department of religion. Nor will it tie its free movements to the dicta of any localized scriptures. If you tell it that the sun rises in the East, it will reply “ True, but it does not stay there. It traverses the sky and beams impartially on every longitude ; in the afternoon there is as much light as in the morning, yet it comes from the West.” You will not vanquish it with a simile or even with a quotation, and if you undertake argument you must remember that it has resources in the richest intellects of the era and in the literature of countless years.

What, then, is the policy of true Theosophists ? Surely, first, to see that their own beliefs are sound, reflecting the healthy temper of the age in which they live. If doctrines are suspicious, bring them to the light of day and inspect them. If there is a flavour of absurdity or unreality, a doubt as to their being what would seem probable in the world evolving upon a divine impulse and under a divine law, there is enough of suspicion to demand examination. If the result is unfavourable, let them be modified and corrected. So, too, in exposition. A glorious opportunity lies before the earnest Theosophist. He bears truths of priceless value

to humanity, truths which are competent to eradicate most of the evil of life and to transform the face of society. What a pity to cancel their influence by proclaiming along with them the exaggerations of half-trained thought or the superstitions cast aside by an age gone by. Why alienate the intelligent and dismay the devout by follies which every one sees to be such, save the stolid slave to a name or a book or a school? One may well suspect oneself to be wrong when a mighty mass of the best opinion of the time confronts one, and in that suspicion rests the germ of cure. Like other mortals, the Theosophist is fallible, and his doctrinal possessions need cleansing and amendment. The genius of his system discountenances obstinacy and spurs to self-correction, and the motive to propagandism is in the beneficent effects of Theosophy. It would pain him to vitiate them by ingredients which may not be true and must be disastrous, and he would rather suppress a notion than repel a learner. He may distrust his own perceptions, he may feel uncertainty and perplexing doubt, he may not reach to harmony of all considerations, but at least he has that which is at once a check, a stimulus, and a corrective—the spirit of the nineteenth century, the spirit of the world at this era of its progress, the spirit—the healthful spirit—of the age in which it was his karmic privilege to be born.

ALEXANDER FULLERTON.

THE HELPING OF THE PEOPLE.

IN approaching the subject of the following pages, I do so with diffidence, even with unwillingness, and for this reason. To make a suggestion as to a course of action, to hint, however tentatively, at any scheme for the future, should argue knowledge. To one who approaches a problem with no other faculties than those of ordinary observation and the methods of one used to dealing alone with things physical and with the action of the lower mind, the difficulties of making any suggestions at all are very great. For one proceeds upon insufficient data, and views men and things from without. One perceives but the phenomena of life, and the forces behind these phenomena are hidden. Therefore such a person goes clumsily to work with imperfect tools.

These few thoughts are less suggestions for action than an attempt to set forth a need. Twice it has been said to me by persons without the limits of the Theosophical Society: "Granting that Theosophy be true, granting that Theosophists hold the germ of Truth, yet this system is not for the people. It is not comprehensible by the illiterate."

If this be so, then there is a flaw in our philosophy, and in Divine Wisdom there can surely be no flaw. If we, as a body, have no message for the poor, for the ignorant, for the people who are engaged in the struggle for daily bread, then we are placed at an immense disadvantage in comparison with the exponents of creeds which we believe to be less perfect presentations of that ultimate Truth which must exist somewhere in the universe.

What are the needs of "the people"? They need food and shelter, cleanliness and pure air. But they need more. They need leisure, they need time to realize the fact that man is a thinker as well as a labourer with his hands. And they need a religious system.

They need a personal God. No abstract philosophy will do them the faintest modicum of good ; I speak of the rank and file of undeveloped souls, not of those whom Karma has placed in mere disadvantageous physical surroundings and whose spiritual life is strong.

Now it appears to me that the present religious system has but very little power over the people. It assists the spirit of dense, crass materialism that prevails. The vision of the Lord Jesus influences the minds of the few ; herein we see the value of the personal element in the Christian faith. But the illogical limitation of the period of " signs and wonders " and of angelic and saintly intervention to one short period of Jewish history, does great harm. The people need to be led to spiritual things by common-sense reasoning and practical means.

The astounding materialism of their thought is proved by their attitude in the presence of death. Their spiritual teachers instruct them that death is the punishment of sin. Hence they regard it as an evil.

But the poorer classes in London do not, as a rule, fear it. They are amazingly callous and careless in the matter. They have no notion whatsoever of the continuance of consciousness or thought after death. Their whole view of the question is the belief that a few wandering thoughts and a half-followed prayer at the last will " make it all right." Their real vital interest lies in the coffin and the number of coaches.

This is surely a crude manifestation of our universal egotism, in which the primary consideration is to be the central figure, arrogating an importance to which we are not entitled. The problem which appears to me to be of paramount importance is this—how to combine the prevailing ideas with those which we have at heart, in such a manner as to practically touch the lives of the people of England. When I make this statement, I mean of paramount importance for those who are brought directly in touch with these people, and to whom higher work is impossible.

I will illustrate the inadequacy of the present system and also the direction in which I seem to perceive that help might lie, by an anecdote.

Some time ago, a person who has imbibed in some measure

Theosophic teachings was brought into personal relations with a woman who is a prey to habits of intemperance. An intimate friend of this poor creature was dying of delirium tremens.

The woman who was following in her footsteps wept over her sufferings, and then proceeded to tell the person who was interested in Theosophy that the Sister had said a prayer beside the dying woman, and that "she hoped she'd soon be happy in heaven."

"Do you think," was the reply, "that she will be happy when she gets there?"

The woman seemed to be startled, and asked, "Why not?" On being asked "What has she thought most about here?" she reflected, and finally said that she had never known that we should go on thinking after death. Some further conversation ensued, and she finally asked whether her friend "would go on thinking about beer?"

The idea that she might continue to be essentially the same, without the means of gratifying her desires, appeared to impress rather than terrify her. She asked "whether Jesus would not forgive sin?"

To this the reply was that he would, but that not even the Love of God could make the man or the woman think and desire other than those things which he or she had been in the habit of thinking and desiring.

The practical result of that conversation is that the woman, who is very ignorant, prays to her personal God, Jesus the Christ, to help her, and also strives, though feebly, to exercise her own will, so that when she arrives in that after-death world, she may not desire that which she cannot have. She may fail in this present incarnation, but she is trying, and has something faintly akin to a purpose in view.

Having striven to set forth the need, I now tentatively make the suggestion. Is it not possible to teach the poor and ignorant something of the need of concentrated thought, something of the desirability of strength of will? Cannot members of the Society take the means that lie to their hands, and working along the lines of any movement, sanitary reform, the better housing of the poor, the thousand schemes that are doing such splendid work amongst us, infuse this element of simple and reasonable

teaching in spiritual matters? Can we not take the New Testament story with which the people are familiar, and teach the doctrine of Karma from the words "As a man soweth, so shall he reap"? Those words are either ignored, or construed into a threat of ghastly, irrational, and devil-governed hell. Can we not, taking, and not sweeping away, that personal worship of the Christ which helps many so mightily, teach at once a more vital and reasonable and more spiritual doctrine?

So by slow degrees, if this work were recognized and organized, the horizon would broaden and the people would recognize the claims of all the world's Teachers to our reverent love. We cannot take from them the familiar words, the familiar faiths, the belief in a personal God, but surely we may adapt these beliefs to their needs, and to the broader stream of light which we believe ourselves to have perceived.

This is an ignorant appeal. It is avowedly and consciously ignorant. It is probably even more ignorant than I realize. The fact that the need is so great, the ignorance so colossal, the misery and blindness so terrible and heart-wringing, must be the excuse.

IVY HOOPER.

SŪFĪSM.

(Concluded from p. 340.)

BEFORE leaving the subject of the Path, the following rules as to the neophyte's conduct, by Aziz-bin-Mohammed Nafasî, are of considerable interest.

He says (*Palmer's Oriental Mysticism*, p. 14):

The only thing that can conduct the traveller safely to the soul is the fellowship of the wise: "Provided he have the capacity—a single day, nay, a single hour, in the society of the wise, tends more to his improvement than years of self-discipline without it; it is however, possible to frequent the society of the wise, without receiving any benefit therefrom, but this must proceed either from want of capacity or want of will.

"The following rules have been laid down by the Sūfis for the conduct of the disciple when in the presence of his teachers.

- " 1. Hear, attend, but speak little.
- " 2. Never answer a question not addressed to you, but if asked, answer promptly and concisely, never feeling ashamed to say, 'I know not.'
- " 3. Do not dispute for disputation's sake.
- " 4. Never boast before your elders.
- " 5. Never seek the highest place, nor ever accept it if it be offered to you.
- " 6. Do not be over ceremonious, for this will compel your elders to act in the same manner towards you, and give them needless annoyance.
- " 7. Observe in all cases the etiquette appropriate to the time, place and persons present.
- " 8. In indifferent matters, that is, matters involving no breach of duty by their omission or commission, conform to the practice and wishes of those with whom you are associating.

“9. Do not make a practice of anything which is not either a duty or calculated to increase the comfort of your associates ; otherwise it will become an idol to you ; and it is incumbent on everyone to break his idols and renounce his habits.”

These I think must strike us as, on the whole, good common sense rules, which perhaps we should none of us be the worse for bearing in mind. The same author makes some interesting remarks about Renunciation, and in regard to idolatry, he says :

“ All men have some idol which they worship ; with one it is wealth and dignity, with another over much prayer and fasting. If a man sit always upon his prayer-carpet his prayer-carpet becomes his idol. Renunciation should not be of necessities of life, such as food, clothing and dwelling-place—for without these he would be obliged to rely on the aid of others, and this would beget avarice, which is the ‘ mother of vice.’ ”

That a necessary step towards progress on the inward mystic Path is the finding of a Pir or spiritual Director or Instructor is repeatedly insisted on, and much stress is laid on the obedience and reverence which should be rendered to such an one when found. One passage from the *Masnavi* (p. 46) runs as follows :

Do thou seek rest in the shadow of the wise man
That thou mayest escape thy fierce secret foes ;
Of all forms of service this is the fittest for thee.
Having chosen thy Director, be submissive to him.

A friend is needed ; travel not the road alone,
Take not thine own way through the desert ;
Whoso travels this road alone,
Only does so by aid of the might of holy men.

All religions are alike worthy of honour, from the Sîfî point of view, and all their scriptures worthy of reverence and study ; but the outer form in all cases is a matter of indifference, it is the inner spirit which is of importance.

The following from the *Masnavi* (p. 82), bears on this point :

A voice came from God to Moses,
Why hast thou sent my servant away ?
Thou hast come to draw men to union with me
Not to drive them far from me.

To each person I have allotted peculiar forms.

What is poison for thee is honey for him,
What is good in him is bad in thee.

And again (p. 139) :

In the adorations and benedictions of righteous men
The praises of all prophets are kneaded together:
All their praises are mingled into one stream.

Because He that is praised is, in fact, only one.
In this respect all religions are only one religion,
Because all praises are directed towards God's light.
Their various forms and figures are borrowed from it.
Men never address praises but to One deemed worthy,
They err only through mistaken opinions of Him.

With regard to the inner interpretation of the scriptures and of their manifold meanings it is said in the *Masnavi* (p. 169) :

Know the words of the Koran are simple,
But within the outward sense is an inner secret one.
Beneath that secret meaning a third,
Whereat the highest wit is dumbfounded.
The fourth meaning has been seen by none
Save God, the Incomparable and All-sufficient.
Thus they go on, even to seven meanings, one by one.

It is clearly shown how as the traveller advances along the path he gradually acquires knowledge, and with knowledge spiritual powers; he advances from opinion to knowledge and from knowledge to certainty (*Masnavi* p. 166) :

Sight follows on certainty with no interval,
Knowledge of certainty becomes the eye of certainty.

Then the disciple has face to face knowledge. "I am become clear-sighted and see him face to face." "Knowledge," it is said, "has two wings, opinion only one wing; when he escapes from opinion, and knowledge is seen, the bird gains two wings and spreads both of them."

Speaking of this "eye of certainty" the *Gulshan-i-raz* (p. 44) says :

Reason cannot see the state of the world to come,
As a man born blind cannot see the things in this world,

But in addition to reason man has a certain faculty
 Whereby he perceives hidden mysteries.
 Like fire in flint and steel
 God has placed this faculty in man's mind and body ;
 When that flint and steel are struck together
 The two worlds are illuminated by the flash !
 From that collision is this mystery made clear ;
 Now you have heard it, go and attend to your Self.
 Your Self is a copy made in the image of God,
 Seek in your Self all you desire to know.

The whole tendency of the Sûfi writings is to urge the traveller
 not to rest content depending on reason, hearsay, speculation and
 theory alone, but to press forward and obtain face to face knowledge.

Ah ! look till you see your own real final cause.

Burn up then, all this body of yours with discernment ;
 Rise to sight, to sight, to sight ! (*Masnavi*, p. 295.)

Know real science is seeing the fire directly,
 Not mere talk, inferring the fire from the smoke.
 Your scientific proofs are offensive to the wise.

If there be given proofs, O son,
 Such proofs are the staff of a blind man,
 Which prove only the blindness of the holder.
 All your outcry and pompous claims and bustle
 Only say, " I cannot see, hold me excused." (P. 306.)

To those who demand proof of spiritual verities the *Masnavi*
 says (p. 107):

When you say to a thirsty man, " Come quickly ;
 This is water in the cup, take and drink it ;"
 Does the thirsty man say, " This is a vain pretension ;
 Go, remove yourself from me, O vain pretender,
 Or proceed to give proofs and evidence
 That this is generic water, and concrete water thereof !"
 Or when a mother cries to her sucking babe,
 " Come, O son, I am thy mother,"
 Does the babe answer, " O mother, show a proof
 That I shall find comfort from taking thy milk."

Al Garrali (born 1058, died 1111, A.D.) a Sûfi mystic, thus writes:
 " The life of man passes through three degrees. The first or

infantile state is that of pure sensation ; the second is that of understanding, and the third that of reason, where the intellect perceives the necessary truths ; but there is a fourth state beyond these three, in which man perceives the hidden things that have been, and that will be, and the things that escape both the senses and the reason. This state is *Freedom*."

The same writer has much to say about the Heart ; he writes :

" Know, O seeker after the divine mysteries, that the body is the kingdom of the Heart, and that there are in the body many forces in continuity with the heart.

" Know, O student of wisdom ! that the body which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of various trades. Desire is a standard bearer ; anger is a superintendent of the city, the heart is its sovereign and reason is the vizier. The sovereign needs the service of all the inhabitants. When the heart is free from worldly lusts, from the animosities of society, and from distractions by the senses, the vision of God is possible. And this course is adopted by the mystics. It is also the path followed by the prophets.

" The heart of man while in the spiritual world knows its Maker and Creator ; it mingles with the angels and knows for what service it was created.

" To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to return to God, and to a peculiar way of life, that person is called a *prophet*, and his way of life is called a *law* ; and that influence which proceeds from him which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *Saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

" The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely."

The last quotation I will make is from the writings of one

of the most widely known of all the poets of the Sûfî school both in Persia and elsewhere, one to whom I have not hitherto referred. I allude to Hafiz of Shiraz, whose writings date from the fourteenth century. It is a quotation which, I think, may fitly close the short series of extracts which I have made, expressing, as it seems to do, the underlying motive of all Sûfî writings which treat of the Traveller and the Way.

“O thou who art devoid of knowledge, study till thou art a master of knowledge; so long as thou art not a wayfarer, how should'st thou be able to point out the way?”

“In the school of truth, in the presence of the Masters of love, work unceasingly, my son, that thou mayest one day become a Master.

“Sleep and excess have held thee back from the exultation of love; would'st thou attain love, thou must deny thyself food and slumber.

“When the light of the love of God shall descend on thy heart and soul, then thou wilt become more glorious than is the sun in the sky.

“Wash thyself clean from the dross of the body, that thou may'st find the alchemy of love and be transformed into gold.

“From head to foot the light of God will enfold thee, when, like the bodiless, thou shalt be borne along the path of the glorified.

“Plunge for one moment into the sea of God, and think not that the waters of the seven seas will wet a single feather.

“If the countenance of God be the object of thy gaze, no doubt can remain that thou art among those of clear vision.

“Though the basis of thy existence shall be upheaved, have no thought in thy heart that thou art thyself made a ruin.

“But if, Hafiz, there be in thy mind a wish for wisdom, thou wilt have to become as dust at the door of those endowed with understanding.”

And herewith my quotations from the writings of these mystics of the Mohammedan faith must come to an end. The ideas I have attempted to illustrate from those writings are very few, and I have only been able to outline even these few. I have endeavoured to let the quotations as far as possible speak for themselves, and have

refrained from much comment, as each must find his own interpretation when dealing with writings so full of symbol and allegory as these. In the writings of the Sūfī school there is hardly a topic connected with the inner life which is not treated, there is hardly a problem of existence about which we shall not be able to glean something, and upon which occasionally we may not gain fresh light. To anyone, therefore, who is prepared to approach the study of the writings of these Mohammedan mystics in a sympathetic spirit, I think I may safely promise that they will find at least some enlightenment and much beauty.

Ere I conclude there is one word more I would say on that aspect of the Sūfī teachings which above all others strikes me as being the most remarkable—a quality which from first to last seems to be the very keynote of the school. This is the atmosphere of love and joy with which, if I may thus express it, their writings, from first to last, seem to be saturated, an atmosphere which can hardly escape remark in studying Sūfism. With these mystics it seems that love is the beginning, the middle, and the completion of the traveller's journey. As we watch him he moves along his way towards the goal, not peering anxiously from side to side for dangers and difficulties which may meet him by the way; oblivious alike to the stones which may possibly cut his feet, of the thorns which perchance may pierce his flesh, he goes forward, his head erect, as a lover goes to meet his beloved, and as he goes he sings for very joy of heart.

In these writings we find but scant allusion to the trials of the Path, but much is spoken of the joys. As one reads on, the irresistible energy of this power of love seems to be borne in upon one; this power of love which is named devotion, and which in the Hindu scriptures is spoken of as burning up all impurities, and as transfiguring and transmuting the whole nature. One seems, at least in some measure, to realize how it is that all things are indeed possible for one clothed in the might of such devotion, and how before such an one all enemies must yield. Thus the Path becomes a very path of rejoicing to the pilgrim, for he is strong with the strength of the "perfect love that casteth out fear."

O. S. CUFFE.

FROM SOME CHINESE ALCHEMISTS.

[THE following extracts were made by H. P. Blavatsky, apparently as illustrative quotations intended to be used in some of her work. They are so interesting that we print them from her notebook.—EDS.]

THE SECRET OF IMMORTALITY.

The body is the dwelling-place of life; the spirits are the essence of life, and the soul is the master of life. When the spirits are exhausted the body becomes sick, when the soul is in repose the spirits keep their place; and when the spirits are concentrated the soul becomes indestructible. Those who seek the elixir must imitate the *Ting Tang* (the active and passive principles in nature), and learn the harmony of numbers. They must govern the soul and unite their spirit. If the soul is a chariot the spirit are its horses. When the soul and spirit are properly yoked together you are immortal.

Rao Shang Tze.

THE POWER OF MIRACLES.

The clouds are a dragon, the wind a tiger. Mind is the mother and matter the child. When the mother summons the child, will it dare to disobey? Those who would expel the spirits of evil must (by the force of their mind) summon the spirits of the five elements, those who would conquer serpents must obtain the influences of the five planets. By this means the *Ting* and *Tang*, the dual forces of nature, may be controlled, winds and clouds collected, mountains and hills torn up by the roots, and rivers and seas made to spring up out of the ground. Still the external manifestation of this power is not so good as the consciousness of its possession within.

The Adept is superior to hunger, cold, sickness. He inhales the fine essence of matter; how can he be hungry? He is warmed

by the fire of his own soul ; how can he be cold ? His five vitals are fed on the essence of the five elements ; how can he be sick ?

Tun-Tsze.

PATIENCE ESSENTIAL TO SUCCESS.

Would you seek the golden Tau, the elixir ? It is not easy to obtain. The three powers, sun, moon, stars, seven times repeat their footsteps, and the four seasons nine times complete their circuit. Tau must wash it white and burn it red ; when one draught will give you 10,000 ages and you will be wafted beyond the sphere of sublunary things.

Lu-Zien.

THE NECESSITY OF A LIVING TEACHER.

Every one seeks long life, but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the *Ting* contained within the *Tang*.*

One word from a wise master and you possess a draught of the golden water.

Lu-Zien.

THE CHIEF ELEMENTS IN ALCHEMY.

All things originate from the earth. If you can, get at the radical principle. The spirit of the green dragon is mercury, and the water of the white tiger is lead. The knowing ones will bring mother and child together, when earth will become heaven and you will be extricated from the power of mother.

[The tiger and dragon are synonyms for *Ting Tang*; their use in this sense is comparatively ancient, as we may gather from the title of a book still extant, by the historian Pan Ru of the first century of our era.]

Lu-Zien.

THE PHILOSOPHER'S STONE, SELF-CULTURE NECESSARY TO OBTAIN IT.

I must diligently plant my own field. There is within it a spiritual germ that may live a thousand years. Its flower is like

* *Ting Tang* are the dual forces which contain the elements of nature. Though generally referred to in the sexual systems their chief symbols are the sun and moon, and the original signification of the terms is light and darkness—manifestly occult.

yellow gold, its bud is not large, but the seeds are round (globules of mercury) and like to a spotless gem. Its growth depends on the soil of the central palace (the heart), but its irrigation must proceed from a higher fountain (the reason). After nine years of cultivation, root and branch may be transplanted to the heaven of the greater genii.

Lu-Zien.

AN ALCHEMIST.

A biographer of Lu Tsu, speaking of the labours of his great master, says :

Among the eight stones he made most use of cinnabar, because from that he extracted mercury ; and among the five metals he made most use of lead, because from that he obtained silver. The fire of the heart (blood) is red as cinnabar, and the water of the kidney (wine) is dark as lead. To these must be added the sulphur, that the compound may be efficacious. Lead is the mother of silver, mercury the child of cinnabar. Lead represents the influences of the kidneys, mercury that of the heart.

THE ELIXIR.

However long this mortal life, its events are all uncertain. He who but yesterday rode his horse so grandly, to-day is a corpse in a coffin. His wife and his wealth are his no longer. His sins must take their course, and self-deception will do no good. If you do not seek the great remedy how will you find it ! If you find out the method and do not prepare it, how unwise you are. . . . If the virtuous follow a false doctrine they reclaim it, but if the vicious follow a true doctrine they pervert it ; so it is with the golden elixir. A deviation of an inch leads to the error of a mile. If I succeed then my fate is in my own hands and my body may last as long as the heavens. But the vulgar pervert this doctrine to the gratification of low desires (such as those for wealth and pleasure).

OUTLINE OF THE PROCESS.

In the gold furnace you must separate the mercury from the cinnabar, and in the germinating bath you must precipitate the silver from the water. To wield the fires of this divine work is not the task of a day. But out of the midst of the pool suddenly the sun rises.

THE REASON FOR OBSCURE AND FIGURATIVE PHRASEOLOGY.

The holy sage was afraid of betraying the secrets of heaven. He accordingly sets forth the true *Ting* and *Tang* under the image of the white tiger and the green dragon, and the harmony of the two chords he represents under the symbols of the true lead and the true mercury.

NATURE OF THE INWARD HARMONY.

The two things to be united are *wish* and *ngr*, the "me" and "not me." When these combine, the passions are in harmony with nature and the elements are complete.

From the *Hu-chen-pien*.

SELF-DISCIPLINE THE BEST ELIXIR.

Among the arts of the alchemists is that of preparing an elixir which may be used as a substitute for food. This is certainly true, yet the ability to enjoy abundance or endure hunger comes not from the elixir, but from the fixed purpose of him who uses it. When a man has arrived at such a stage of progress that to have and not to have are the same, when life and death are one, when feeling is in harmony with nature, and the inner and the outer worlds united, then he can escape the thralldom of matter, and leave sun, moon and stars behind his back. To him it will then be of no consequence whether he eat a hundred times a day or only once in a hundred days.

Tun-Tsze.

THE UNITY UNDERLYING ALL RELIGIONS.

RIGHT thought is necessary to right conduct, right understanding to right living, and the Divine Wisdom—whether called by its ancient Sanskrit name of Brahma Vidyâ, or its modern Greek name of Theosophia, Theosophy—comes to the world as at once an adequate philosophy and an all-embracing religion and ethic. It was once said of the Christian Scriptures by a devotee that they contained shallows in which a child could wade and depths in which a giant must swim. A similar statement might be made of Theosophy, for some of its teachings are so simple and so practical that any person of average intelligence can understand and follow them, while others are so lofty, so profound, that the ablest strains his intellect to contain them and sinks exhausted in the effort.

It is admitted on all hands that a survey of the great religions of the world shows that they hold in common many religious, ethical and philosophical ideas. But while the fact is universally granted, the explanation of the fact is a matter of dispute. Some allege that religions have grown up on the soil of human ignorance tilled by imagination, and have been gradually elaborated from crude forms of animism and fetichism; their likenesses are referred to universal natural phenomena imperfectly observed and fancifully explained, solar and star worship being the universal key for one school, phallic worship the equally universal key for another; fear, desire, ignorance and wonder led the savage to personify the powers of nature, and priests played upon his terrors and his hopes, his misty fancies and his bewildered questionings; myths became scriptures and symbols facts, and as their basis was universal the likeness of the products was inevitable. Thus speak the doctors of "Comparative Mythology," and plain people are silenced but not convinced under the rain of proofs; they cannot deny the likenesses, but they dimly feel: Are all man's dearest hopes and loftiest imaginings really nothing more than the outcome of savage fancies and of

groping ignorance ; have the great leaders of the race, the martyrs and heroes of humanity, lived, wrought, suffered, and died deluded by mere personifications of astronomical facts and by the draped obscenities of barbarians ?

The second explanation of the common property in the religions of the world asserts the existence of an original teaching in the custody of a Brotherhood of great spiritual Teachers, who—themselves the outcome of past cycles of evolution—acted as the instructors and guides of the child-humanity of our planet, imparting to its races and nations in turn the fundamental truths of religion in the form most adapted to the idiosyncrasies of the recipients. According to this view, the Founders of the great religions are members of the one Brotherhood, and were aided in their mission by many other members, lower in degree than themselves, initiates and disciples of various grades, eminent in spiritual insight, in philosophic knowledge, or in purity of ethical wisdom. These guided the infant nations, gave them their polity, enacted their laws, ruled them as kings, taught them as philosophers, guided them as priests ; all the nations of antiquity looked back to such mighty men, demi-gods and heroes, and they left their traces in literature, in architecture, in legislation.

That such men lived it seems difficult to deny in the face of universal tradition, of still existing scriptures, and of prehistoric remains for the most part now in ruins, to say nothing of other testimony which the ignorant would reject. The sacred books of the East are the best evidence for the greatness of their authors, for who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendour of their philosophy, the breadth and purity of their ethic ? And when we find that these books contain teachings about God, man, and the universe identical in substance under much variety of outer appearance, it does not seem unreasonable to refer them to a central primary body of doctrine ; to that we give the name of the Divine Wisdom—in its Greek form : THEOSOPHY.

As the origin and basis of all religions, it cannot be the antagonist of any ; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of

superstition, but it recognizes and defends itself in each and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu ; he will acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings. As Theosophy of old gave birth to religions so in modern times does it justify and defend them. It is the rock whence all of them were hewn, the hole of the pit whence all were digged.

The truth of this statement becomes more and more apparent as we study the various world-scriptures, and but a few selections from the wealth of material available will be sufficient to establish the fact and to guide the student in his search for further verification. The main spiritual verities of religion may be summarized as :

- i. One eternal infinite incognizable real Existence.
- ii. From That the manifested God, unfolding from unity to duality, from duality to trinity.
- iii. From the manifested Trinity many spiritual Intelligences, guiding the kosmic order.
- iv. Man a reflexion of the manifested God and therefore a trinity fundamentally, his inner and real Self being eternal, one with the Self of the universe.
- v. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

China, with its now fossilized civilization, was peopled in old days by the Turanians, the fourth sub-division of the great Fourth Race, the race which inhabited the lost continent of Atlantis and spread its off-shoots over the world. The Mongolians, the last sub-division of that same race, later re-inforced its population, so that we have in China traditions from ancient days, preceding the settlement of the Fifth, or Âryan, race in India. In the *Khing Kang King*, or *Classic of Purity*, we have a fragment of an ancient scripture of singular beauty, breathing out the spirit of restfulness and peace so characteristic of the "original teaching." Mr. Legge says in the introductory note to his translation* that the treatise :

* *The Sacred Books of the East*, vol. xl.

Is attributed to Ko Yüan (or Hsüan), a Táoist of the Wü dynasty (A.D. 222-227), who is fabled to have attained to the state of an Immortal, and is generally so denominated. He is represented as a worker of miracles: as addicted to intemperance, and very eccentric in his ways. When shipwrecked on one occasion, he emerged from beneath the water with his clothes unwet, and walked freely on its surface. Finally he ascended to the sky in bright day. All these accounts may safely be put down as the figments of a later time.

Such stories are repeatedly told of Initiates of various degrees and are by no means necessarily "figments," but we are more interested in Ko Yüan's own account of the book:

When I obtained the true Tao, I had recited this King [book] ten thousand times. It is what the Spirits of heaven practise and had not been communicated to scholars of this lower world. I got it from the Divine Ruler of the Eastern Hwa; he received it from the Divine Ruler of the Golden Gate; he received it from the Royal-mother of the West.

Now the "Divine Ruler of the Golden Gate" was the title held by the Initiate who ruled the Toltec empire in Atlantis, and its use suggests that the *Classic of Purity* was brought thence to China when the Turanians separated off from the Toltecs. The idea is strengthened by the contents of the brief treatise, which deals with Táo, literally "the Way"—the name by which the One Reality is indicated in the ancient Turanian and Mongolian religion. We read:

The Great Táo has no bodily form, but It produced and nourishes heaven and earth. The Great Táo has no passions, but It causes the sun and moon to revolve as they do. The Great Táo has no name, but It effects the growth and maintenance of all things (i. 1).

This is the manifested God as unity, but duality supervenes:

Now the Táo (shows itself in two forms), the Pure and the Turbid, and has (the two conditions of) Motion and Rest. Heaven is pure and earth is turbid; heaven moves and the earth is at rest. The masculine is pure and the feminine is turbid; the masculine moves and the feminine is still. The radical (Purity) descended, and the (turbid) issue flowed abroad and thus all things were produced (i. 2).

This passage is particularly interesting from the allusion to the active and receptive sides of nature, the distinction between Spirit the generator and Matter, the nourisher, so familiar in later writings.

In the *Táo Teh King* the teaching as to the Unmanifested and the Manifested comes out very plainly :

The Táo that can be trodden is not the enduring and unchanging Táo. The name that can be named is not the enduring and unchanging name. Having no name, it is the Originator of heaven and earth; having a name it is Mother of all things. . . . Under these two aspects it is really the same; but as development takes place it receives the different names. Together we call them the Mystery (i. 1, 2, 4).

Students of the Kabbalah will be reminded of one of the Divine Names, "the Concealed Mystery." Again :

There was something undefined and complete, coming into existence before heaven and earth. How still it was and formless, standing alone and undergoing no change, reaching everywhere and in no danger (of being exhausted). It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of the Táo. Making an effort to give it a name I call it the Great. Great, it passes on (in constant flow). Passing on it becomes remote. Having become remote it returns (xxv. 1-3).

Very interesting is it to see here the idea of the forthgoing and the returning of the One Life, so familiar to us in Hindu literature. Familiar also seems the verse :

All things under heaven sprang from It as existent (and named); that existence sprang from It as non-existent (and not named) (xl. 2).

That a universe might become, the Unmanifest must give forth the One from whom duality and trinity proceed :

The Táo produced One; One produced Two; Two produced Three; Three produced all things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy (xlii. 1).

"Breath of Space" would be a happier translation. Since all is produced from It, It exists in all :

All-pervading is the great Táo. It may be found on the left-hand and on the right. . . . It clothes all things as with a garment, and makes no assumption of being their lord;—It may be named in the smallest things. All things return (to their root and disappear), and do not know that it is It which presides over their doing so;—It may be named in the greatest things (xxxiv. 1, 2).

Kwang-ze (fourth century B.C.) in his presentation of the ancient teachings, refers to the spiritual Intelligences coming from the Táo;

It has Its root and ground (of existence) in Itself. Before there were heaven and earth, from of old, there It was, securely existing. From It came the mysterious existence of spirits, from It the mysterious existence of God (Bk. vi., Pt. i., Sec. vi. 7).

A number of the names of these Intelligences follow, but such beings are so well known to play a great part in the Chinese religions that we need not multiply quotations about them.

Man is regarded as a trinity, T'aoism, says Mr. Legge, recognizing in him the spirit, the mind and the body. This division comes out clearly in the *Classic of Purity*, in the teaching that man must get rid of desire to reach union with the One :

Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit of itself becomes pure. . . . The reason why men are not able to attain to this is because their minds have not been cleansed, and their desires have not been sent away. If one is able to send the desires away, when he then looks in at his mind it is no longer his ; when he looks out at his body it is no longer his ; and when he looks farther off at external things, they are things which he has nothing to do with (i. 3, 4).

Then, after giving the stages of indrawing to "the condition of perfect stillness," it is asked :

In that condition of rest independently of place, how can any desire arise ? And when no desire any longer arises, there is the true stillness and rest. That true (stillness) becomes (a) constant quality, and responds to external things (without error) ; yea, that true and constant quality holds possession of the nature. In such constant response and constant stillness there is the constant purity and rest. He who has this absolute purity enters gradually into the (inspiration of) the True T'ao (i. 5).

The supplied words "inspiration of" rather cloud than elucidate the meaning, for entering into the T'ao is congruous with the whole idea and with other scriptures.

On putting away of desire is laid much stress in T'aoism ; a commentator on the *Classic of Purity* remarks that understanding the T'ao depends on absolute purity, and

The acquiring this Absolute Purity depends entirely on the Putting away of Desire, which is the urgent practical lesson of the Treatise.

The *Tào Teh King* says :

Always without desire we must be found,
 If its deep mystery we would sound ;
 But if desire always within us be,
 Its outer fringe is all that we shall see (i. 3).

Reincarnation does not seem to be so distinctly taught as might have been expected, although passages are found that imply that the main idea was taken for granted and that the entity was considered as ranging through animal as well as human births. Thus we have from Kwang-ze the quaint and wise story of a dying man, to whom his friend said :

“ Great indeed is the Creator ! What will He now make you to become ? Where will He take you to ? Will He make you the liver of a rat or the arm of an insect ? ” Sze-lái replied, “ Wherever a parent tells a son to go, east, west, south, or north, he simply follows the command. . . . Here now is a great founder, casting his metal. If the metal were to leap up (in the pot) and say, ‘ I must be made into a (sword like the) Moysh, ’ the great founder would be sure to regard it as uncanny. So, again, when a form is being fashioned in the mould of the womb, if it were to say, ‘ I must become a man, I must become a man, ’ the Creator would be sure to regard it as uncanny. When we once understand that heaven and earth are a great melting-pot, and the Creator a great founder, where can we have to go to that shall not be right for us ? We are born as from a quiet sleep, and we die to a calm awaking ” (Bk. vi., Pt. i., Sec. vi.).

Turning to the Fifth, the Âryan, race we have the same teachings embodied in the oldest and greatest Âryan religion—the Hindu. The eternal Existence is proclaimed in the *Chhândogyaopanishad* as “ One only, without a second, ” and it is written :

It willed, I shall multiply and be born (vi. ii. 1, 3).

The Supreme LOGOS, Brahman, is threefold—Being, Consciousness, Bliss, and it is said :

From This arise life, mind and all the senses, ether, air, fire, water, earth the support of all (*Mundakopanishad*, ii. 3).

No grander descriptions of Deity can be found anywhere than in the Hindu Scriptures, but they are becoming so familiar that brief quotation will suffice. Let the following serve as specimens of the wealth of gems :

Manifest, near, moving in the secret place, the great abode, wherein rests all that moves, breathes and shuts the eyes. Know That as to be worshipped, being and non-being, the best, beyond the knowledge of all creatures. Luminous,

subtler than the subtle, in which the worlds and their denizens are infixed. That this imperishable Brahman; That also life and voice and mind. . . . In the golden highest sheath is spotless partless Brahman; That the pure Light of lights, known by the knowers of the Self. . . . That deathless Brahman is before, Brahman behind, Brahman to the right and to the left, below, above, pervading; this Brahman truly is the all. This the best (*Mundakopaniṣad*, II. ii. 1, 2, 9, 11).

Beyond the universe, Brahman, the supreme, the great, hidden in all beings according to their bodies, the one Breath of the whole universe, the Lord, whom knowing (men) become immortal. I know that mighty Spirit, the shining sun beyond the darkness. . . . I know Him the unfading, the ancient, the Soul of all, omnipresent by His nature, whom the Brahman-knowers call unborn, whom they call eternal (*Shvetāshvataropaniṣad*, iii. 7, 8, 21).

When there is no darkness, no day nor night, no being nor non-being (there is) Shiva even alone; That the indestructible, That is to be worshipped by Savitri, from That came forth the ancient wisdom. Not above, nor below, nor in the midst, can He be comprehended. Nor is there any similitude for Him whose name is infinite glory. Not with the sight is established His form, none may by the eye behold Him; they who know Him by the heart and by the mind, dwelling in the heart, become immortal (*ibid.*, iv. 18-20).

That man in his inner Self is one with the Self of the universe —“I am That”—is an idea that so thoroughly pervades all Hindu thought that man is often referred to as the “divine town of Brahman” (*Mundakopaniṣad*, II. ii. 7), the “town of nine gates” (*Shvetāshvataropaniṣad*, iii. 14), God dwelling in the cavity of the heart (*ibid.*, ii.).

In one manner is to be seen (the Being) which cannot be proved, which is eternal, without spot, higher than the ether, unborn, the great eternal Soul. . . . This great unborn Soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether in the heart; * in him it sleeps; it is the Subduer of all, the Ruler of all, the sovereign Lord of all; it does not become greater by good works nor less by evil work. It is the Ruler of all, the sovereign Lord of all beings, the Preserver of all beings, the Bridge, the Upholder of the worlds so that they fall not to ruin (*Bṛihadāraṇyakopaniṣad*, IV. iv. 20, 22, Trs. by Dr. E. Röer).

When God is regarded as the evolver of the universe, the three-fold character comes out very clearly as Shiva, Vishnu and Brahmā; or again as Vishnu sleeping under the waters, the Lotus springing from Him, and in the Lotus Brahmā. Man is likewise threefold,

* The “ether in the heart” is a mystical phrase, used to indicate the One, who dwells therein,

and in the *Māndukyopanishad* the Self is described as conditioned by the body, the subtle body, and the mental body, and then rising out of all into the One "without duality." From the Trimūrti (Trinity) come many Gods, connected with the administration of the universe, as to whom it is said in the *Brihadāranyakopanishad* :

Adore Him, ye Gods, after whom the year by rolling days is completed, the Light of lights, as the immortal Life (IV. iv. 16).

It is hardly necessary to even mention the presence in Hinduism of the teaching of reincarnation, since its whole philosophy of life turns on this pilgrimage of the soul through many births and deaths, and not a book could be taken up in which this truth is not taken for granted. By desires man is bound to this wheel of change, and therefore by knowledge, devotion, and the destruction of desires, man must set himself free. When the soul knows God it is liberated (*Shvetāsh.*, i. 8). The intellect purified by knowledge beholds Him (*Mund.*, III. i. 8). Knowledge joined to devotion finds the abode of Brahman (*ibid.*, III. ii. 4). Whoever knows Brahman becomes Brahman (*ibid.*, III. ii. 9). When desires cease the mortal becomes immortal and obtains Brahman (*Kathop.*, vi. 14).

Buddhism, as it exists in its northern form, is quite at one with the more ancient faiths, but in the southern form it seems to have let slip the idea of the Logic Trinity as of the One Existence from which They come forth. The LOGOS in His triple manifestation is: the First LOGOS Amitābha, the Boundless Light; the Second, Avalokiteshvara or Padmapāni (Chenresi); the Third, Mandjusri — "the representative of creative wisdom, corresponding to Brahmā" (Eitel's *Sanskrit Chinese Dictionary*, *sub voce*). Chinese Buddhism apparently does not accept the idea of a primordial Existence, beyond the LOGOS, but Nepalese Buddhism postulates Ādi-Buddha, from which Amitābha arises. Padmapāni is said by Eitel to be the representative of compassionate Providence and to correspond partly with Shiva, but as the aspect of the Buddhist Trinity that sends forth incarnations He appears rather to represent the same idea as Vishnu, to whom He is further allied by bearing the Lotus (fire and water, or spirit and matter as the primary constituents of the universe). Reincarnation and Karma are so much the fundamentals of Buddhism that it is hardly worth while to insist on them save to note the way of liberation :

Those beings who walk in the way of the law that has been well taught, reach the other shore of the great sea of birth and death, that is difficult to cross (*Uddānavarga*, xxix. 37).

Desire binds man, and must be gotten rid of :

It is hard for one who is held by the fetters of desire to free himself of them, says the Blessed One. The steadfast, who care not for the happiness of desires, cast them off and do soon depart (to Nirvāna). . . . Mankind has no lasting desires : they are impermanent in them who experience them ; free yourselves then from what cannot last, and abide not in the sojourn of death (*ibid.*, ii. 6, 8).

He who has destroyed desires for (worldly) goods, sinfulness, the bonds of the eye of the flesh, who has torn up desire by the very root, he, I declare, is a Brāhmana (*ibid.*, xxxiii. 68).

And a Brāhmana is a man "having his last body" (*ibid.*, xxxiii. 41), and is defined as one

Who, knowing his former abodes (existences), perceives heaven and hell, the Muni who has found the way to put an end to birth (*ibid.*, xxxiii. 55).

In the exoteric Hebrew Scriptures, the idea of a Trinity does not come out strongly, though duality is apparent, and the God spoken of is obviously the LOGOS, not the One Unmanifest :

I am the Lord and there is none else. I form the light and create darkness ; I make peace and create evil ; I am the Lord that doeth all these things (*Is.*, xlvii. 7).

Philo, however, has the doctrine of the LOGOS very clearly, and it is found in the Fourth Gospel :

In the beginning was the Word (Logos) and the Word was with God and the Word was God. . . . All things were made by Him, and without Him was not anything made that was made (*St. John*, i. 1, 3).

In the Kabalah the doctrine of the One Existence, the Three, the Seven, and then the many, is plainly taught :

The Ancient of the Ancients, the Unknown of the Unknown, has a form yet also has not any form. It has a form through which the universe is maintained. It also has not any form as It cannot be comprehended. When It first took this form [Kether, the Crown, the First *Logos*] It permitted to proceed from It nine brilliant Lights [Wisdom and the Voice, forming the Triad, and then the seven lower Sephiroth] . . . It is the Ancient of the Ancients, the Mystery of the Mysteries, the Unknown of the Unknown. It has a form which appertains to It, since It appears (through it) to us, as the Ancient Man above all, as the Ancient of the Ancients, and as that which there is the Most Unknown among the Unknown. But under that form by which It makes Itself known, It however

still remains the Unknown. (Isaac Myer's *Qabbalah*, from the *Zohar*, pp. 274, 275.)

Myer points out that the "form" is "not 'the Ancient of ALL the Ancients,' who is the Ain Soph."

Again :

Three Lights are in the Holy Uppar which unite as One ; and they are the basis of the Thorah, and this opens the door to all . . . Come see! the mystery of the word. These are three degrees and each exists by itself, and yet all are One and are knotted in One, nor are they separated one from another. . . . Three come out from One, One exists in Three, it is the force between Two, Two nourish One, One nourishes many sides, thus All is One (*ibid.*, pp. 373, 375, 376).

Needless to say that the Hebrews held the doctrine of many Gods—"Who is like unto Thee, O Lord, among the Gods?" (*Ex.* xv. ii.)—and of multitudes of subordinate ministrants, the "Sons of God," the "Angels of the Lord," the "Ten Angelic Hosts."

Of the commencement of the universe the *Zohar* teaches :

In the beginning was the Will of the King, prior to any existence which came into being, through emanation from this Will. It sketched and engraved the forms of all things that were to be manifested from concealment into view, in the supreme and dazzling light of the Quadrant [the sacred Tetractys] (Myer's *Qabbalah*, pp. 194, 195).

Nothing can exist in which the Deity is not immanent, and with regard to Reincarnation it is taught that the Soul is present in the divine Idea ere coming to earth; if the Soul remained quite pure during its trial it escaped rebirth, but this seems to have been only a theoretical possibility, as it is said :

All souls are subject to revolution (metempsychosis, a'leen b'gilgoolah) but men do not know the ways of the Holy One ; blessed be It ! they are ignorant of the way they have been judged in all time, and before they came into this world and when they have quitted it (*ibid.*, p. 198).

Traces of this belief occur both in the Hebrew and Christian exoteric scriptures, as in the belief that Elijah would return, and later that he had returned in John the Baptist.

Turning to glance at Egypt we find there from hoariest antiquity its famous Trinity, Ra, Osiris-Isis as the dual Second LOGOS, and Horus. The great hymn to Amun-Ra will be remembered :

The Gods bow before Thy Majesty by exalting the Souls of That which produceth them . . . and say to Thee: Peace to all emanations from the unconscious Father of the conscious Fathers of the Gods . . . Thou Producer of beings, we adore the Souls which emanate from Thee. Thou begettest us, O Thou Unknown, and we greet Thee in worshipping each God-Soul which descendeth from Thee and liveth in us (quoted in *Secret Doctrine*, iii. p. 486).

The "conscious Fathers of the Gods" are the LOGOI, the "unconscious Father" is the One Existence, unconscious not as being less but as being infinitely more than what we call consciousness, a limited thing.

In the fragments of the *Book of the Dead* we can study the conceptions of the reincarnating of the human soul, of its pilgrimage towards and its ultimate union with the LOGOS. The famous papyrus of "the scribe Ani, triumphant in peace," is full of touches that remind the reader of the scriptures of other faiths; his journey through the underworld, his expectation of re-entering his body (the form taken by reincarnation among the Egyptians), his identification with the LOGOS:

Saith Osiris Ani: I am the great One, son of the great One; I am Fire, the son of Fire . . . I have knit together my bones, I have made myself whole and sound; I have become young once more; I am Osiris, the Lord of eternity (xlili. 1, 4).

In Pierret's recension of the *Book of the Dead* we find the striking passage:

I am the being of mysterious names who prepares for himself dwellings for millions of years (p. 22). Heart, that comest to me from my mother, my heart necessary to my existence on earth. . . . Heart, that comest to me from my mother, heart that is necessary to me for my transformation (pp. 113, 114).

ANNIE BESANT.

(*To be concluded.*)

ANIMAL REINCARNATION.

THE article on this subject in the May number of LUCIFER raises a number of points of considerable interest, and calls not only for serious attention on the part of all close students of Theosophy, but first and foremost for a fuller and clearer statement of the conceptions upon the subject which have gradually been forming themselves around the few fragments of information hitherto accessible in print. Hence the first part of this article will be devoted to as clear an exposition as may be of what I believe to be the views generally prevalent among those students who have given special attention to the matter. It must be premised, however, that I write in no sense as their mouthpiece, nor in any way as speaking with authority; but simply as one who has often conversed upon this question of animal evolution with those amongst us best able to get at the facts of the matter; and therefore I may possibly be able to put into written form an outline of what is at present floating, uncrystallized thought, in a shape that will be of interest to the readers of LUCIFER. In the second part of this article I shall endeavour to deal in order with the points raised by Mr. Knox, to remove his difficulties and answer his objections.

When a universe is about to be, the first great stage is the unfoldment or manifestation of the One Life as "matter," proceeding outwards through the Form or Matter-side of the Second LOGOS, till at last all the seven great kosmic planes of matter with their sub-divisions, have been called into existence.

Into this great ocean of matter in its seven orders, there next pours itself forth the second great wave of the Divine Life—Life which has already in preceding universes passed through the various stages of its evolution as matter. When the second wave comes within our ken in our solar system it appears as coming forth from the buddhic plane in the form of Âtmâ-Buddhi, *i.e.*, Âtmâ

clothed with or vehicled in Buddhi—and it is termed “Monadic Essence.”

This monadic essence proceeding outwards, next clothes itself in the atomic matter of the mânasic plane, then works its way step by step through the various molecular states of that sub-plane down to the lowest or seventh sub-plane. Thence it passes on downwards to the astral plane and onwards through all its subdivisions. In these stages when clothed in the matter of either of the planes below the buddhic, the Monadic Essence so clothed is termed the “Elemental Essence” of the plane in question; and it constitutes the three elemental kingdoms, preceding the mineral kingdom, which are mentioned in *Esoteric Buddhism* and other Theosophical writings. These three kingdoms, it may be noted, are constituted, the first by the elemental essence on the three arûpa levels of the mânasic plane; the second, by the essence on the four rûpa levels thereof; and the third by the essence on the seven sub-divisions of the astral plane.

Now when the monadic essence first pours forth from the buddhic into the mânasic plane, it does so in seven great streams or rays, each of which is distinguished by a characteristic quality predominating in it. This primary differentiation has at the outset a sevenfold sub-division and its differentiation goes on increasing ever more and more as the essence works its way downwards through the three elemental kingdoms, both as regards its vertical sub-divisions and in its horizontal striations, so to speak.

The way in which this differentiation appears to proceed may briefly be described, as the general process is the same throughout, and when we come to deal with later stages of evolution these facts will need to be borne in mind. First then the general law is this: whenever any form is built out of the matter of any plane, that form is “ensouled” or “informed” by a portion of elemental essence, corresponding with the order and kind of matter from which the form is made. The portion of essence that thus ensouls a form is separated off for the time being from the particular volume or mass of essence from which it is drawn, and acquires, so to say, a distinct and temporarily separate existence of its own, lasting as long as the form that it ensouls endures. When that form is broken up, this

ensouling and temporarily separated portion of essence pours itself back and merges into the parent block, carrying with it, of course, whatever of "experience" or unfoldment it may have acquired in that form. The experience so carried back does not remain distinct but, with the essence which is its carrier, diffuses itself through the whole of that particular volume or block ; so that the next portion temporarily separated off from the block in question will be enriched by that much of "experience" and unfoldment. Very gradually, by almost infinite repetitions of this process, distinctions grow up within the block of essence between one part and another, these grow into differences, till at last complete differentiation has taken place and the one block of essence has become several smaller blocks, each differing from the others in some particular way.

To complete the conception, it must be added that when more than one kind or order of matter is built into a form, there will be a corresponding complexity in the ensouling elemental essence, a portion being drawn from each of the kinds of essence whose corresponding orders or kinds of matter enter into the form. And when the form breaks up, each such portion returns distinctively to its own appropriate parent block.

The result of this is that when we examine the essence in its lowest stage, as in forming the mineral kingdom and constituting what has been spoken of in earlier Theosophical writings as the "mineral monad," we find that it presents a very large number, running into the thousands, of different kinds of essence, each kind forming as it were a distinct "block" or segregated volume of the essence belonging to the mineral kingdom, from which is drawn the portion which ensouls any particular chemical combination of that class, and into which that temporarily separated portion pours itself back, when the particular chemical combination in question is broken up.

We have thus to substitute for the earlier conception of "a Mineral Monad," the idea of a very large number of distinct blocks or kinds of essence informing the various genera, species and varieties which make up the mineral kingdom. Each of these blocks differs from all the rest, and each of them is destined to undergo still further differentiations, as we shall see hereafter. All

these taken together may be spoken of as "the mineral Monadic Essence," or more simply as the "Mineral Essence," meaning thereby that great volume of the monadic essence originally out-poured from the buddhic plane, which has worked its way through the three great elemental kingdoms, differentiating as it descends, and which now ensouls in its thousands of distinct kinds the innumerable combinations and varieties of matter which make up the mineral kingdom.

With the mineral kingdom we reach the turning-point in the great evolutionary cycle of this second âtmic wave, which we have been tracing along the downward arc of its "descent into matter," through its successive stages as monadic essence, as elemental essence forming the three kingdoms of the elemental worlds, to its lowest stage as the informing life of the mineral kingdom. From that point the cycle turns upward; the monadic essence begins to unfold consciousness in layer after layer of the matter in which it had enwrapped itself on its downward sweep; and as it advances it differentiates more and more towards its goal of complete individualization. It is this upward sweep of its evolution which we have now to consider.

Passing upwards from the mineral the evolving essence becomes the informing consciousness of the vegetable kingdom, undergoing further differentiation as it works its way through the ascending series of forms from the lowest spore and lichen to the mighty oak tree and other majestic types which stand at the head of that Kingdom.

This differentiation is carried on in the same general manner as has been already described; a portion from some definite "block" of Essence being segregated for the time being to ensoul, say, some particular tree, and on the death of that tree pouring itself back into the same block from which thousands or millions even of that particular kind of tree are also "dependent" in respect of their ensouling consciousness. And by the gradual accumulation of small differences in the unfoldment or experience gained by these temporarily separated portions, and with them poured back into the block whence they were drawn, internal differences are developed within that block, till it subdivides into two or more masses differ-

ing slightly from each other. This of course repeats itself again and again, till, by the time the evolution of the Essence through the vegetable kingdom has been completed, the number of distinctly differentiated blocks thereof has multiplied itself to many times the number which could be counted at the end of its evolution through the mineral kingdom.

The onward sweep of evolution next carries the ascending Monadic Essence into the Animal Kingdom, where its evolution and unfolding of consciousness proceed on the same general lines as those just sketched. Only the process of differentiation now proceeds with greater rapidity, the number of blocks increasing rapidly while the number of animal bodies which are ensouled from any one block decreases. Or, to say the same thing in other words, each "block" of Essence forms the "common soul," as it were, of a number of animals of the same kind, each separate animal body of that kind being ensouled by a portion of Essence temporarily separated from the corresponding block, a portion which on the death of the animal, pours back into the same block and diffuses throughout its whole mass the experience and development which has been acquired by that particular portion during its quasi-separated life as the "soul" of the particular animal body in question.

An analogy may help to make this process clearer to our minds. Consider a mass of protoplasm—living organic matter. As you watch it, you will see it bulge out on one side or the other till there gradually puts itself forth from the mass a long tongue or promontory of the living substance. After a time this comes to rest, another similar tongue being extruded at another spot, and so on. Later on the first protrusion is drawn back again into the general mass, and one after the other the rest follow suit, fresh tongues—processes they are technically called—being extruded in new directions. Now if some delicate semi-fluid colouring matters—say blue on one side and yellow on the other—are placed near the mass of protoplasm, we shall see the tongue or "process" put forth on the side where the blue colouring matter is placed, come into contact with, and gradually absorb and draw it into its own substance—acquiring naturally a bluish tinge thereby. Similarly the tongue or process extruded in the direction where the yellow colouring matter is placed will acquire a yellowish tinge. When these are in turn

withdrawn each will spread its own tinge in fainter degree throughout the whole mass, which will ultimately acquire a green tinge from the blending of the blue and the yellow. At first this will repeat itself time after time; but if there be some slight difference in the effect of the two colouring matters on the protoplasm, which is gradually cumulative in its character, then we shall find, after a time, that one side of the original mass has acquired a distinctly blue, and the other a distinctly yellow colouring, and that the two colours are no longer diffusing themselves freely throughout the whole mass, producing by their combination the green colour, but that each colour spreads only through its own definite part of the mass, and does *not* diffuse itself further. Here the original mass has become internally differentiated into two or three distinct kinds, each now differing slightly from the others in virtue of the accumulated action upon it of the differing colouring matters.

In like manner to this the blocks of evolving essence become differentiated by the varied action upon the essence of the diverse experiences and developments which its temporarily separated portions acquire and transmit to the block from the differences in their environment while ensouling different animal bodies of the same species. And this process is ever going on throughout the entire animal kingdom all along the seven great divisions or rays, which run on through it as clearly and plainly as through the lower kingdoms.

Let us now carry our minds forward to the highest types of animal. We shall find a particular type which stands as it were at the head of one of the seven rays which together make up the animal kingdom; and this type of animal will be one which is in close contact with man—more or less a “domesticated” animal. Thus we have the dog, the cat, the elephant, the cow and the horse as examples of animal types, each of which stands at the head of one of these rays and constitutes the evolutionary stage next below that of humanity. And when we examine more closely, we shall find that the various blocks of evolving essence, which are each the common soul of some one special kind, say, of dog, have become much smaller, while the number of individual dog-bodies of that kind dependent from each of them has also grown quite small, a single block, say, ensouling only some ten or twenty terriers.

Now all through the animal kingdom the evolving essence has been working in astral even more than in purely physical matter, and in the higher types has begun very definitely to act upon the matter of the lower levels of the mânasic plane. Thus it has built not only a physical and astral, but an incipient "mind-body" for its manifestation. Coming then into close contact with man, its mânasic unfoldment is greatly stimulated and quickened. The animal acquires devotion to something higher than itself—in this case man. It seeks blindly, dimly, semi-consciously to reach out to him, to understand him, to enter into his life, to please and help him. Thus the essence pushes its way upwards through the matter of the rûpa-mânasic levels, setting that matter in vibration and dimly beginning to unfold its capacity for mental activity, *i.e.*, thought. But its upreaching, its aspiration towards, and devotion to that which it feels, however dimly and blindly, to be higher than itself has also another and an all-important effect. In some mysterious way, which we do not yet at all understand, it acts on the planes above the mânasic and draws down a ray, a spark from the divine, to meet and quicken its upward aspiration. This ray or spark, which descends from the âtmic life through the buddhic plane, seems to belong to a third great âtmic wave, or out-pouring of the Divine Life, which descends no lower into matter than the third of the arûpa levels of the mânasic plane. But on this subject little or nothing more is known than what has just been stated.

At any rate this ray or spark *is* drawn down to meet the essence evolving upwards along the ascending arc of its cyclic sweep, which, having worked its way as we have seen all round the evolutionary cycle is now unfolding itself in the rûpa-mânasic levels. A union takes place between the descending ray and some temporarily separated portion of essence which is ensouling an animal whose close contact with man has drawn the Essence upwards. The portion of essence ensouling the animal is, by the action of the ray, finally separated off from the block to which it belonged. That portion, as it were, swells out and forms the egg-shaped "causal body" or true Ego on the third arûpa level of the mânasic plane, becoming the vehicle or "body" within which dwells the ray or divine spark, that has descended into it from above; thus

exactly answering the description given in the *Secret Doctrine* of the "spark hanging from the Flame by the finest thread of Fohat"; the "spark" itself illuminating, lighting up with the divine radiance, the egg-shaped film of the causal body within which it hangs suspended.

Thus is constituted the true human individuality, the reincarnating divine Ego, and from this point onwards we have a definite, continuing, æonian entity, which henceforward reincarnates as an individual, and stores up its accumulating treasures of growth and experience within itself, no longer merely pouring them back into a larger whole into which it merges.

Turning now to the points raised by Mr. Knox in the article already mentioned; it is obvious from the foregoing, that although from the standpoint of metaphysic it may be necessary to admit that there must be present in the original out-pouring stream of monadic essence, the *potentiality* of ultimately becoming differentiated into individual units, and even the possibility of becoming a definite, finite number, however large of such units; yet this is purely an abstract *potentiality*, which may be demanded rather as a necessity of the laws under which our intellect functions, than as a necessity of those realms which lie beyond the plane to which our intellect itself belongs. At any rate, even to high spiritual vision, not only to the sight which belongs to the rûpa-mânasic levels, but even to the buddhic vision itself, no trace of such individualization is observable in the monadic essence as it pours forth into the mânasic plane. Nor, except in the gradual differentiation into even smaller blocks, both on the downward arc of the descent into the mineral kingdom, and upon the ascending arc from that stage up to the highest animal, do we find anything that can properly be called a permanent, individual entity, capable of individual reincarnation, until the process already described takes place, and the definitely individual causal body is split off from the small block of animal elemental essence from which the particular animal thus individualized, together with others had been dependent.

Thus then we may say, in reply to Mr. Knox's first point, that individual reincarnation does *not* occur in the present animal kingdom as such; that it takes place only in the case of those animals who, having been individualized in the manner described belong

ipso facto, to the *human* kingdom, and will on their next appearance on the scene, be embodied as human beings. It is precisely this individualized causal body which Mrs. Besant speaks of as the "fertilized germ soul," the descending ray of the Divine Life being the fertilizing spark sent down by the Mânasa-putras, which falls into the soil of the ascending animal essence and *causes* the individualization.

As bearing on the further development of this point by Mr. Knox, a word may be said on what *may* theoretically have taken place in ages past, though so far as known, it certainly does *not* occur now. It will possibly have already struck the attentive reader that the description given of the gradual diminution in the size of the blocks of essence, and in the number of animal bodies ensouled from one and the same block, as we reach the highest types of the animal kingdom, rather leads up to the idea that if this process were left to work out by itself, it would ultimately result in the block of essence becoming so small that it could ensoul *only one animal* body of the appropriate kind at a time. And hence that in such a case we should have a definite, reincarnating animal entity which *would* reincarnate as an individual, although not having as yet received the fertilizing ray from above, it could not be called a reincarnating divine human Ego, whatever the body, human or animal which it might occupy. Such a possibility must clearly be recognized as at least theoretically possible, and apparently not inharmonious with the general principles and scheme of our Theosophical knowledge; but whether or not it has *as a matter of fact* ever played a part in the evolution of our chain, we do not know for certain as yet; though something of the kind is indeed rendered rather probable by a few observations. However that may have been, the fact remains that such is *not* the process actually in vogue at the present time; and that in all the cases known the individualization has taken place by the actual splitting of the animal's soul off from the block of essence to which it belonged, by the descent of the divine ray from the âtmic ocean.

In questions of this sort we are dealing with a problem of fact rather than theory, and however sentimental consideration might make us incline to a certain view, we ought not to forget that Occultism is the true Science of Nature, and hence that we must

mould our views rather on the facts themselves than upon our wishes as to what they might be. But the problem of animal suffering still remains to be faced; and space will only allow a word or two upon it. The general unfoldment of the animal essence, and especially the mânasic phase thereof, is greatly hastened and intensified by suffering, though other disadvantages of a hastened evolution also make themselves felt, which those responsible for the infliction of the pain will in due course have to make good. And this quicker progress goes to the relatively small block on which the suffering animal is dependent, not to the kingdom at large. Further, in the cases of the highest, individualizable types, it is probable that it may greatly tend to hasten the actual individualization of that particular animal, though the same result could, and *ought* to have been brought about by kindness and love instead.

I think I have now dealt with the main points of Mr. Knox's contention. With reference to the various texts he quotes in support of his views, I shall say only this: To me it seems that all the passages he cites from *The Secret Doctrine* or H. P. B.'s other writings, as well as those from such other writers as have spoken from sight and knowledge, not simply from inferential speculation, will be found to receive a harmonious, coherent and consistent interpretation in the light of the general views and facts which I have tried to make intelligible in the preceding pages.

Of course our knowledge on this, as on most Theosophical subjects, is but a grain of sand in the Sahara desert of our ignorance; and with further knowledge will come clearer insight. But meanwhile such knowledge as we have is freely at the service of our fellow students the world over, subject to the understanding that they will accept it as open to correction, modification and transformation as knowledge expands and observations accumulate, and above all that they will not for a moment imagine that anyone, be it whom it may, is to be looked upon as an infallible authority.

BERTRAM KEIGHTLEY.

DEVACHAN.

(Continued from p. 334.)

II.—NON-HUMAN.

WHEN we attempt to describe the non-human inhabitants of the devachanic plane, we at once find ourselves face to face with difficulties of the most insuperable character. For in touching the arûpa levels we come into contact for the first time with a plane which is cosmic in its extent—on which therefore may be met many an entity which mere human language has no words to portray. For the purposes of our present paper it will probably be best to put aside altogether those vast hosts of beings whose range is cosmic, and confine our remarks strictly to the inhabitants peculiar to the mânasic plane of our own chain of worlds. It may be remembered that in the manual on the astral plane the same course was adopted, no attempt being made to describe visitors from other planets and systems; and although such visitors as were there only occasional would here be very much more frequent, it is obviously desirable in an essay for general reading to adhere to the same rule. A few words, therefore, upon the elemental essence of the plane and the sections of the great Deva kingdom which are especially connected with it will be as much as it will be useful to give here; and the extreme difficulty of presenting even these comparatively simple ideas will conclusively show how impossible it would be to deal with others which could not but be far more complicated.

The Elemental Essence.—It may be remembered that in one of the earlier letters received from an Adept teacher the remark was made that to comprehend the condition of the first and second of the elemental kingdoms was impossible except to an Initiate—an observation which shows how partial must be the success which

can attend any effort to describe them down here upon the physical plane. It will be well first of all that we should endeavour to form as clear an idea in our minds as possible of what elemental essence really is, since this is a point upon which much confusion often seems to exist, even amongst those who have made considerable study of Theosophical literature.

Elemental essence, then, is merely a name applied during certain early stages of its evolution to monadic essence, which in its turn may be defined as the outpouring of Âtmâ-Buddhi into matter. We are all familiar with the fact that before this outpouring arrives at the stage of individualization at which it ensouls a man, it has passed through and ensouled in turn six lower phases of evolution—the animal, vegetable, mineral and three elemental kingdoms. When energizing through those respective stages it has sometimes been called the animal, vegetable, or mineral monad—though this term is distinctly misleading, since long before it arrives at any of these kingdoms it has become not *one* but *many* monads. The name was however adopted to convey the idea that, though differentiation in the monadic essence had already long ago set in, it had not yet been carried to the extent of individualization. Now when this monadic essence is energizing through the three great elemental kingdoms which precede the mineral it is called by the name of “elemental essence.”

Before, however, its nature and the manner in which it manifests itself on the various planes can be understood, the method in which Âtmâ enfolds itself in its descent into matter must be realized. We are not now dealing with the original formation of the matter of the planes by aggregation after a universal pralaya, but simply with the descent of a new wave of evolution into matter already existing. Before the period of which we are speaking, this wave of life has spent countless ages evolving, in a manner of which we can have very little comprehension, through the successive encasements of atoms, molecules and cells: but we will leave all that earlier part of its stupendous history out of account for the moment, and consider only its descent into the matter of planes somewhat more within the grasp of human intellect, though still far above the merely physical level. Be it understood, then, that when Âtmâ, resting on any plane (it matters not which), on its path downward

into matter, is driven by the resistless force of its own evolution to pass onward to the plane next below, it must, in order to manifest itself there, enfold itself in the matter of that lower plane—draw round itself as a body a veil of that matter, to which it will act as soul or energizing force. Similarly, when it continues its descent to a third plane, it must draw round itself some of *its* matter, and we shall have then an entity whose body or outer covering consists of the matter of that third plane. But the force energizing in it—its soul, so to speak—will not be *Âtmâ* in the condition in which it was upon the higher plane on which we first found it; it will be that *Âtmâ plus* the veil of the matter of the second plane through which it has passed. When a still further descent is made to a fourth plane, the entity becomes still more complex, for it will then have a body of the matter of that fourth plane, ensouled by *Âtmâ* already twice veiled, in the matter of the second and third planes. It will be seen that, since this process repeats itself for every sub-plane of each plane of the solar system, by the time the original force reaches our physical level it is so thoroughly veiled that it is small wonder that men often fail to recognize it as *Âtmâ* at all.

Now suppose that the monadic essence has carried on this process of veiling itself down to the atomic level of the devachanic plane, and that, instead of descending through the various subdivisions of that plane, it plunges down directly into the astral plane, ensouling or aggregating around it a body of atomic astral matter; such a combination would be the elemental essence of the astral plane, belonging to the third of the great elemental kingdoms—the one immediately preceding the mineral. In the course of its two thousand four hundred differentiations on the astral plane it draws to itself many and various combinations of the matter of its several subdivisions; but these are only temporary, and it still remains essentially one kingdom, whose characteristic is monadic essence involved down to the atomic level of the devachanic plane only, but manifesting primarily through the atomic matter of the astral plane.

The elemental essence which we find on the devachanic plane constitutes the first and second of the great elemental kingdoms, but the principle of its formation is the same as that described above. A mass of monadic essence (the expression is materialistic and misleading, but it is difficult to see how to avoid it) carries on the

process of veiling itself down to the atomic level of the buddhic plane, and then plunges down directly into the devachanic plane, ensouling a body of atomic devachanic matter—that is, of the matter belonging to the highest of the arûpa levels—and so becomes the elemental essence of the first great kingdom. In this—its simplest or natural condition, be it understood—it does not combine the atoms of the plane into molecules in order to form a body for itself, but simply applies by its attraction an immense compressing force to them. In the course of its differentiations it aggregates around itself various combinations of the matter of the second and third sub-divisions, but it never loses the special and definite characteristics which mark it as the elemental essence of the arûpa levels.

The second great kingdom, whose habitat is the rûpa division of Devachan, is formed upon a very similar principle. The essence of the first kingdom, after evolving through various differentiations during ages whose length is unknown to us, returns to its simplest condition—not of course, as it was before that evolution, but bearing within it all that it has gained throughout its course; and it then puts itself down directly into the fourth sub-division of Devachan—the highest of the rûpa levels—drawing to itself as a body some of the matter of that sub-plane. That is the simplest condition of the elemental essence of the second kingdom, but, as before, it takes on in the course of its evolution garbs many and various composed of combinations of the matter of the lower sub-planes.

It might naturally be supposed that these elemental kingdoms which exist and function upon the devachanic plane must certainly, being so much higher, be further advanced in evolution than the third kingdom, which belongs exclusively to the astral plane. This however is not so; for it must be remembered that in speaking of this phase of evolution the word “higher” means not, as usual, more advanced, but *less* advanced, since here we are dealing with the monadic essence on the downward sweep of its arc, and progress for the elemental essence therefore means descent into matter instead of, as with us, ascent towards higher planes. Unless the student bears this fact constantly and clearly in mind, he will again and again find himself beset by perplexing anomalies, and his view of this side of evolution will be lacking in grasp and comprehensiveness.

The general characteristics of elemental essence were indicated at considerable length in the manual on the astral plane, and all that is there said as to the number of sub-divisions in the kingdoms and their marvellous impressibility by human thought is equally true of these devachanic varieties. A few words should perhaps be said to explain how the seven horizontal sub-divisions of each kingdom arrange themselves in connection with the sub-planes of Devachan. In the case of the first kingdom, its highest subdivision corresponds with the first sub-plane of Devachan, while the second and third sub-planes are each divided into three parts, each of which is the habitat of one of the elemental sub-divisions. The second kingdom distributes itself over the rūpa levels, its highest subdivision corresponding to the fourth sub-plane, while the fifth, sixth and seventh sub-planes are each divided into two to accommodate the remainder.

So much was written in the earlier part of this paper as to the effect of thought upon the devachanic elemental essence that it will be unnecessary to return to that branch of the subject now ; but it must be borne in mind that it is, if possible, even more instantaneously sensitive to thought-action here than it is on the astral plane, the wonderful delicacy with which it responds to the faintest action of the mind being constantly and prominently brought before our investigators. We shall grasp this capability the more fully if we realize that it is in such response that its very life consists—that its progress is due to the use made of it in the process of thought by the more advanced entities whose evolution it shares. If it could be imagined as entirely free for a moment from the action of thought it would be but a formless conglomeration of dancing infinitesimal atoms—instinct indeed with a marvellous intensity of life, yet making no kind of progress on the downward path of its involution into matter. But when by the thoughts of the beings functioning on those respective planes it is thrown on the rūpa levels into all kinds of lovely forms, and on the arūpa levels into flashing streams, it receives a distinct additional impulse which, often repeated, helps it forward on its way. Very noticeably also is it affected by music—by the splendid floods of glorious sound of which we have previously spoken as poured forth upon these lofty planes by the great masters of melody who are carrying on there

in far fuller measure the work which down here on this dull earth they had only commenced.

Another point which should be remembered is the vast difference between the grandeur and power of thought on this plane and the comparative feebleness of the efforts that we dignify with that name down here. Our ordinary thought begins in the mind-body on the rûpa levels and clothes itself as it descends with the appropriate astral elemental essence; but when a man has advanced so far as to have his consciousness active in the true Ego upon the arûpa levels, then his thought commences there and clothes itself first in the elemental essence of the rûpa levels, and is consequently infinitely finer, more penetrating and in every way more effective. If the thought be directed exclusively to higher objects, its vibrations may be of too fine a character to find expression on the astral plane at all; but when they do affect this lower matter they will do so with much more far-reaching effect than those which are generated so much nearer to its own level. Following this idea a stage further we see the thought of the Initiate taking its rise upon the buddhic plane, above Devachan altogether, and clothing itself with the elemental essence of the arûpa levels for garment, while the thought of the Adept pours down from Nirvâna itself, wielding the tremendous, the wholly incalculable powers of regions beyond the ken of mere ordinary humanity. Thus ever as our conceptions rise higher we see before us wider and wider fields of usefulness for our enormously increased capacities, and we realize how true is the saying that the work of one day on levels such as these may well surpass in efficiency the toil of a thousand years on the physical plane.

C. W. LEADBEATER.

(To be concluded.)

THEOSOPHICAL ACTIVITIES.

AUSTRALASIAN SECTION.

The Second Annual Convention of the Australasian Section was held at Melbourne on April 3rd and 4th ; delegates were present from the Branches at Sydney, Melbourne, Adelaide, South Yarra, Brisbane and Auckland, the other branches of the Section being mostly represented by proxies.

The General Secretary reported the secession of only thirty-one members throughout Australasia to the Judge party ; the formation of three new Branches, and the addition of fully 100 members to the Society, were the results of the year's activities.

The principal business of the Convention was the consideration of the revision of the Constitution and Rules. A sub-committee was appointed who, after a careful comparison of the proposed drafts of revision submitted by the Indian and European Sections ; with the expressed wishes of the various Australasian Branches, advised the adoption of the Indian Section draft with an amendment to the effect that "it was deemed inadvisable by this Section to alter the wording of the three objects except by the omission of the word 'psychic' in the third ; and also suggesting some additions from the old Rules to the new proposed drafts."

A proposal to form a scientific association in order to attract more general attention to the teachings of Theosophy in its scientific aspects was considered and adopted, and the General Secretary was instructed to take such steps as would tend to promote the formation of this scientific association at an early date.

Several public lectures and addresses were given in connection with the Convention, which were attended by large and appreciative audiences, and on the whole it has been generally admitted that this Convention has been a great success. It was understood that the Convention of 1897 will be held in Adelaide.

The Countess Wachtmeister left New Zealand on April 18th, *en route* for Honolulu and the United States, having devoted almost exactly twelve months to Theosophic propaganda in these Colonies, during

which time she delivered over 100 public lectures, besides addressing the members of each Branch on one or more occasions, and holding receptions for enquirers and those interested in Theosophy. She leaves many loving friends and grateful admirers behind her, who will follow her future movements in America and Europe with interest and sincere well wishes.

The General Secretary is making a tour of the Branches in Australia, giving public lectures and doing other Theosophic propaganda, preparatory to paying a visit to Europe.

The seven Branches in New Zealand have been definitely formed into a new Section, with Miss Edger, M.A., as first General Secretary; throughout New Zealand she is universally loved and respected, both for her intellectual abilities, her sympathetic manner, and the clear, concise reasoning and quiet though persuasive eloquence of her platform utterances.

H. A. W.

On "White Lotus Day" the Sydney and Dayspring Branches co-operated and held a united meeting at Head-quarters. There was a very large attendance of members and friends, and selections from the *Bhagavad Gîtâ*, *The Voice of the Silence*, and *The Light of Asia* were read and addresses were delivered by Messrs. Peell and Martyn. After the formal readings and speeches the ladies of both branches invited those present to tea and coffee, and the proceedings were conducted with somewhat less formality than usual, small groups being formed for Theosophical discussion. There were many sympathetic references to our much-loved teacher, and there was an evident determination to give what aid we could to the Cause and the Society to which she was devoted.

L. E. HARCUS.

NEW ZEALAND SECTION.

The New Zealand Branches of the Society have now been formed into a separate section. The application was sent to the President-Founder early in March, and an Executive Notice, dated April 7th, authorized the formation of the Section, and appointed Miss Lilian Edger, M.A., as General Secretary, *pro tem*. The Headquarters of the Section are at present in one of the rooms belonging to the Auckland Branch, Mutual Life Buildings, Lower Queen Street, Auckland, and the preliminary work of the Section is well in hand. There are at

present seven Branches, and a little over a hundred members. It is therefore but a small Section, but New Zealand is so isolated, and the communication with Australia is so slow, that inconvenience has frequently arisen from unavoidable delay; and we feel that we shall be able to make the work here far more solid if we have the power to decide business matters within the country without reference to a Headquarters a fortnight away. At the same time we trust that the separation will be only formal, and that there will be the same combined work between the two Sections as regards study that there has been during the past year.

The seven Branches of the Section are at Auckland, Dunedin, Christchurch, Wellington, Woodville, Pahiatua and Devonport (a suburb of Auckland). Of these the first three are doing active work both in study and in propaganda; there are public lectures at regular intervals, weekly classes for the study of *The Secret Doctrine* and for the graduated scheme of study, and H. P. B. Training-classes, as well as meetings for general papers and discussion. The other Branches are at present less active; but at Wellington and Pahiatua there are regular meetings for study, while at Woodville and Devonport the meetings are at present held only occasionally. In addition to the Branches there are unattached members in various parts of the country who are gradually gathering around them a few who are interested in the subject, so that we hope before long to be able to form other centres and Branches and so strengthen the Section.

We are singularly fortunate in having had the help of the Countess Wachtmeister just at the beginning of our separate existence. It was in fact mainly due to her advice and help that the application was made. Her visit has given a great impetus to the work of the Branches and at the same time has spread interest in Theosophy.

L. EDGER.

EUROPEAN SECTION

Much the most important activity of the past month has been the Convention of the Section, but as that is treated in the "Watch-Tower" further reference is unnecessary.

The Theosophical Publishing Society has now moved into its new premises at 26, Charing Cross, S.W. The number of passers-by who stop to examine the publications in the window indicates the general interest which is taken in mystical subjects.

Mrs. Besant's lectures at Queen's Hall have proceeded in a most satisfactory manner, the continuity being broken, however, by her

illness. Mr. Mead took her place on June 14th, and chose as subject the comparison between the early centuries of Christianity and our own time. The audience was thoroughly interested in the lecture, and showed its appreciation by hearty applause.

In the Blavatsky Lodge the meetings do not seem to have been affected by the heat of the weather. Mr. Leadbeater, Mr. Keightley, and Mrs. Besant occupied the platform on the last two Thursdays in June and the first in July, and on July 9th Swâmi Vivekânanda delivered an eloquent discourse on Bhakti Yoga to a crowded lodge. The lodge will be closed during August.

The South Western Federation of Branches of the Section was formally started on June 20th, Mrs. Cooper-Oakley being in the chair. It was decided to hold an annual Convention at one of the towns represented, or if found desirable, meetings at lesser intervals could be arranged.

Mr. Mead visited Paris in place of Mrs. Besant, whose ill-health prevented her keeping the engagement. Parisian interest in Theosophy is rapidly increasing, and Mr. Mead found that his time was fully occupied with meetings and interviews. M. Jules Bois took Mrs. Besant's place as lecturer, and spoke most effectively.

A report from the Dutch Branches shows excellent activity, the centres holding regular meetings at which the audiences in some cases average from forty to fifty.

The return of Dr. Hübbe Schleiden gives hope of renewed activity in Germany; the learned doctor has been spending a few weeks in England, and represented the German Theosophists at the Convention, but he has now resumed his work in his fatherland.

REVIEWS.

DEVIL-WORSHIP IN FRANCE.

By A. E. Waite. [Bellairs and Co., 1896. Price, 5s. net.]

MR. REDWAY has just published a new work by Mr. Waite on one of the bye-ways of credulity and immorality in France. It is necessary for the student of the various mystic and psychic tendencies at work at the end of the present century to take notice of this fantastic and gruesome so-called "Satanism," as exemplifying one of the dangers into which credulity, lack of moral balance, and ignorant psychism, can lead the strange compound called man.

Precisely the same tendencies are at work in our own day as those which agitated the mind of society in the early centuries of the Christian era, and it will require the greatest soberness, good sense, decency and morality, to steer a straight course in all the strange delusions that invariably accompany any strong attempt to spiritualize humanity by the disclosure of a portion of the ancient wisdom. In order to understand all these factors and the general and persistent imbecility of humanity, it is necessary to make repeated reference to the lesson which the mixed good and evil of the spiritual outpouring in the early centuries of our era have to teach us. Mankind is in reality as credulous as it ever was, and now that the pendulum is swinging back from incredulity and scepticism in things occult to a belief in them, we have in our midst, and shall have in ever-increasing abundance, the strangest combinations of blind faith, fanaticism, and charlatanry, proceeding from ignorance and immoderate desire, curiosity and conceit.

Against these dangers the serious student must ever be on his guard; and to be on his guard he must have some idea of the factors at work. Mr. Waite's book, written in his familiar style, will give the reader a very good idea of this particular kind of topsy-turvydom, which has already been treated of at greater length in our January

"Watch-Tower." The author, however, thinks that much may be put down to Catholic invention; and doubtless "Satanism" and its cognate "isms" has been "written up" considerably by clerical and "boulvardier" penmen, the one class under the inspiration of mediæval tradition, and the other in the feverish anxiety to discover something new in sensationalism. The Theosophical student, however, has to penetrate beneath both the writers and their subjects to where the festering sore of modern society lies hid.

G. R. S. M.

EN ROUTE.

By J. K. Huysmans. [Kegan Paul, Trench, Trübner and Co., 1896. Price 6s.]

THIS is the first contribution from French Satanistic literature which has made its appearance in England. Huysmans' *En Route* has for two years had a tremendous vogue in France, and is now admirably translated and judiciously bowdlerized by Mr. Kegan Paul, a devout Catholic. *En Route* is a sequel to one of the foulest books that have lately appeared in the French language, and depicts the fearful struggle of one who tries to free himself from the wild immoralities and gruesome psychic obsessions which are concomitants of "Satanism." In it is described, with startling vividness, the psychological state of a Parisian voluptuary, who tries to lead a better life and devote himself to religious contemplation. The culmination is reached by the unfortunate victim, after years of vice and a *liaison* with a woman devotee of Satanism, going for a week's "retreat" to the sanctuary of a Trappist monastery. The author, with horribly graphic force and all the art of a skilled romancier, paints the hell that Durtal passes through, when in the midst of his devotions, and in spite of all his efforts to think pure thoughts and aspire to the highest, the hideous visions of his past rise before him like tormenting fiends, and give him no rest by day or night. This is of course an extreme case, but it serves to bring graphically before the public the horrors of not only ordered and conscious Satanism, but also of irregular and hidden, and, so to say, unconscious vice and immorality and abuse, all of which are generically of the same nature, and, as we only too well know, are steadily rotting the youth and manhood and womanhood of many in the Western world. M. Huysmans, presumably, wrote his book for the youth and manhood and womanhood of Paris, and doubtless Mr. Kegan Paul has brought it

before the English public because he knows it is wanted here as well as on the continent. The translator also, as a zealous Catholic convert, may be influenced by the belief that the Roman Church alone can grapple with a problem in which Protestant scepticism refuses to believe. It is, however, a matter in which a real knowledge of occultism alone can throw any real light.

But we have already written sufficiently on this sorrowful subject, and now that such books are being published in English, we have only to add that the two which have appeared are less open to misunderstanding than others which have appeared in France on the same theme.

G. R. S. M.

ORPHEUS.

By G. R. S. Mead. [Theosophical Publishing Society. Price 4s. 6d. net.]

THOSE who have read Mr. Mead's learned papers in LUCIFER will be glad to have them in a collected form, and they need no detailed description here. They give the English reader for the first time a clear and connected view of ancient Hellenic Theosophy, and we venture to recommend the book especially to our Eastern students, as it is important that they should realize the identity between the teachings of the Shâstras and those presented by the Orphic School. It is justly said of this book by our contemporary, the *Vâhan*: "It contains a mass of valuable information derived from rare books, and convincing proofs derived from first-hand authorities of a number of important statements made by H. P. B., but which have hitherto been for the most part supported by quotations from either second-hand sources or authors who are regarded by students as exceedingly unreliable. It is intensely gratifying to find how the original documents confirm many and many a contention of H. P. B., which scholars have scouted because the evidence was not put forward in their own orthodox fashion."

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

In *The Theosophist* (Adyar) for June, Col. Olcott occupies a prominent position, contributing not only an unusually long chapter of his "Old Diary Leaves" but a most entertaining account of a Rajput wedding. The Colonel describes in the first-named his invention of a travelling cart, which appears to have contained, or to have been convertible into, most of the useful articles known to civilization. The chapter is devoted to a lecturing and organizing tour in Ceylon. The wedding which the Colonel attended was that of an Indian prince in the most western province of India, where the old warlike traditions are so far retained that the men wear their weapons during their ordinary every-day life. The statement that more than eight hundred bards were present will doubtless arouse a feeling of terror, not unmingled with gratitude in the minds of many readers that they have not survived in the West. The other articles are somewhat technical, but contain a good deal of information, though the paper on Yoga gives a description much more detailed than comprehensible.

There can be no doubt that *The Vâhan* (London) has during the past few months become of enormously greater value and interest than ever before, and the members of the European Section have provided for them every month matter for useful study. The longest answer in the July number is on the ideas of "Mâyâ" and "Brahman" among the Greeks, the quotation given showing a striking simi-

larity between the true oriental and the relatively western ideas. "Elemental essence" is still to the fore and is even in some respects becoming a little intelligible. C. W. L. deals with the evolution of this "essence," Âtmâ, he tells us, veiling itself in the matter of the higher planes until it reaches the highest level of the devachanic, descending thence directly to the highest condition of the astral. The "Path" as a path of woe or suffering is admirably dealt with by A. B.

M. Guymiot in *Le Lotus Bleu* for June (Paris) concludes a paper on the nature of man, in which he asserts that the fundamental belief of all Hindu religions is that the destiny of man is the enjoyment of ceaseless bliss. "Le Vide" is the title of a somewhat peculiar article on contemplation and spiritual development, dwelling on the necessity for making the mind a blank in order to reach the "twin-soul" or "complement"—an idea that does not recommend itself for safety, whatever meaning may be attached to "twin-soul." Several excellent translations are now proceeding, among them the first part of the *Secret Doctrine*.

Of the two Spanish periodicals, *Sophia* and *Antahkarana*, the latter ceased with the last issue, having merged into its larger companion. This is undoubtedly a sensible course, as it seemed somewhat unnecessary to keep up two journals in a country like Spain, where large numbers of readers cannot be expected. It

Sophia the original articles are on Astrology, treating in this number of the signs of the Zodiac, and correspondences in the Kabalah and other mystical systems, and on Buddha, by Señor Treviño, who proposes to contribute short accounts of different religions.

In *The Sphinx* (Berlin) most of the space is occupied by translations, the original articles consisting of "Self-Knowledge" and a paper dealing with "Infection and the Od or γ Rays."

A small pamphlet entitled *Manu's Ten Commandments* (Bombay) has been received from India, containing an admirable lecture by M. D. Schroff. A comparison is made between the rules given by Manu and the injunctions of other religions, showing them to have the same foundation. The writer maintains that the rules are not merely precepts of morality, but that as the virtues incul-

cated by them become fully developed, they awaken Siddhis or powers, and open up the higher realms of nature.

We have also to acknowledge receipt of the following periodicals, which do not call for special notice: *Theosophy in Australia*, filled with the Convention report; *The Ārya Bāla Bodhini*, which maintains a very good average quality; *Theosophia*, containing the usual quantity of excellent translations and two original articles; *Teosofisk Tidskrift*; *Modern Astrology*, promising a substantial enlargement shortly; *The Lamp*; *Book-Notes*; *Theosophy*; *The Theosophical Forum*; *The Irish Theosophist*; *Isis*; *Light*; *The Agnostic Journal*; *The Buddhist*; *The Hansei Zasshi*, the Japanese Buddhist journal; *The Sanmarga Bodhini*; *Lotus Blüthen*; *The Seen and the Unseen*.