

# LUCIFER.

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## ON THE WATCH-TOWER.

TWO days after LUCIFER is in his readers' hands the birthday of the Theosophical Society will be with us, and the nursling of 1875 will have completed twenty years of life, and will enter on its twenty-first year. Stormy those years have been, and much wreckage bestrews the road trodden by the Society from birth to manhood; warm friends changing into foes, enthusiastic followers chilling into detractors, loyal workers becoming deserters, but ever a staunch and faithful nucleus remaining true—such has been the inner history of the Society. And outside, storm has also raged, and vehement attacks have been made—a Coulomb in 1884, a Garrett and a Solovioff in 1894. But no breach within, nor assault without, has availed to slay the Society, whose roots are struck deep into a Life which is above all wounding, whose house is built on a rock that no earthquake can avail to rive. Two brave Souls worked on together—from the time that, obeying their Masters, they founded the Society—through weather fair and foul, through sunshine and storm unshaken. Not one has stood beside them from 1875 to 1895, though some who joined a few years later still stand firm in the van. In 1891, one of the two colleagues passed out of physical sight for brief space, to seek and train a more effective physical instrument than the one outworn by over-strenuous and unceasing toil in her Master's service; the other is with us still, and round him some of the oldest members are gathered, and a large array of younger ones. One of these older members is a man to whom probably the greatest number of people owe their first

knowledge of Theosophy, Mr. A. P. Sinnett, Vice-President of the Society. And among those who joined during the first decade, and are working prominently in the Society, we have Countess Wachtmeister, labouring in Australia, Bertram Keightley, General Secretary of the Indian Section, with Upendranath Basu as his assistant, George Mead, General Secretary of the European Section, with C. W. Leadbeater assisting him, Mrs. Cooper-Oakley and Miss Cooper, members of the European Headquarters staff, to say nothing of the many who hold no official position. Many a time during these twenty years have the enemies of the Society chanted its requiem, but never yet has that requiem sounded over a corpse. And to-day, despite the desperate efforts that have been made to slay the Society and to besmirch its leaders, it stands firmer, purer, stronger than ever, and enters its twenty-first year with never a jot of sad foreboding in its heart, but strong in confidence in the Masters who created it, fearless and joyful in the certainty of final victory.

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Students who find themselves pressed with arguments from Orientalists that Nirvâna means annihilation, will find useful evidence to the contrary in the *Udânavarga*, the Northern Buddhist version of the *Dhammapada*, translated by Mr. Rockhill from the Tibetan. In chapter xxxi, on Nirvâna, the BUDDHA teaches :

21. Bhixus, the uncreated, the invisible, the unmade, the elementary, the unproduced, exist (as well as) the created, the visible, the made, the conceivable, the compound, the produced ; and there is an uninterrupted connection between the two.

22. Bhixus, if the uncreated, the invisible, the unmade, the elementary, the unproduced, was nonentity, I could not say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable, was final emancipation.

23. Bhixus, it is because of the real existence of the uncreated, the invisible, the elementary, the unproduced, that I say that the result of their connection from cause to effect with the created, the visible, the made, the compound, the conceivable, is final emancipation.

24. The impermanency of the created, the visible, the made, the produced, the compound, the great torment of subjection to old age, death and ignorance, what proceeds from the cause of eating ; (all this) is destroyed, and there is found no delight in it ; this is the essential feature of final emancipation. Then there will be no doubts and scruples ; all sources of suffering will be stopped, and one will have the happiness of the peace of the Sanskâra.

The Commentary dwells on the fact that final emancipation is "that which really exists, consequently the condition of the other world is not nothingness." And it asks:

What then is Nirvâna? It is the end of suffering, and final emancipation and life without end.

Emancipation from compulsory rebirth, escape from ignorance and sorrow, the destruction of the impermanent, is Nirvâna. The "Sanskâra," a word applied sometimes to the manifested universe, sometimes to the activity of the lower mind in man, is to be at peace. Death is to be annihilated, for another Shloka says:

31. This is the chief (beatitude) of those who have reached the end, perfect and unsurpassable peace, the destruction of all characteristics, the perfection of perfect purity, the annihilation of death.

So again in chapter xxx. 20, it is said that

To all living beings in the world to comprehend the complete cessation of death is happiness.

The recurrence of birth and death is to be put an end to (xii. 14), the end of corporeal existence is to be reached (xii. 18), then the "felicity of the unsurpassed Bodhi" (wisdom) will be enjoyed (xii. 19). The changing forms of existence are to be destroyed, and the man of perfect knowledge "will find delight in the destruction of existence" (xxxii. 41); it is explained that the Bhixu who is dispassionate and whose mind is at peace "will not experience existence again, having fallen out of the orb of regeneration" (xxxii. 43-48). The existence that is to be put an end to is thus shown to be the changeful existence on this orb of rebirth and of death, and again, the true Brâhmana is declared to be one who has crossed "the river of transmigration" (xxxiii. 48), one who "has given up existence, who has conquered everything, who has crossed the stream" (xxxiii. 60). These passages are by themselves sufficient to negate the idea that Buddhism teaches that Nirvâna is total annihilation, and even the Orientalists have now given up the idea that the Nirvâna of the Hindus is annihilation. Presently we may hope that the ordinary European will be educated out of a view due entirely to misconception of Eastern expressions and modes of thought.

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I read with great pleasure the brave protest made by Bâbu Norendranath Sen, the editor of the *Indian Mirror*, against the animal sacrifices that still prevail in some parts of India. He writes:

We have from time to time raised serious objections to the practice of sacrificing goats to the goddess Durga. That the chief religious festival of a large section of Hindus should be tarnished by cruelty towards any innocent dumb creatures, is a shame to that community. The sacrifice of goats is a practice which could never have been sanctioned by the enlightened Rishis of old. What they did really enjoin was the sacrifice of the animal passions at the altar of divine love; and, we believe, the custom of sacrificing goats before Durga only symbolises the necessity of immolating our lower self for the attainment of divine grace to advance in the path of spirituality. The mass of Hindus ought to be made to realise this spiritual truth. We may mention in this connection that quite recently the subject of slaughtering goats at a *Barwaripûjâh* at Allahabad formed the subject of an animated discussion between two parties of Hindu gentlemen, one of the parties being for, and the other against, the practice. The controversy was continued for several days, and ultimately Pandits were requisitioned to decide the question. We are sorry to observe that the Pandits ruled that the sacrifice of goats was a part and parcel of the pûjâh. It is, however, a sign of progress that there are at least some among the worshippers of Durga whose hearts have revolted against the slaughter of goats, and who have mustered up courage to openly protest against it.

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All spiritually-minded persons in India shrink with disgust from the cruelty done upon animals, and the blasphemy offered to the GODS by this slaughter. It is well known that the only creatures in the invisible world who take delight in blood are Elementals of low and abhorrent types, whom good men scatter by their presence; even where they may have developed much power, no good man would degrade himself by propitiating them nor accept any service at their hands. The Goddess Durga, on the other hand, is a spiritual entity of lofty power and beneficence, and it is an outrage to connect her with these foul ceremonies. Norendra Bâbu, following the great Shankarâchârya, rightly sees that the sacrifice ordered to be performed is that of the animal passions; unhappily ignorant men find it much easier to slay a harmless brute than to slay their own passions, and they salve their consciences by the committal of a new crime—a vicious circle to tread, verily. It is sad to see that Pandits are to be found who encourage these brutal ceremonies, and cover them with the sanction of authority. Of this we may be sure,

that the spirituality of India will refuse to be soiled by submission to their decrees, and that if it be held that "the sacrifice of goats is a part and parcel of the pûjâ," it is not the sacrifice that will be continued, but the pûjâ that will disappear. The ceremonies, as carried out by the truly religious Hindus, are instructive and beautiful, but should their desecration with blood become universal, it would be well that they should cease till a purer day shall dawn.

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Real religion breaks down the barriers between religions, and unites men of the most opposing creeds. This is occasionally seen in India in connection with Sannyâsîs and other ascetics—the real, not the sham, Yogîs. An instance occurred in the case of Shah-Farul-ul-rahman, who has just died at the age of 107 years. He is said to have been regarded as "the greatest Mahommedan ascetic of his time," and to have been "equally revered by the Hindus and Mahommedans." Would that there were more holy men able to draw together enemies and rivals as friends. For, to quote the Russian saying, "Where Love is, there is GOD."

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The *Spectator* has an article on "Animal Mind"—à propos of some dog-stories it has published—which show the insurmountable difficulties against which science has to struggle, so long as it refuses to avail itself of better instruments of research than the physical. It asks whether all minds are progressive, or are limited as arbitrarily as bodies, and thinks that some light may be thrown on the question by the study of mind in animals.

Will the veil between man and the animal kingdom ever be lifted at all? But little; but, possibly, still a little. It is nearly certain—or we should ourselves say quite certain—that if, after a few ages of experience, the domestic beasts . . . . acquired a serene confidence in man, they would reveal to him something, however little, more of themselves. . . . Substantially, however, the only hope is in studying an immense body of facts as to the operation of mind in animals, and it is that body of fact which the stories in the *Spectator* slowly swell.

The *Spectator* ignores—or is ignorant of—the fact that the animal's mind may be directly observed, and its workings followed, by clairvoyant vision, and that this method of direct observation yields very much more knowledge of the facts than anything which

can indirectly be inferred by watching the actions of animals. Further, the aura of an animal that is developing the germs of mind under the stimulating rays of the human intellect differs widely from that of an animal that is not being thus individualized. But of course the scientists of the day scoff at any psychical methods of investigation, as their forerunners scoffed at Galvani and at Mesmer. Nevertheless in due time Wisdom shall be justified of her children once more, as she has so often been justified in the past. I must add a word of gentle protest, in passing, against one sentence in an otherwise sympathetic article :

All we really know is about dogs—cats are savages : tameable, no doubt, but still savages.

The writer has evidently had but a very limited experience with regard to cats ; they are more difficult to reach, one may admit, the cat having a certain inborn self-reliance and independence of character that make it the Stoic among animals, together in many cases with a royally indifferent acceptance of caresses, graciously acknowledged as a matter of courtesy by arched back and upward-reaching tail. But those who can penetrate within the wall of Stoicism find the cat to be a pleasant and self-respecting companion, and playfully humourous withal, though not so all-forgiving as the dog.

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The Philistines have been hugely rejoicing over the proofs that Eusapia Palladino has committed frauds. Prominent among the triumphant materialists are of course the *Daily Chronicle* (under its new editorship) and the *Westminster Gazette*. The exposure is of a poor kind enough, but it will serve the purpose of those who are so eager to prison down the world within the most petty and sordid limits. The report of the members of the Psychological Research Society seems decisive on the question of frauds having been committed ; indeed, the wonder would have been, if, under the conditions, no frauds had been perpetrated. For we have the assurance of Dr. Hodgson (of Coulomb notoriety) that he was thoroughly convinced in advance that frauds would be committed, and his further statement that he practically facilitated their commission. It does not seem to have struck the sapient Dr. Hodgson that a medium *is* a medium just because he has a sensitive organization

and is receptive of the influences that play upon him ; his tendency is to follow out suggestions as they reach him, and to act blindly along the line of the most powerful influence. Surround a medium with people who are determined to find fraud, and he will perform frauds. It is an extraordinary thing that Psychological Researchers—who have done so much to convince the Western world of the possibility of thought-transference and of action under suggestion—should not understand that a medium, wholly or partially entranced, will be pushed into fraudulent actions if such actions be suggested, and the additional impulse of expectant loosing of her hands be given. Professor Sidgwick gave the last touch of absurdity to the proceedings, when he proclaimed all the phenomena fraudulent because frauds had been committed on a special occasion. As well say that a man who passes a false coin has never paid “honest money.” Professor Lodge is, of course, not so foolishly unscientific, and, being also a brave man, he is not to be frightened out of his facts by the blatant jeers of ignorant people, nor is he ashamed to stand by genuine phenomena because the person who afforded the conditions which made them possible has later been hypnotized into the commission of fraud.

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The performance of Mr. Maskelyne was the kind of thing to be expected from him, though the patronising pity extended by an uneducated conjurer to eminent scientific men is a little exceptionally offensive. Anyone who reads the account given by Mr. Maskelyne in the *Daily Chronicle* of Oct. 29th, cannot but be struck by his evident determination to “expose” the medium, such exposure being Mr. Maskelyne’s particular *métier*, and affording him a splendid advertisement. If Mr. Maskelyne’s explanation of Eusapia’s proceedings be the complete one, it would be necessary to predicate idiocy in those who have sat with her, and it is clear that Mr. Maskelyne has infinite confidence in the gullibility of his public, when he asks it to believe that Eusapia can make one hand or one foot do duty for two, or can twist her spine to the extent needed to get her mouth underneath a wicker table, and hurl it over the person sitting next her, without drawing the attention of that person (who is holding her hand ! ) to her extraordinary bodily contortions.

A trained acrobat might possibly perform such a feat, but this woman can hardly be supposed to have been preparing herself since childhood for the deception of learned men. Mr. Maskelyne's unsupported inferences as to how things might be done—given miraculous strength and suppleness and adroitness in the medium, and miraculous stupidity and dulness of observation in the sitters—will probably impose on the public, but people who are not drawn away from the real point by the usual conjurer's trick of attracting the public attention by "patter," while deceiving their senses at an unobserved point, will notice how much he infers and how very little he saw. There is nothing in Mr. Maskelyne's record which should make us take his word against that of the men of honour and probity who have testified to the reality of Eusapia's mediumship, and those who have observed his reckless and cruel misrepresentations in the cases of others, living and dead, will hesitate to give credence to his latest advertisement.

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Mr. Lodge evidently takes a different view of Mr. Maskelyne, and gives him credit for good intentions and open-mindedness, a fact which shews that he is unaware of Mr. Maskelyne's previous exploits, and the coarse insults he is fond of hurling at those who know anything of Occult phenomena, and have dared to express their knowledge without first seeking his *imprimatur*. As, however, Mr. Lodge speaks well of him, it is right to mention his opinion, for the opinion of one so candid, straightforward, and brave will have weight with the public, and may do something to diminish the unpleasing effects caused by Mr. Maskelyne's periodical self-delineations.

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*Science Siftings* gives a picture of a "prehistoric giant" dug up near San Diego, California. The giant is mummified, and attained during his life the respectable height of nearly nine feet. He was an Indian, and well advanced in years. It may be well to add that "prehistoric" does not seem to imply much in the way of antiquity, as "historical records of the part of California where it was found go back for at least [!] 250 years, and they make no mention of any man of gigantic stature."

## ORPHEUS.

*(Continued from p. 109.)*

## THE GODS AND THEIR SHAKTIS.

ANOTHER important point to remember is the androgynous nature of the Powers, symbolized as male-female. This was probably the subject of the Orphic work which I have called, in the list of works, *Twin-Natures*. It represents the polarity or polarizing force of the Powers, and corresponds to the Shaktis (Powers or female aspects) of Hindu mythology. These twin aspects correspond to Mind and Soul, and are explained by Taylor in a note on Hymn IX. addressed to the Moon (*Myst. Hymns*, pp. 26, 27):

“Ficinus, *On the Theology of Plato* (iv. 128), has the following remarkable passage, most probably derived from some MS. Commentary of Proclus, or some other of the latter Platonists; for unfortunately he does not acquaint us with the source of his information. [It was evidently the same as that from which Cornelius Agrippa drew his information; see Chap. III., ‘The Opinions of the Kabalists.’] ‘The professors (says he) of the Orphic theology consider a twofold power in souls, and in the celestial orbs; the one consisting in knowledge, the other in vivifying and governing the orb with which that power is connected. Thus in the orb of the earth, they call the gnostic power Pluto, but the other Proserpine. In water they denominate the former power Ocean, and the latter Tethys. In air, that thundering Jove, and this Juno. In fire, that Phanes, and this Aurora. In the soul of the lunar sphere, they call the gnostic power Liknitan Bacchus, the other Thalia. In the sphere of Mercury, that Bacchus Silenus, this Euterpe. In the orb of Venus, that Lysius Bacchus, this Erato. In the sphere of the Sun, that Trietericus Bacchus, this Melpomene. In the orb of Mars, that Bassareus Bacchus, this Clio. In the sphere of Jupiter, that Sebazius, this Terpsichore. In the orb of Saturn, that Amphietus, this Polymnia. In the eighth sphere, that Pericionius, this Urania. But in the soul of the world they call the gnostic power Bacchus Eribromius, but the animating power

Calliope. From all which the Orphic theologists infer, that the particular epithets of Bacchus are compared with those of the Muses, for the purpose of informing us that the powers of the Muses are, as it were, intoxicated with the nectar of divine knowledge; and in order that we may consider the nine Muses, and nine Bacchuses, revolving round one Apollo, that is about the splendour of one invisible Sun.' The greater part of this passage is preserved by Gyraldus in his *Syntagma de Musis*, and by Natales Comes in his *Mythology*, but without mentioning the original author. As in each of the celestial spheres, therefore, the soul of the ruling deity is of the female, and the intellect is of the male characteristic, it is by no means wonderful that the Moon is called in this hymn 'female and male'."

The above information is of exceeding great interest as will be seen by casting the eye over the following table :

TABLE OF THE ELEMENTS AND SPHERES WITH THEIR GODS AND SHAKTIS.

APOLLO.

THE SPLENDOUR OF THE ONE INVISIBLE SUN.

	ELEMENTS	SPHERES	BACCHI	MUSES
	Inerratic Sphere [Reflection of Empyrean]	{ Soul of the World { Eighth Sphere	Eribromius Pericionius	Calliope Urania
	Planetary Spheres [Reflection of Ethereal]	{ Saturnine Jovian Martial Solar Venereal Mercurial Lunar	Amphietus Sebasius Bassareus Trietericus Lysius Silenus Liknites	Polymnia Terpsichore Clio Melpomene Erato Euterpe Thalia
Sublunary	Fiery		Phanes	Aurora
	Aëry		Jove	Juno
	Watery		Ocean	Tethys
	Earthy		Pluto	Proserpine

Now, who were the Muses? Their numbers are given variously as three, seven, and nine. They are generally said to be the daughters of Zeus and Mnemosyne, Remembrance, or Memory (Hes. *Theog.* 52, etc., 915; Hom. *Il.* ii. 491, *Od.* i. 10; Apollod. i. 3. § 1); whereas others call them the daughters of Uranus, Heaven, and Gæa, Earth (*Schol. ad Pind. Nem.* iii. 16; Paus. ix. 29. § 2; Diod. iv. 7; Arnob. *Adv. Gent.* iii. 37). That is to say, that the Muses were the powers of remembrance or reminiscence of knowledge previously enjoyed by the soul in past births. Thus they were called Mneia̅, Remembrances (Plat. *Sympos.*, ix. 14). They were also said to be daughters of Uranus and Gæa, for such knowledge or experience can only be obtained by Heaven and Earth "kissing each other," that is by reincarnation. They are always connected with Apollo, the God of inspiration, who holds in his hand the seven-stringed lyre over each of the strings of which one of the Muses presides. Thus Apollo is called the Leader of the Choir of the Muses—*Μουσαγέτης* (Diod. i. 18).

The rôles commonly assigned to these are as follows: 1. Calliope, the Muse of epic poetry; 2. Clio, the Muse of history; 3. Euterpe, the Muse of lyric poetry; 4. Melpomene, the Muse of tragedy; 5. Terpsichore, the Muse of choral dance and song; 6. Erato, the Muse of amatory poetry; 7. Polymnia or Polyhymnia, the Muse of the sublime hymn; 8. Urania, the Muse of astronomy; 9. Thalia, the Muse of comedy.

It is curious to remark the legend which tells us that the Seirens, having ventured upon a contest of song with the nine sisters, were deprived of the feathers of their wings, which the Muses subsequently wore as an ornament (Eustath. *ad Hom.* p. 85; Hirt, *Mythol. Bilderb.* p. 203 *et seq.*). This reminds us of the contest of the Devas and Asuras over the senses, in the Upanishads. The Asuras "pierced" each of the senses with "imperfection," so that a man when he sees, sees both pleasant and unpleasant things, etc. The Seirens are the allurements of the opened psychic senses, the Muses are the beneficent and healthy use of the same powers. It is, therefore, not surprising to hear that Orpheus was son of Calliope, for Calliope is the Shakti of the World-Soul, and Orpheus was, therefore, fully illumined by the greatest of the Muses.

The name Muse (*μοῦσα*; *μῦουσα* from *μάειν*, to "strive after," etc.)

is "referred to the emotion or passion, the 'fine frenzy,' implied in the verb in the usual sense 'strive after' (*μεμαώς*, excited), and in its derivatives, among which are counted *μαίνεσθαι*, be in a frenzy, *μανία*, frenzy, madness, *μάρτυς*, a seer, prophet, etc." (*The Century Dictionary*, *sub voc.*). We prefer the word "inspiration" instead of "frenzy" and "madness"; the seers, prophets, poets, sages, and philosophers, and great geniuses of the world, are not "mad" except for such materialists and "degenerates" as Max Nordau.

Nor should it surprise the reader to find Phanes located among the material Orbs or Spheres. This Phanes is the manifested material light, which has Aurora, the Dawn, for spouse, and not the invisible Phanes, noëric or intellectual Light, which has Night for consort.

#### THE TWO CREATIONS.

Another idea to bear in mind, in studying Orphic cosmogony, is that there are two creations, one intellectual or ideal, and the other sensible or material. This idea is common to almost all the great religions, and is especially worked out in the Hindu Purânas. These creations are, in Platonic language, called: (*a*) the creation of wholes, and (*b*) the creation of parts. The first Fathers of wholes subsist in the Noëtic Order, where is placed the ideal Paternal Cause; this proceeds through the Noëric Order to the Demiurgus, the last of the Order, Zeus, Jupiter, the "Father of Gods and men"; whereas those Powers superior to Jupiter are "Gods of Gods." The King of the first creation, "according to Orpheus, is called by the blessed immortals who dwell on lofty Olympus, Phanes Protogonus [the First-born]." (See the Scholia of Proclus on the *Cratylus* of Plato; Taylor, *Myst. Hymns*, p. 166.) Olympus is the Celestial Arch in the Noëtic-noëric Order (see Chart), and is the same as the Mount Meru of the Hindus.

And so, in his turn, "the demiurgic Zeus establishes two Diacosms, one the celestial, and the other the sub-celestial; for which cause the theologist [Orpheus] says that his sceptre is four and twenty measures, since he rules over two dodecads." (Proclus in *Crat.*, p. 57; quoted by Lobeck, *op. cit.*, p. 517.) And so also in his commentary on the *Timæus* (ii. 137), he says: "Phanes establishes two triads, and Zeus two dodecads."

And Kircher (*Prodrom. Copt.*, pp. 173 and 275) shows plainly

the idea with regard to the Egyptians in the words: "Heaven above, heaven below; stars above, stars below; all that is above, thus also below; understand this and be blessed." (Οὐρανὸς ἄνω, οὐρανὸς κάτω, ἄστρα ἄνω, ἄστρα κάτω, πᾶν δ' ἄνω τοῦτο κάτω.)

The distinction between the Sensible and Supersensible World, and between the material and intellectual creations, must never be absent from the mind in studying Grecian Theosophy.

The subject of the Triads is also one of great interest, for it has to do with

#### THE TRINITY.

A glance at the Chart of the Powers will show how this idea runs through the whole system. It is sufficient here, however, to point out the correspondences between the Trinity of (*a*) Being, (*b*) Life, and (*c*) Intellect, with (*a*) the Purusha, or Âtman proper, or Self, (*b*) the Shânta Âtman, or Self of Peace, and (*c*) the Mahân Âtman or Great Self, of the *Kathopanishad*, Vallî iii., Adhyâya i.); he who is at one with the Mahân Âtman being called Mahâtâmâ, or Great Soul. Proclus, moreover, in his Commentary on the First Alcibiades of Plato, tells us, that in the Noëtic Order the three hypostases are the The Good, The Wise, The Beautiful. And that in the Noëtic-noëric Order, the three are Faith, Truth and Love. "Love supernally descends from intelligibles to mundane concerns, calling all things upward to divine Beauty. Truth, also, proceeds through all things, illuminating all things with knowledge. And lastly, Faith proceeds through the universe, establishing all things with transcendent union in Good. Hence the [Chaldæan] Oracles assert, 'that all things are governed by and abide in these.' And, on this account, they order Theurgists [Yogîs] to conjoin themselves to Divinity through this triad." (See Taylor, *Myst. Hymns*, p. 118.) It is curious to remark that the three requisites for the student of Brahma-vidyâ or Yoga-vidyâ (Union with the Divine, in the Upanishads), are Shraddhâ (Faith), Tapas (Purification or Contemplation on Truth) and Brahma-charya (Service of the Supreme or Action for Love of Deity); or, in other words, Faith, Practice and Discipline.

The above will give the reader some insight into the ethical side of this great system. Now there are pre-eminently three Fathers

or Kings in the system (see Proclus on the *Cratylus* of Plato) viz., (a) Uranus who is of the connective (preservative) order, (b) Saturn who is of the Titanic (destructive) order, and (c) Jupiter who is of the demiurgic (creative) order. Above all is the Great Forefather Phanes (the Intellectual Prajâpati). But the subject can be worked out infinitely, and so we must hurry on to

#### THE QUATERNARY.

Hermias writes (in *Phadr.*, p. 137). "Phanes is a tetrad, as Orpheus says, 'with four eyes gazing on every side'." Proclus (in *Tim.*, v. 291), gives the Holy Four as Phanes, Nox, Uranus and Saturn; and in the same book (v. 303) he quotes the strange phrase, from some ancient source, "Phanes whom the Blessed Ones called the First-born" (ὄν τε Φάνητα πρωτόγονον μάκαρες κάλειον). The Blessed Ones must surely mean the ancient Sages or Masters; but this is by the way. This is the Quaternary in the Super-sensible World, the primary creation; but in the secondary, in the Sensible World, Proclus also tells us (Comment. on *Crat.*; Taylor, *Myst. Hymns*, p. 171): "The Demiurgus simply imparts to all things life (a) divine, (b) intellectual, (c) psychical, and (d) that which is divisible about bodies." And then he adds most wisely: "No one, however, should think that the Gods in their generations of secondary natures, are diminished; or that they sustain a division of their proper essence in giving subsistence to things subordinate; or that they expose their progeny to the view, externally to themselves, in the same manner as the causes of mortal offspring. . . . Nay, but abiding in themselves, they produce by their very essence posterior natures, comprehend on all sides their progeny, and supernally perfect the productions and energies of their offspring."

Their essence is no more diminished than the flame of a lamp, from which innumerable lamps may be lighted.

Proclus (*ibid.*, p. 175) also speaks of four intellects or minds: (a) intelligible and occult intellect (νοῦς νοητός), (b) that which unfolds into light (ἐκφαντορικὸς νοῦς), (c) that which connectedly contains (συνεκτικὸς νοῦς), (d) that which imparts perfection (τελειουργὸς νοῦς); or in other words, (a) Phanes; (b) Uranus, Heaven; (c) Celestial Earth, or Prime Matter; and (d) the Sub-Celestial Arch.

So also Rhea, Intelligent Life, is the Mother of the fourfold

Life, divine, intellectual, psychical and mundane. The consideration of the Trinity and Quaternary naturally brings us to the Septenary. Of this, however, we have little to say in the present place, as the subject has to be taken up at greater length when treating of Apollo's Seven-stringed Lyre. The hebdomads link on to the triads and tetrads as follows: "Heaven produces twofold monads, and triads, and hebdomads equal in number to the monads," the "twice-seven" of the Stanzas of Dzyan. And thus the forty-nine Powers of the Noëric Order are generated.

#### ON NATURE AND EMANATION.

In completing our sketch of some of the principal characteristics of Orphic Cosmogony, we must not forget to say a word on Nature, a word which bears a meaning of a very distinct character, differing widely from the loose and empty term in our modern vocabularies. Proclus (in *Tim.*, p. 4), informs us that Nature is the last of the demiurgic causes of the Sensible World; that is to say, he speaks of invisible Nature, or the subtle or psychic body of the gross envelope of the World. This Body is full of productive forms and forces, through which all mundane existences are governed. She proceeds from the vivific Goddess Rhea. Through her "the *most inanimate beings* participate of a certain soul." Thus in the Xth. Hymn, Orpheus speaks of her "turning the swift traces of her feet with a swift whirling." She depends on Rhea through Minerva, the intellectual power of the zoogonic triad. Hence we learn that, according to the Orphic theology, Minerva "fashioned the variegated veil of Nature from that wisdom and virtue of which she is the presiding deity." Thus it is that Simplicius tells us (*Comment. Arist. Phys.*, ii.): "That one of the conceptions which we form of Nature is, that it is *the character of everything*, and that in consequence of this, we employ the name of it in all things, and do not refuse to say the *nature* of souls, of intellect, and even of deity itself." All of which is excellently explained by Taylor (*Myst. Hymns*, pp. 29-31), who in this connection lucidly describes this nature of emanation as follows: "All the Gods, according to this theology, though they proceed by an ἀρήτος ἐκφανσις or *ineffable unfolding into light* from the first principle of things, yet at the same time are αὐτοτελείς ὑποστάσεις, or self-perfect, and self-produced essences."

## CYCLIC PERIODS AND PRALAYA.

To conclude this Chapter, it is necessary to refer to the idea of Cycles in the Orphic system. The doctrine of alternate manifestations and re-absorptions (Manvantaras and Pralayas) of the Universe is plainly set forth, as may be seen from Le Grand (*Dissert. Crit. et Phil.*, p. 103): "To more clearly explain that septenary referred to by Picus of Mirandula in his conclusion on the Orphic doctrine of the world, you should be informed that 'the world-engine will come to an end at the termination of the sixth age.' At the end of the last two thousand years cycle, and in the seventh, the world will come to an end. . . . Orpheus calls these cycles Ages, in a prophecy which Plato refers to, 'After the sixth age, the immaterial cosmos will be burnt up.'"

And Eusebius (*Præp. Ev.*, XIII. xii. 688) has preserved the following verses of Linus: "When the seventh light comes, the omnipotent Father begins to dissolve all things, but for the good there is a seventh light also. For there is a sevenfold origin for all things," etc.

And Proclus (ad *Hes. Orph.* 156), speaking of the ages or races, says: "The third race perished by the flood; and then arose a sacred race of demigods that lasted for seven or even eight races." (*τὸ τρίτον γένος ἐξέλιπε διὰ τοῦ κατακλισμοῦ μετὰ δὲ παρήλθε ἱερὸν τὸ τῶν ἡμιθέων ἀρκέσαν ἐπὶ ἑπτὰ ἢ καὶ ὀκτὼ γενεάς.*) Here we have clear evidence of the widespread tradition of the alternate destruction of the world by water and fire; also the destruction of the "Atlanteans" by the great flood, and the salvation of the "divine race" which "lasted" and will last till the end of the Cycle. But it is time to bring this Chapter to a conclusion.

## VIII.—THE ORPHIC PANTHEON.

## UNAGING TIME.

Orpheus designated the Supreme Cause, although it is in reality ineffable, Chronus (Time). This Time, and with it other ineffable Powers, was prior to Heaven, Uranus (Procl. in *Crat.*, p. 71. Boiss.). The name Chronus closely resembles the name Cronus (Saturn), remarks Proclus (*loc. cit.*, p. 64) suggestively; and in the same passage he says that "God-inspired words [Oracles] characterize this divinity [Cronus] as Once Beyond." This may

mean that Chronus is ideal Unending Duration, and Cronus Time manifested; though this leaves unexplained the strange term "Once Beyond," which is found in the Chaldæan system. The same statements are found elsewhere in Proclus' works (*Tim.*, i. 86; *Theol.*, i. 28, 68; *Parm.*, vii. 230).

And Philo (*Quod Mund. Incorr.*, p. 952, *b.*) says: "There was once a Time when Cosmos was not." This is called "Unborn Time, The Æon," by Timæus of Locris (p. 97). It is the "First One, the Supersubstantial, the Ineffable Principle." It may be compared to the Zervan of the Avesta, the En Suph and Hidden of the Hidden of the Kabalah, the Bythos of the Gnostics, the Unknown Darkness of the Egyptians, and the Parabrahman of the Vedântins.

#### ÆTHER, CHAOS AND NIGHT.

Next come Æther and Chaos, Spirit-Matter, the Bound (*πέρας*) and Infinity (*ἀπειρία*) of Plato (*Proc.*, *Tim.*, ii. 117), the Purusha-Prakriti of the Sâmkhya. Orpheus calls this Æther the Mighty Whirlpool—*πελώριον χάσμα* (*Simplicius, Ausc.*, iv. 123); called Magna Vorago by Syrianus (*Metaph.*, ii. 33. a). And Proclus (*Tim.*, ii. 117) speaking of Chaos, says: "The last Infinity, by which also Matter (*ὑλη*) is circumscribed—is the Container, the field and plane of ideas. About her is 'neither limit, nor foundation, nor seat, but excessive darkness'." This is the Mûlaprakriti or Root-Matter of the Vedântins, and Æther is the so-called first Logos, Æther-Chaos being the second. "And dusky Night comprehended and hid all below the Æther; [Orpheus thus] signifying that Night came first." (*Malela*, iv. 31; *Cedrenus*, i. 57, 84.)

Then comes the Dawn of the First Creation. In the Unaging Time, Chaos, impregnated by the whirling of Æther, formed itself into

#### THE COSMIC EGG.

Proclus (*Parm.*, vii. 168) calls this Chaos the "Mist of the Darkness." It is the first break of the Dawn of Creation, and may be compared to the "fire-mist" stage in the sensible universe. Thus the author of the *Recognitions* (X. vii. 316) tells us: "They who had greater wisdom among the nations proclaim that Chaos was first of all things; in course of the eternity its outer parts became denser and so sides and ends were made, and it assumed the

fashion and form of a gigantic egg." For before this stage, the same writer tells us (*c. xxx.*): "Orpheus declares that Chaos first existed, eternal, vast, uncreate—it was neither darkness, nor light, nor moist, nor dry, nor hot, nor cold, but all things intermingled."

Apion (*Clement. Homil.*, VI. iv. 671) writes that: "Orpheus likened Chaos to an egg, in which the primal 'elements' were all mingled together. . . This egg was generated from the infinitude of primal matter as follows. [The first two principles were] primal matter innate with life, and a certain vortex in perpetual flux and unordered motion—from these there arose an orderly flux and interblending of essences, and thus from each, that which was most suitable to the production of life flowed to the centre of the universe, while the surrounding spirit was drawn within, as a bubble in water. Thus a spherical receptacle was formed. Then, impregnated in itself by the divine spirit which seized upon it, it revolved itself into manifestation—with the appearance of the periphery of an egg."

Proclus (*Crat.*, p. 79) mentions this circular motion as follows: "Orpheus refers to the occult diacosm [primary or intellectual creation] in the words, 'the boundless unweariedly revolved in a circle'." He also refers to it elsewhere (in *Euclid*, ii. 43; *Parm.*, vii. 153), and in his Commentary on the *Timæus* (iii. 160), he writes: "The spherical is most closely allied to the all. . . This shape, therefore, is the paternal type of the universe, and reveals itself in the occult diacosm itself."

And Simplicius (*Aus.*, i. 31. b.) writes: "If he [Plato in *Parmenides*], says that Being closely resembles the circling mass of the sphere, you should not be surprised, for there is a correspondence between it and the formation of the first plasm of the mythologist [Orpheus]. For how does this differ from speaking, as Orpheus does, of the 'Silver-shining Egg'?"

And so Proclus (*Tim.*, i. 138) sums up the question of the Egg by reminding us that: "The Egg was produced by Æther and Chaos, the former establishing it according to limit, and the latter according to infinity. For the former is the rootage of all, whereas the latter has no bounds."

It would be too long to point to the same idea in other religions, whether Phœnician, Babylonian, Syrian, Persian, or Egyptian (*cf. Vishnu Purâna*, Wilson, i. 39; and Gail's *Recherches sur la*

*Nature du Culte de Bacchus en Grèce*, pp. 117, 118); it is sufficient to refer readers to the Hiranyagarbha of the Hindus, the Resplendent Egg or Germ, which is set forth at length in the Upanishads and Purânas.

It is a most magnificent idea, this Germ of the Universe, and puts the doctrine of the ancients as to cosmogony on a more rigidly scientific basis than even the most advanced scientists of our day have arrived at. And if this shape and this motion are the "paternal types of the universe" and all therein, how is it possible to imagine that the learned of the ancients were not acquainted with the proper shape and motion of the earth?

But as the subject is of great interest not only from a cosmogonical standpoint, but also from an anthropogonical point of view, some further information may with advantage be added. This Egg of the Universe, besides having its analogy in the germ-cell whence the human and every other kind of embryo develops, has also its correspondence in the "auric egg" of man, of which much has been written and little revealed. The colour of this aura in its purest form is opalescent. Therefore we find Damascius (*Quæst.*, 147) quoting a verse of Orpheus in which the Egg is called "silver-white" (*ἀργύφειον*), that is to say, silver-shining or mother o'pearl; he also calls it, again quoting Orpheus (*op. cit.*, p. 380), the "Brilliant Vesture" or the "Cloud" (*τον ἀργῆτα χιτῶνα ἢ τὴν νεφέλην*).

Leucippus and Democritus (Plutarch, *Placitt.*, II. vi. 396) also "stretch a circular vesture and membrane round the cosmos." It is interesting to compare this idea of a membrane or chorion with a passage in the *Vishnu Purâna* (I. ii.; Wilson's Trans., i. 40). Parâshara is describing the Vast Egg, "which gradually expanded like a bubble of water" (the very simile used by Apion), and referring to the contents of the Jagad-yoni or World-matrix, he says "Meru was its amnion, and the other mountains were its chorion" —(*Merurulbamabhūttasya jarâyushcha mahidharâh*—see Fitzedward Hall's note, *loc. cit.*). These two membranes, which play such an important part in embryology, are easily explained in the world-process, when we remember that Meru is the Olympus of the Greeks, the Celestial Arch, whereas the "other mountains" are the circular ranges, or spheres, which separate the "oceans" of space from each other.

In this connection also we should remember that the Egg contains the "Triple God," the "Dragon-formed." Without the spermatozoon the ovum would remain unfertilized. But the Dragon-formed will be referred to again later on. In connection with this graphic symbol of an Egg, we must briefly mention the Mixing-Bowl or

#### THE CRATER.

This is so called from the Goblet which the Deity orders to be given to the souls to drink from, in order that they may imbibe the intelligence of all things. Proclus (*Tim.*, v. 316), speaks of several of these Crateres: "Plato in the *Philebus* hands on the tradition of the Volcanic Crater [the Cup of Fire]. . . and Orpheus is acquainted with the Cup of Dionysus, and ranges many other such Cups round the Solar Table." That is to say, that the various spheres were each in their turn Cups containing the essence of the Spheres or Eggs. We may compare this with the Cup of Anacreon and of the Sûfi mystics. For the same idea, and the same term, in the Chaldæan Oracles and the Books of Hermes, see my *Simon Magus* (p. 56). Proclus (*Tim.*, v. 291) identifies this Crater with the Egg and Night, the mother and wife of Phanes. And Plato, in his psychogony, speaks of two mixtures or Crateres; in the one the Deity mixed the All-Soul of Universal Nature, and from the other he ladled out the minds of men (Lobeck, *op. cit.*, 786). And Macrobius (*Somm.*, XI. ii. 66) says that: "Plato speaks of this in the *Phædo*, and says that the soul is dragged back into a body, hurried on by new intoxication, desiring to taste a fresh draught of the overflow of matter, whereby it is weighed down and brought back [to earth]. The sidereal Crater of Father Liber [Dionysus, Bacchus] is a symbol of this mystery; and this is what the ancients called the River of Lethe; the Orphics saying that Father Liber was the Material Mind [*νοῦς ἑλικὸς*, Indra, Lord of the Senses]."

This shows us that we must continually bear in mind the aphorism "as above so below," if we would understand the intricacies of the system. There is the Supernal Crater of the Super-sensible World, and the Material Crater of the Sensible World—and others also. The following passages from Proclus' *Theology of Plato*, however, will throw further light on this interesting subject. Thus

the Demiurgus is said to "constitute the psychical essences in conjunction with the Crater" (V. xxxi.)—this in the Sensible World. Again, "the Crater is the peculiar cause of souls, and is co-arranged with the Demiurgus and filled from him, but fills souls." Thus the Crater is called the "fountain of souls," the "cause of souls" (c. xxxi.). But we must pass on to the God born from the Egg and his associate deities.

*(To be continued.)*

G. R. S. MEAD.

## THEOSOPHY AMONG THE QUIETISTS.

THERE is one fact, I think, which can hardly fail to strike even the most casual reader of history, whatever be the race or age with which that history deals; and that is the noticeable feature of constantly recurring so-called mystical movements. These start into life, and after a longer or a shorter period of activity die out, all with more or less apparent success influencing the thought of the time, and leaving more or less distinct traces behind them.

Now in the apparent results of their movements we have of course the materials by which we can estimate them. We can each, according to our knowledge and intellectual powers, estimate how far the evidence available shows the impress left by any one of these mystical movements on the general thought-stream of the time and gauge the scope and range of its immediate influence. But when we have done this, I think that the estimate we shall have formed of the *apparent* results will be very far indeed from being in any sense an estimate of the *true* results. For the powers of thought cannot be gauged, and the seed once sown on the thought-plane, though it may long lie dormant owing to the lack of suitable soil in which to grow, has yet within it the germ of life, and when suitable conditions offer, it will germinate and grow with undiminished vigour. Therefore it is that I would suggest that the immediately traceable results are no true index to the harvests which in time may be gathered in, all the result of the sowing of these same thought-seeds. Though centuries may pass, though generations may live and die, and still the seed give no sign of life, suddenly, as at the touch of some magician's wand, when the fit moment arrives the germs bring forth leaf, flower and fruit, and the teachings long neglected by the world come to life again and flourish.

Thought ever comes again; and the more we recognise this in considering any special school of mystic teaching—not contenting ourselves with merely endeavouring to trace its definite and

material connection with those schools which immediately precede it, but rather looking at the whole subject of mysticism from a broader standpoint, recognising the great fundamental conception of the unity of the one stream of truly spiritual mystical teachings—the more we are likely to profit by that which forms the immediate subject of our study; and as we recognise the same golden thread running through all these varied beads of thought, the more will the reality and importance of the ideas these various systems are endeavouring to express be brought home to our minds, and the more worthy will they seem of consideration. It will then seem as if many minds of differing mould were striving to utter, each in its own language, the same teaching, rather than so many individuals merely voicing their own self-evolved theories; and the resulting sound will be one of Harmony in place of Discord. So we shall find that what at first glance seemed to be systems and teachings, quite distinct from each other and irreconcilable, are not so in fact, but are, indeed, complementary the one to the other.

For what is the problem the true mystical teachers and enquirers have set themselves to resolve? What is the unity of idea which lies behind their varied systems—what the golden thread on which the beads are strung? The problem is the Secret of the Universe, and the golden thread is the study of its spiritual nature. In one point at least all these great mysteries seem to be at one, and that is that for man the secret and the path lie within himself, and if he would solve the problem he can do so only by solving the enigma of his own being. Now we all recognise that in man there are two seats or centres of action, the head and the heart; these two terms represent the two aspects of man's consciousness which lie at the back of his every action. Then, if it be true that for man the key to the understanding of the universe lies in the comprehension of his own nature, it will be evident that both these aspects of man's consciousness must be mastered by him who would solve the problem. There are these two Paths which lead to the goal, and they have been named the Path of Knowledge and the Path of Devotion—the perfect balance of Devotion and Knowledge being indispensable for the complete solution of the problem. And it is of these two aspects of man and the universe that all these mystics treat. Sometimes indeed we see both aspects equally insisted

on, but more often we find one Path or the other specially dealt with in their teachings. Nevertheless what they one and all taught was Theosophy, or a seeking after Divine Wisdom, whether the method they pursued was the scientific or the devotional.

Now one of these revivals of mysticism took place in France in the latter half of the 17th century, and was subsequently given the name of Quietism. Its methods were founded on the Devotional or Heart Doctrine, and connected with the movement we find but little stress laid on the Scientific or Head Doctrine. Quietism forms one of the links in the chain of Mystical Christianity: its aim was to unite the individual consciousness with the All-consciousness or the consciousness of God, by a withdrawal of the consciousness of the individual from without, and by focussing it on the inmost centre by the destruction of the personal self, thus causing the individual to vibrate in harmony with this inmost essence of his being, and consequently to be in a state of harmony with the essence and root of all things. The whole may be summed up as a Doctrine of Devotion, devotion to God, recognising God as being the spiritual essence of all, and through this devotion compassion for all created things. With regard to the adherents of this Quietist School of Mystical Christianity, there was, so far as I am aware, no definite organisation and no membership. There was no idea connected with Quietism which ought to lead its followers to secede from the Church; that the views they held were considered unorthodox is abundantly shown by the persecutions their leaders underwent at the hands of the Church, but they themselves always maintained that they were *not* unorthodox, and, strange as it may seem, holding the wide and undogmatic views they did, they were always prepared to submit themselves to the ruling of the Church. Perhaps the defenders of orthodoxy realised the situation more clearly than did the Quietists, and recognised that the Quietist teachings would, if they were allowed to spread, develop into a formidable enemy of the Church. What the Quietists themselves sought was what may be called a revival of true spirituality in the Church. This Quietism, though new in name, was no new thing within the fold of the Church. St. Francis de Sales taught on the same lines, and Santa Teresa a century earlier in Spain devoted her life to spreading what later became known as Quietism.

The name "Quietists," which was given to them in the 17th century, seems to have referred to this fundamental idea of their teaching—this retiring within, this passivity of the soul, so to speak—and the state of inward peace which they asserted was only to be gained by dying to the world. In the absence of any definite organisation, or any authoritative and generally accepted body of teaching among them, it is somewhat difficult to speak at all confidently of their teachings; but there are two names which stand out prominently from those of all others connected with the movement—the names of Madame de Guyon (who was indeed the first apostle of Quietism in France) and of Fénelon; and I think we may fairly take what we find of teaching in their writings as being representative of the general lines of thought in the Quietist movement, and as indicating the views held by the general body of Quietists. As to the numerical strength of the Quietists there seem to be no reliable data to go on, but that the movement was one of some importance and that the views they promulgated were finding wide acceptance in the ranks of the Orthodox Church, there is little doubt; further, it was a power which had to be reckoned with by the Church is evident from the fact that the champions of orthodoxy, represented by such men of note as Bossuet, were at length obliged to enter the lists in order to combat the fast-spreading teachings which threatened to undermine the authority of the Church, and to strain every nerve to counteract their influence on the thought of the age.

It is to the life and writings of Madame de Guyon and of Fénelon that I shall turn, in order to gain some light as to what were the views which are comprehended under this somewhat vague name of Quietism; but before touching on them I wish to allude to another whose teachings were practically on the same lines; I refer to Molinos, a Spanish priest, who a little earlier in the same century carried on similar work in Spain and in Italy. His best known book is the *Spiritual Guide*, and if it is compared with the most important short treatise written by Madame de Guyon, namely her *Short and Easy Method of Prayer*, it will at once be seen how very similar were the methods they sought to teach. Little is available of Molinos' teachings and not much is known in detail as to his life. It would seem, however, that before the Church realised the full import of the teachings, he was well received by those in authority, who

admired and encouraged him; but gradually the Church grew alarmed at the success which attended the spreading of the teachings, and began to realise their unorthodox character, and then it rose up and crushed him. Though there is so much which is identical in the teachings of Madame de Guyon and those of Molinos, it does not appear that the former imbibed her ideas through the outer channel of the latter. They would seem to have been the spontaneous growth of her own inner consciousness, and it was not till comparatively late in her life that she made acquaintance with the teachings of Molinos—at least so it appears from her autobiography—and it is certain that she never met him personally.

What makes the great interest of Madame de Guyon as the centre of the Quietist movement lies in this, that in her writings we get the ideas, the theories so to speak, and in her autobiography we get these theories reduced to practice, brought into her daily life and serving as the touchstone of that life; and thus the meaning and reality of those ideas are brought home to us with a force that would be impossible if we merely saw them enunciated as theories. In her autobiography we see the practical working of this system, the development of the individual soul under its influence; we have the interior workings demonstrated, as it were, before our eyes. To the most casual reader, therefore, who is interested in the study of human nature, this autobiography of Madame de Guyon must be of extreme interest. The absolute sincerity which marks its every page, the absence of all reserve in recording the vicissitudes, external and internal, of her life, and the evident genuineness of the account of her inner life, cannot fail to make it so; but above all, it must be of exceptional interest to those who are striving to fathom the mysteries of the human soul. This autobiography may be regarded as the most important work by Madame de Guyon, but in addition to this she wrote *The Short and Easy Method of Prayer*, to which I have already alluded, which gives in a condensed form the methods to be observed in prayer, meditation, and contemplation, and also a short work called *Spiritual Torrents*, besides many paraphrases of the books of the Old Testament.

With regard to Fénelon, his works are familiar. What is known by the name of *The Maxims of the Saints*, written by him in defence of Quietism and in reply to the attacks of Bossuet, gives

perhaps the most lucid account of the teachings of Quietism which is available ; and it certainly may fairly be regarded as its most authoritative document.

That Quietism may be considered as a distinct form of Theosophy cannot, I think, for a moment be doubted ; what was sought was union with God. This union with the Divine—Yoga, as it is called in the East—is, I take it, the ultimate goal aimed at in all Theosophy. Theosophy, it is true, means a striving for Divine Wisdom, but in order to attain this Divine Wisdom in its full and complete sense it is necessary to attain that union. True knowledge differs from false learning in this, that true knowledge is based on experience and false learning on hearsay and theory. Now to attain this Divine Wisdom, the Quietists taught that the only way lay through divine union, that this union could only be accomplished by the killing out of the Lower Man and its desires, and that the road to this union lay through becoming one with Christ. And here at the start, we see at once how closely allied in idea was Quietism with what is called Râj Yoga in the East. The more one studies the ideas of the Quietists, the more one seems to realise that they have one and the same end in view, and that although the terms used by the Quietists are those known to Christianity and differ from those employed in the East by those who treat of the same subject, namely, the spiritual nature of man, yet this is after all only a difference of words and nothing more. And this fact is worth attention, for, in the first place, it goes far to corroborate the idea that the essence of all religions is One and that the truths of the Spirit are ever the same, no matter what the exoteric creed may be ; and in the second place, it shows how the truly spiritual of all creeds, unconsciously tend to approach ever nearer to each other as they, step by step, draw nearer to the one source of all. Here we find Madame de Guyon, born and brought up in an environment of orthodox Roman Catholicism in Europe in the seventeenth century, at a time when dogma and ritual reigned supreme, and the Church suppressed with no gentle hand any leanings towards breadth of view or freedom of thought on the part of the individual, and when salvation lay in the letter of the law ; notwithstanding all this environment, we find her reading practically from her own experience the same conclusions regarding the path towards spirituality as were

taught in the East ages before her time and before the Christian religion had arisen. Now with a view of having some rather more precise idea of what Quietism taught regarding this inward path towards union, let me briefly outline some of the principal points which are dwelt on at some length in the *Maxims of the Saints*, bearing in mind that these Maxims were compiled by Fénelon as an embodiment of the Quietist teaching, and were published by him to defend Quietists from the charge of heresy which was being levelled against them by the leaders of the orthodox Church. Fénelon's argument all through is that there is nothing antagonistic to true Christianity in the views of the Quietists, and he supports his contention that they are not opposed to the true teaching of the Catholic Church, by quoting, in support of the views put forward, the writings of St. Francis de Sales, St. François d'Amoi and many others, who in times past had testified to the same effect, who were regarded as the very corner-stones of Catholicism, and towards whom the Church had authoritatively proclaimed her gratitude and reverence.

OTWAY CUFFE.

*(To be continued.)*

## MUSINGS OF A NEOPHYTE.—NO. II.

## OUR DEAREST FOES.

AMONGST the pairs of "opposites," which all whose feet are set upon the Path must, sooner or later, learn to transcend, are found Hatred—and Love. Now to be really, truly *hated*, is perhaps even rarer than to be truly loved. The great majority of mankind (conveniently summed up in Bret Harte's phrase as "men of no account") pass through life, as I have so far done myself, without having been of sufficient importance to any one to make an "enemy" of him. To feel that you *hate* another, means that he is of vast importance to you—that he comes across you perpetually, too strong to be thrown aside with contempt, filling up too much space in your life for you to turn away from and go on your way alone, as you might from an equal; that, in spite of all make-belief to the contrary, he is your superior, he is overshadowing you to such an extent that you cannot breathe till he is removed. And as, on the one side, a man must be somewhat out of the common to *make* an enemy, so you must be something out of the common in another direction to *hate* another; well on the road which leads downwards—to Black Magic, as an Occultist would say. For the root of hatred is the very purest, most unmixed selfishness; were you not utterly blinded by "the great heresy of Separateness," you would rejoice, instead of being envious at his superiority; would put down with the strong hand your feeling of dislike, and darw all your generosity to help him on his way instead of seeking every means of injuring him; and thus you would gain a long step in your own advance.

It is partly a matter of temperament; partly, even, a matter of race. John Bull, as a general rule, does not often come up to the standard of *hatred* himself, nor is he suspicious of it in others. He is sometimes rough and cruel enough, like his namesake, when blinded by sudden passion; but he is hardly capable of continued unforgetting, unforgiving enmity, in its fullest sense. And when

he goes amongst strangers, he is quite prepared to be robbed and cheated, but the idea that any one could wish to injure him for the mere pleasure of hurting him, without obtaining any profit thereby, is one which it takes long experience to drive into him, and much the "Englishman abroad" gets laughed at in consequence. With the Celtic races it is otherwise. When the French arms meet with a reverse, the first cry is always, "We have been betrayed!" and the ugly scenes of popular violence upon supposed "spies" during the siege of Paris are only examples of a feeling still fully alive. But to understand how a man's whole life may be darkened by the idea of "enemies," you must go to the Italians. I think they are all more or less possessed with it, and in many it rises to positive monomania. I have an old friend of that nation in my mind in saying this, as good, holy, learned, and wise a man as I ever knew, beloved by every one, superiors and equals alike, of great influence, and all for good; and this man would talk to me by the hour together of the machinations of his "enemies," and his wonderful devices to frustrate their imaginary schemes. Nothing could get it out of his head; it drove him from his Order, and, I believe, successively from his priesthood, his religion, and his life. Poor dear friend! he never really *had* an enemy in his life, and yet it curiously happens that, in a rather wide and diversified experience, this is the nearest approach I ever have made to actually knowing how a man feels who *has*. That experience would, however, have taught me little had I been *very* much astonished to find the real thing, for the first time in my life, amongst a nucleus of the Universal Brotherhood; to feel the unmistakable, almost *physically* painful "aura" of hatred in various newspaper letters and magazine articles, written for the most part by persons who evidently considered themselves rather high up on the Path which leads to the Masters of Love! "Arter all," as a golden sentence of Sam Slick's has it—"arter all, there's a good deal of human natur in man!"

The question originally in dispute is already, to my mind, a matter of ancient history. Every one concerned has by this time made up his mind upon it and acted upon his conviction. As S. Paul says, "Let every man be fully persuaded in his own mind." Whether his mind comes to the same conclusion as ours is not a serious question, so long as mutual love remains unbroken. What

is serious, at the present time, is the *feeling* which causes this perpetual bombardment of letters and newspaper paragraphs, kept up without any very obvious plan, but apparently in the vague hope that some dirt may stick, or if not, at least give pain. I remember once talking over a somewhat similar matter with a dear good old Catholic friend. I was trying to excuse it, and said something to the effect that it was very natural. "Yes," he promptly replied, "but is it *supernatural*?" What could I answer to that? It was true—we all had undertaken the task of living a supernatural life; that a thing was "natural" was and could be no excuse for us. We were only those much-abused and contemned creatures, Catholic monks, but *that* obligation, once recalled to our minds, was to us utterly, completely, decisive of the matter. Now, may I without offence, with the truest-hearted desire for the spiritual welfare of our "dear friends, the enemy," suggest to them to check for a moment the flood of feeling which carries them away; to look, quietly and calmly, on what they are doing, and ask themselves the very question of my old friend—"Is it supernatural?"

I am not speaking to those weaker brethren who have chosen publicly to break with the Society at a moment when generous loyalty to the Great Cause would have drawn them to cling more closely, as times grew more troubled; they have their reward. Some day they will recognise, with bitterness of heart, that they have, by their own deliberate action, cut themselves off from the Divine Work, for craven fear of what the world may think of them. They have had their trial, and failed; we are neither angry nor amazed at it. Once again, mere Christian morality will answer for us. Said one of the Fathers of the Desert, "Wonder not that so many go back to the world, but rather wonder that any come out of it."

I ask the question, with a certain amount of hope, of those who still consider themselves as fellow-pupils of the Great Masters, each of course on his own step of the ladder of progress. However high they may stand above us—however great the provocation they may believe themselves to have received from us, the Great Law of Love still binds them to us. It is quite "natural" that with the warmest feeling of love to all mankind in general should mingle a little flame of anger with those particular members of humanity

who have trodden on our own particular corns ; but is it—can it be needful for a mere Neophyte to remind you that this little flame if deliberately cherished and kept alive is spark enough to burn up *all* your gains in the spiritual life? What says the Law?

None can feel a difference between himself and his fellow students, such as “I am wisest,” “I am more holy and pleasing to the Teacher, or in my community than my brother,” etc., and remain an upāsaka. His thoughts must be predominantly fixed upon his heart, *chasing therefrom every hostile thought to any living being* [*italics mine*], . . . otherwise no success can follow.

Surely you will not answer me in the old, old way, so sufficient for those who live the mere earthly life. “Anything against ourselves we could have borne, but you have blasphemed our Idol—we love you as a general principle, but you must die.” Is *that* your mind? It looks very like it. It is not the particular *form* of religion which makes the persecutor ; the soul of a Grand Inquisitor, cruel just because he is so thoroughly convinced he alone is right, may dwell in the body of an F. T. S. It *may* be that it is fortunate for us that the rack and the stake are no longer in the power, not only of our enemies but even of our friends!

But what shall I say in answer? What will you yourselves think of it when your passion cools and your eyes open? Let me break the seriousness with a little story. Once upon a time, for my sins, I was set down to play chess with a very good player. I hardly knew more than the moves and had no more chance with him than a baby. Well, I remembered a trick I had had played on me—I think they call it Fool’s Mate—by which if your adversary is not attending you mate him in about three moves, and he *looks* a fool. So my opponent started with some grand scientific opening, never troubling himself at all about me. I set out my Queen, and presently cried, Mate! He started and looked—it *was so!* Now do you suppose he was anyways ashamed to be so taken in? Not a bit of it ; he was in such a towering rage and indignation that anyone should insult *him* with such a child’s trick that I thought he would have broken my head with the chess board. So angry was he that, to my great delight, he never asked me to play with him again.

I have often thought of this little experience in meditating over my own past, and I fancy most who do so will often have the same kind of feeling about theirs. The *provoking* thing is to look

back and see that our failures have been caused not by extraordinarily refined temptations which might be a sort of credit even to have been deceived by, but by the most ordinary commonplace trials of daily life—things perfectly familiar to us in theory, a disgrace even to the merest beginner, things we could knock our heads against the wall for sheer vexation at having been fooled by, but which *have* effectively fooled us, in spite of our wisdom. And I think when our friends, as I say, open their eyes and find themselves (as they must one day find themselves) sitting in the mud at the very bottom of the ladder from which so obvious a temptation as that to hate their brother has caused them to slip, they will feel then very much like ourselves. Well will it be for them if their own nobility of soul teaches them this in time to spare them the pang with which the conviction must come to them from the eyes of the Master who, like the Law itself, “knows no anger, but also no excuse.”

And on our side, how do we feel? The generality of us are not yet so far advanced that hatred and love are the same to us. It is yet a pain and a sorrow to us that even one of our brethren is angry with us; and a persistent hatred is to us a constant grief. Nay, more; even if we ourselves are not personally the object of that hatred, the very intrusion of that jarring note into the harmony of our joint lives—our sympathetic sense of the evil our brother is doing to himself far more than to others—and, most of all, our feeling of the injury to the Great Work by the dumb note in the “keyboard, whose harmonies should vibrate under the Master’s touch as knowledge through each and all” is to us a serious part of the great World Sorrow to which it is our actual duty to let our hearts respond. We comfort ourselves as well as we can; we tell ourselves that Hatred and Love are indeed two sides of the same shield—that the karmic tie, past or future, which is indicated by them only differs in its mode of manifestation, and that our enemy now may have been our dearest friend in a past life, may be our true lover in the next—that he *can* do us no harm in this world of illusion and *may* do us much good—and how much more! Spite of all this we feel, and cannot but feel, that the something which hurts our brother hurts us also; and the world is darker to us till the evil has passed away from his soul. If it be a gratification to him to know that he *does* hurt us by his efforts, let him have that sorry

pleasure to the full; if the realisation that our pain *is* actually, really, a pleasure to him does not waken him from his evil dream, what can?

But with this sorrow is mixed no thought of anger on our side. The stern requirement of the Good Law that this shall be so is no new thing in the West any more than in the East. More than fifteen hundred years ago a Guru in the Egyptian desert bade his disciple "revile that stone and beat it soundly;" and the youth obeyed. "What did it say to you?" was the next question. "It said nothing." And the Guru answered solemnly, "Unto this perfection must thou also come." Yet this is but the first step on the true Way. We may feel pain from hatred, but never one jot of fear or anger; for there never can be in all the three worlds hatred so powerful, so terrible but we can sweep it all away and transform it by the might of the great flood of love which is the Light of the World. Separately we may indeed be too weak to meet its cruel force; but joined, as all who love are, to the great movement of the world, the great wheels resistlessly rolling to the consummation when the Law of Love shall reign king of all, we are strong; and every threatening monster, as in the old tale of the Lord Buddha, shall change before us to a harmless dove. Sooner or later "Love shall have its way;" in the words of Robert Browning:—

Faithful or faithless, sealing up the sum  
Or lavish of our treasure, thou *must* come  
Back to the heart's place we have kept for thee—  
Only, why should it be with blame at all?  
Why must we, 'twixt the leaves of coronal,  
Set any kiss of pardon on thy brow?

Why, indeed? Look to it, dear "friends the enemy!"

A. A. WELLS.

## OCCULT CHEMISTRY.

OF late years there has been much discussion among scientific men as to the genesis of the chemical elements, and as to the existence and constitution of the ether. The apparatus which forms the only instrument of research of the scientists cannot even reach the confines of the ether, and they apparently never dream of the possibility of examining their chemical atom. There is in regard to both atom and ether a wealth of speculation but a poverty of observation—for lack, of course, of any means which would render observation possible.

Now man possesses senses, capable of evolution into activity, that are able to observe objects beyond the limits of the sensitiveness of the five senses. These latter organs receive vibrations from the physical world, but their capacity of reception is comparatively narrow, and vast numbers of vibrations, still physical in their character, leave them entirely unaffected. The keener and more delicate senses of the astral body are latent for the most part in men of our race, and are therefore not available for general use. Yet they afford instruments for observation on the higher levels of the physical plane, and bring under direct ken objects which from their minuteness or subtlety escape ordinary vision. It seems worth while to lay before the public a few observations made through these senses, partly because it is possible that they may suggest hypotheses useful as elucidating some scientific problems; and partly because science is advancing rapidly and will ere long be investigating some of these matters for itself, and it will then perhaps be well for the Theosophical Society if the first statement of facts that will then be accepted should have come from members of its body.

The physical world is regarded as being composed of between sixty and seventy chemical elements, aggregated into an infinite variety of combinations. These combinations fall under the three

main heads of solids, liquids and gases, the recognised substates of physical matter, with the theoretical ether, scarcely admitted as material. Ether, to the scientist, is not a substate, or even a state, of matter, but is a something apart by itself. It would not be allowed that gold could be raised to the etheric condition, as it might be to the liquid and gaseous; whereas the Occultist knows that the gaseous is succeeded by the etheric, as the solid is succeeded by the liquid, and he knows also that the word "ether" covers four substates as distinct from each other as are the solids, liquids, and gases, and that all chemical elements have their four etheric substates, the highest being common to all, and consisting of the ultimate physical atoms to which all elements are finally reducible. The chemical atom is regarded as the ultimate particle of any element, and is supposed to be indivisible and unable to exist in a free state. Mr. Crookes' researches have led the more advanced chemists to regard the atom as compound, as a more or less complex aggregation of protyle.

To astral vision ether is a visible thing, and is seen permeating all substances and encircling every particle. A "solid" body is a body composed of a vast number of particles suspended in ether, each vibrating backwards and forwards in a particular field at a high rate of velocity; the particles are attracted towards each other more strongly than they are attracted by external influences, and they "cohere," or maintain towards each other a definite relation in space. Closer examination shows that the ether is not homogeneous, but consists of particles of numerous kinds, differing in the aggregations of the minute bodies composing them; and a careful and more detailed method of analysis reveals that it has four distinct degrees, giving us, with the solid, liquid and gaseous, seven instead of four substates of matter in the physical world.

These four etheric substates will be best understood if the method be explained by which they were studied. This method consisted of taking what is called an atom of a gas, and breaking it up time after time, until what proved to be the ultimate physical atom was reached, the breaking up of this last resulting in the production of astral, and no longer of physical, matter.

It is, of course, impossible to convey by words the clear conceptions that are gained by direct vision of the objects of study, and

the accompanying diagram—cleverly drawn from the description given by the investigators—is offered as a substitute, however poor, for the lacking vision of the readers. The horizontal lines separate from each other the seven substates of matter; solid, liquid, gas, ether 4, ether 3, ether 2, ether 1. On the gas level are represented three chemical atoms, one of hydrogen (H), one of oxygen (O), one of nitrogen (N). The successive changes undergone by each chemical atom are shown in the compartments vertically above it, the left hand column showing the breaking up of the hydrogen atom, the middle column that of the oxygen atom, the right hand column that of the nitrogen atom. The ultimate physical atom is marked *a*, and is drawn only once, although it is the same throughout. The numbers 18, 290 and 261, are the numbers of the ultimate physical atoms found to exist in a chemical atom.

The dots indicate the lines along which force is observed to be playing, and the arrowheads shew the direction of the force. No attempt has been made to shew this below E 2 except in the case of the hydrogen. The letters given are intended to help the reader to trace upward any special body; thus *d* in the oxygen chemical atom on the gas level may be found again on E 4, E 3, and E 2. It must be remembered that the bodies shewn diagrammatically in no way indicate relative size; as a body is raised from one substate to the one immediately above it, it is enormously magnified for the purpose of investigation, and the ultimate atom on E 1 is represented by the dot *a* on the gaseous level.

The first chemical atom selected for this examination was an atom of hydrogen (H). On looking carefully at it, it was seen to consist of six small bodies, contained in an egg-like form. It rotated with great rapidity on its own axis, vibrating at the same time, and the internal bodies performed similar gyrations. The whole atom spins and quivers, and has to be steadied before exact observation is possible. The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. (The lines in the diagram of it on the gaseous sub-plane are not lines of force, but shew the two triangles; on a plane surface the interpenetration of the triangles cannot be clearly indicated). Further, the six bodies are not all alike; they each contain three smaller bodies—each of these being an ultimate

physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle.

The wall of the limiting spheroid in which the bodies are enclosed being composed of the matter of the third, or gaseous, kind, drops away when the gaseous atom is raised to the next level, and the six bodies are set free. They at once re-arrange themselves in two triangles, each enclosed by a limiting sphere; the two marked *b* in the diagram unite with one of those marked *b*<sup>1</sup> to form a body which shews a positive character, the remaining three forming a second body negative in type. These form the hydrogen particles of the lowest plane of ether, marked E 4—ether 4—on the diagram. On raising these further, they undergo another disintegration, losing their limiting walls; the positive body of E 4, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*, distinguishable by the linear arrangement of the contained ultimate atoms, enclosed in a wall, and the other being the third body enclosed in E 4 and now set free. The negative body of E 4 similarly, on losing its wall, becomes two bodies, one consisting of the two particles marked *b*<sup>1</sup> and the second, the remaining body, being set free. These free bodies do not remain on E 3 but pass immediately to E 2, leaving the positive and negative bodies, each containing two particles, as the representatives of hydrogen on E 3. On taking these bodies a step higher their wall disappears, and the internal bodies are set free, those containing the atoms arranged lineally being positive, and those with the triangular arrangement being negative. These two forms represent hydrogen on E 2, but similar bodies of this stage of matter are found entering into other combinations, as may be seen by referring to *f* on E 2 of Nitrogen (N). On raising these bodies yet one step further, the falling away of the walls sets the contained atoms free, and we reach the ultimate physical atom, the matter of E 1. The disintegration of this sets free particles of astral matter, so that we have reached in this the limit of physical matter. The Theosophical reader will notice with interest that we can thus observe seven distinct substates of physical matter, and no more.

The ultimate atom, which is the same in all the observed cases, is an exceedingly complex body, and only its main characteristics are given in the diagram. It is composed entirely of spirals, the

spiral being in its turn composed of spirillæ, and these again of minuter spirillæ. A fairly accurate drawing is given in Babbitt's *Principles of Light and Colour*, p. 102. The illustrations there given of atomic combinations are entirely wrong and misleading, but if the stove-pipe run through the centre of the single atom be removed, the picture may be taken as correct, and will give some idea of the complexity of this fundamental unit of the physical universe.

Turning to the force-side of the atom and its combinations, we observe that force pours into the heart-shaped depression at the top of the atom, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the spirals; sometimes one, sometimes another, is thrown into more energetic action, and with the change of activity from one spiral to another the colour changes.

The building of a gaseous atom of hydrogen may be traced downwards from E 1, and, as said above, the lines given in the diagram are intended to indicate the play of the forces which bring about the several combinations. Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. Every combination begins by a welling up of force at a centre, which is to form the centre of the combination; in the first positive hydrogen combination, E 2, an atom revolving at right angles to the plane of the paper—turning head over heels if the expression may be allowed—and also revolving on its own axis, forms the centre, and force rushing out at its lower point, rushes in at the depressions of two other atoms, which then set themselves with their points to the centre; the lines are shown in + b, right hand figure. (The left hand figure indicates the revolution of the atoms each by itself.) As this atomic triad whirls round, it clears itself a space, pressing back the undifferentiated matter of the plane, and making to itself a whirling wall of this matter, thus taking the first step towards building the chemical hydrogen atom. A negative atomic triad is similarly formed, the three atoms being symmetri-

cally arranged round the centre of out-welling force. These atomic triads then combine, two of the linear arrangement being attracted to each other, and two of the triangular, force again welling up and forming a centre and acting on the triads as on a single atom, and a limiting wall being again formed as the combination revolves round its centre. The next stage is produced by each of these combinations on  $E_3$  attracting to itself a third atomic triad of the triangular type from  $E_2$ , by the setting up of a new centre of up-welling force, following the lines traced in the combinations of  $E_4$ . Two of these uniting, and their triangles interpenetrating, the chemical atom is formed, and we find it to contain in all eighteen ultimate physical atoms.

The next substance investigated was oxygen, a far more complicated and puzzling body; the difficulties of observation were very much increased by the extraordinary activity shown by this element, and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to  $E_4$ , the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crests of the waves in the positive snake, and in the hollows in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to  $E_3$  the snakes break up, each bright spot carrying with it six of the beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two. (Each bright spot with its eleven beads is enclosed in a wall, accidentally omitted.) On the next stage,  $E_2$ , the fragments of the snakes break up into their constituent parts; the positive and negative bodies, marked  $d$  and  $d^1$ , showing a difference of arrangement of the atoms contained in them. These again finally disintegrate, setting free the ultimate physical

atoms, identical with those obtained from hydrogen. The number of ultimate atoms contained in the gaseous atom of oxygen is 290, made up as follows :

$$\begin{aligned} &2 \text{ in each bead, of which there are } 110; \\ &7 \text{ in each bright spot, of which there are } 10; \\ &2 \times 110 + 70 = 290. \end{aligned}$$

When the observers had worked out this, they compared it with the number of ultimate atoms in hydrogen:

$$\begin{array}{r} 18) 290 \\ \hline 16 \cdot 11 + \end{array}$$

The respective numbers of ultimate atoms contained in a chemical atom of these two bodies are thus seen to closely correspond with their accepted weight-numbers.

It may be said in passing that a chemical atom of ozone appears as an oblate spheroid, with the contained spiral much compressed and widened in the centre; the spiral consists of three snakes, one positive and two negative, formed into a single revolving body. On raising the chemical atom to the next plane, the snake divides into three, each being enclosed in its own egg.

The chemical atom of nitrogen was the third selected by the students for examination, as it seemed comparatively quiet in contrast with the ever-excited oxygen. It proved, however, to be the most complicated of all in its internal arrangements, and its quiet was therefore a little deceptive. Most prominent was the balloon-shaped body in the middle, with six smaller bodies in two horizontal rows and one large egg-shaped one in the midst, contained in it. Some chemical atoms were seen in which the internal arrangement of these contained bodies was changed, and the two horizontal rows became vertical; this change seemed to be connected with a greater activity of the whole body, but the observations on this head are too incomplete to be reliable. The balloon-shaped body is positive, and is apparently drawn downwards towards the negative egg-shaped body below it, containing seven smaller particles. In addition to these large bodies, four small ones are seen, two positive and two negative, the

positive containing five and the negative four minuter spots. On raising the gaseous atom to E 4, the falling away of the wall sets free the six contained bodies, and both the balloon and the egg round themselves, apparently with the removal of their propinquity, as though they had exercised over each other some attractive influence. The smaller bodies within the egg—marked *q* on E 4—are not on one plane, and those within *n* and *o* form respectively square-based and triangular-based pyramids. On raising all these bodies to E 3 we find the walls fall away as usual, and the contents of each “cell” are set free: *p* of E 4 contains six small bodies marked *k*, and these are shewn in *k* of E 3, as containing each seven little bodies—marked *e*—each of which has within it two ultimate atoms; the long form of *p* E 4—marked *l*—appears as the long form *l* on E 3, and this has three pairs of smaller bodies within it, *f*<sup>1</sup>, *g* and *h*, containing respectively three, four and six ultimate atoms; *q* of E 4, with its seven contained particles, *m*, has these particles *m* on E 3, each showing three ultimate atoms within them; *e* from *n* of E 4 becomes *i* of E 3, with contained bodies, *c*, shewing two ultimate atoms in each; while *e*<sup>1</sup> from *o* of E 4 becomes *j* of E 3, each having three smaller bodies within it, *c*<sup>1</sup>, with two ultimate atoms in each. On E 2, the arrangement of these ultimate atoms is shown, and the pairs *f*<sup>1</sup>, *g* and *h* are seen with the lines of force indicated; the triads in *f*—from *m* of E 3—are similarly shown, and the duads in *c* and *c*<sup>1</sup>—from *i* and *j* of E 3—are given in the same way. When all these bodies are raised to E 1, the ultimate physical atoms are set free, identical, of course, with that previously described. Reckoning up the number of ultimate physical atoms in a chemical atom of nitrogen we find they amount to 261, thus divided:

62	+	bodies with 2 ultimate atoms,	62	×	2	=	124
24	—	“ “ 2 “ “	24	×	2	=	48
21	—	“ “ 3 “ “	21	×	3	=	63
2	+	“ “ 3 “ “	2	×	3	=	6
2	+	“ “ 4 “ “	2	×	4	=	8
2	+	“ “ 6 “ “	2	×	6	=	12

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261

This again approaches closely the weight-number assigned to nitrogen; 18 ) 261

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14.44 +

This is interesting as checking the observations, for weight-numbers are arrived at in so very different a fashion, and especially in the case of nitrogen the approximation is noteworthy, from the complexity of the bodies which yield the number on analysis.

Some other observations were made which went to shew that as weight-numbers increased, there was a corresponding increase in the number of bodies discerned within the chemical atom; thus, gold shewed 47 contained bodies; but these observations need repetition and checking. Investigation of a molecule of water revealed the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away. But here again, further observations are necessary to substantiate details. The present paper is only offered as a suggestion of an inviting line of research, promising interesting results of a scientific character; the observations recorded have been repeated several times and are not the work of a single investigator, and they are believed to be correct so far as they go.

ANNIE BESANT.

## AN ASTRAL EXPERIENCE.

How long I had slept I cannot say ; but in a moment—with the suddenness of a flash of lightning—I passed from unconsciousness to complete and vivid consciousness. I gave a quick glance round my chamber ; everything was visible clearly enough in the subdued light of my lamp, turned low for the night ; all seemed as usual—nothing out of place, nothing to account in any way for that sudden awakening. But the next moment there thrilled through my soul the well-known voice of that GURU Whom I revere and love above all else in the world. It uttered but one word—“Come!” ; but ere I could spring from my couch in glad obedience I was seized with a feeling which it would be hopeless to attempt to describe so as to give any one else an adequate conception of it. Every nerve in my body seemed strained to the breaking-point by some hitherto-unsuspected force within ; after a moment of excruciating pain this sensation focussed itself in the upper part of the head, something there seemed to burst, and—I found myself floating in the air ! One glance I cast behind me, and saw myself—or my body rather—lying as if soundly asleep upon the bed ; and then I soared out into the open air.

It was a dark, tempestuous night, and lowering clouds were driving rapidly across the sky ; and it seemed to me as if the whole air were full of living creatures, shadowy and indistinctly seen through the darkness—creatures like wreaths of mist or smoke, and yet somehow living and powerful—creatures which seemed perpetually rushing towards me and yet retired before me ; but I swept on unheeding.

Not far from my house flows a small river, and towards this my flight tended. At the point where I approached it there is in the centre of the stream a small islet—little more than a sandbank, half-covered when the water is high ; and on this islet I alighted.

Suddenly I found standing beside me the form of a dearly-loved female relative who passed from this life some six years ago.

"What is this?" I cried in amazement.

"Hush," said she, "*look there!*" and she pointed to the river whose waves washed almost to our feet. I looked, and saw a sight that might well have made the boldest tremble. Approaching us along the river was a vast army of enormous creatures such as man's wildest imagination could never conceive. I quite despair of giving any idea of the appearance of this huge mass of advancing horrors; perhaps the prevailing types might be described as resembling the pictures we see of the gigantic monsters of the so-called antediluvian era, and yet were far more fearful than they. Dark as the night was, I could see the hellish host clearly enough, for they had a light of their own; a strange, unearthly luminosity seemed to emanate from each of them.

"Do you know what those are?" asked my companion in a voice of terror.

"Elementals, are they not?" said I.

"Yes," she replied, "terrible elementals of deadly power! Let us fly!"

But even in this crisis of horror I did not forget my Theosophical teachings, so I answered: "No; I will never fly from an elemental: besides, it would be quite useless."

"Come with me," she cried; "better die a thousand deaths than fall into their power!"

"I will not fly," I repeated; and she rose hurriedly into the air and vanished.

To say that I was not abjectly frightened would be an untruth, but I certainly had not the courage to turn my back on that appalling army, and moreover I felt that flight from such power would be hopeless; my one chance was to endeavour to stand firm. By this time the advancing host was close at hand; but the first rank, instead of springing upon me as I expected, writhed slowly along in front of me in hideous procession. No such sight, assuredly, has ever been seen by man's physical eye; delirium itself could never give birth to horrors so unutterable as these. Ichthyosauri, plesiosauri, prodigious batrachians, gigantic cuttle-fish, sea-spiders twenty feet high, cobras of the size of the mythical sea-serpent,

for the time that of the subject. The arm is still warm and living, because there is still life-ether coursing through it; but since it is no longer the subject's own specialized life-ether, and is therefore not *en rapport* with his brain, it conveys no information to that brain, and consequently there is no sense of feeling in the arm. From this it seems evident that though it is not absolutely the Prâna itself which does the work of conveying impressions from without to a man's brain, its presence as specialized by the man himself is certainly necessary for their due transmission along the nerve-threads.

Now just as any change in the circulation of the blood affects the receptivity of the denser brain-matter and thus modifies the reliability of the impressions derived through it, so the condition of the etheric portion of the brain is affected by any change in the volume or velocity of these life-currents. For example, when the quantity of nerve-ether specialized by the spleen falls for any reason below the average, physical weakness and weariness are immediately felt, and if under these circumstances it also happens that the speed of its circulation is increased, the man becomes supersensitive, highly irritable, nervous, and perhaps even hysterical. While in such a condition he is often more sensitive to psychical impressions than he would normally be, and so it often occurs that a person suffering from ill-health sees visions or apparitions which are imperceptible to his more robust neighbour. If, on the other hand, the volume and velocity of the Prâna are both reduced at the same time, the man experiences intense langour, becomes less sensitive to outside influences, and has a general feeling of being too weak to care much what happens to him. It must be remembered also that the etheric matter of which we have spoken and the denser matter ordinarily recognized as belonging to the brain are really both parts of one and the same physical organism, and that therefore neither can be affected without instantly producing some reaction on the other. Consequently there can be no certainty that impressions will be correctly transmitted through this mechanism unless both portions of it are functioning normally and regularly; any irregularity in either part may very readily so dull or disturb its receptivity as to produce blurred or distorted images of whatever is presented to it. Furthermore, as will presently be explained, it is infinitely more

monsters shaped almost like some huge bird, yet obviously reptilian in character, ghastly bloodless creatures like enormously magnified animalcules—all these and many more nameless variants defiled before my eyes; and yet no two of the obscene host were alike; and none seemed perfect; each had some peculiar and awful deformity of its own. But through all these diversities of form, each more inconceivably loathsome than the last, there ran a still more frightful likeness; and I soon realised that this likeness was in their *eyes*. No matter what unclean shape each hateful monstrosity might bear, all alike had fiery, malignant eyes; and in every case in these baleful orbs there dwelt an awful demoniac power of fascination—an expression of bitter, unrelenting hostility to the human race. Each noisome abomination, as it writhed slowly past, fixed its fearful eyes on mine, and seemed to be exerting some formidable power against me. How my reason retained its throne under these terrible conditions I shall never know; I felt somehow certain that if I once gave way to my fears I should instantly fall a victim to this demon host, and I concentrated all my being in the one faculty of stubborn resistance.

How long that terrific procession took to pass me I know not, but last of the loathly legion came a *something* which wore partly the semblance of a three-headed snake, though immeasurably greater than any earthly ophidian, and yet—oh horror! its head and eyes seemed somehow human, or rather diabolical. And this dreadful mis-shapen THING, instead of gliding slowly past as the others had done, turned aside, and with raised crests and open mouths made straight at me! On it came, its blazing eyes fixed on mine, and blood-red slime or foam dropping from its enormous wide-open jaws, while I summed up all my will-power for one last stupendous effort. But that I clenched my hands and set my teeth hard I moved no muscle, although the pestilent effluvium of its burning breath came full in my face—although in its onward rush it splashed the water over my feet, and even dropped its loathsome slime upon them; for I felt that life, and more than life, depended upon the strength of my will. How long that tremendous strain lasted I cannot say; but just as it seemed that I could hold out no longer I felt the resistance weaken; the fire died out of the fiendish eyes that were held so close to mine, and with a horrible

roar of baffled rage the unclean monster fell back into the water! The whole troop had vanished, and I was alone in the dark night as at first.

But before the revulsion of feeling had time to set in, clear and sweet above my head rang the well-known astral bell, and I felt myself rising and moving swiftly through the air. In a moment I was back again in my own room, saw my body still lying in the same position, and with a sort of shock found myself one with it once more. But as I raised myself on my couch, I saw laid upon my bosom a lovely white lotus-blossom freshly plucked, with the dew still on the petals! With heart throbbing with delight I turned towards the light to examine it more closely, when a puff of cold air drew my attention to the fact that my feet were wet, and looking down at them, I was horror-stricken to see that they were covered with splashes of some viscous red liquid! Instantly I rushed out to the well and washed them again and again, finding it very difficult to get rid of the filthy treacly fluid, and when at last I was satisfied I went back to my room and sat down to admire my lotus-blossom, marvelling greatly.

Now, before lying down again to sleep, I have thus written this account of what happened to me, lest to-morrow I should fail to recollect any of the points clearly, though indeed there seems little fear of that, for they are burnt into my brain.

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*Later.* My wonderful story is not yet quite finished. After writing the above I lay down and slept, and was so weary that, contrary to my custom, I did not wake until after sunrise. The first object on which my eye fell was my lotus-blossom in the cup of water in which I had placed it before writing; and by the clearer light of day I discerned some reddish stains at the foot of the sheet on which I had lain. Rising, I determined to walk down to the river and bathe there, so as to view by the morning light the scene of this strange nocturnal adventure. There lay the islet—there were the low level banks, just as I had seen them then; and yet by the clear morning sunshine it was difficult to put upon this stage the ghastly *dramatis personæ* that occupied it last night. I swam out to the sandbank, for it seemed to me that I could identify the very spot where I stood during that terrible

trial. Yes, here surely it must be, and—powers above us! what is this? Here are *footprints* in the sand—two deep footprints, side by side, made evidently by one who stood long and firmly in one position; no others leading up to them either from the water or from the other side of the islet; only just those two footprints—*my* footprints undoubtedly, for I try them and they fit exactly. And once more—what is this? Here on the sand, close by the footprints, I find traces still left of the horrible viscous liquid—the foul red slime that fell from the jaws of that elemental dragon!

I have thought over every possible hypothesis, and I cannot escape the conclusion that my experience was a real one. I did not walk in my sleep to make those footprints, for to reach the islet I must have swum some distance, and then not my feet only, but my whole body and clothes, must have been wet: and besides, that theory would hardly account for the slime and the lotus. But what of the female figure which I saw? I can only suppose it also to have been an elemental, who had either seized upon the shell of, or for some reason assumed the appearance of, my departed relative.

Now, immediately on my return from bathing, I have made this addition to my narrative; and I am willing to allow its publication as a contribution to the ever-increasing testimony to the reality of the unseen world which lies all around us and presses upon us from every side, though for the most part our senses are too dull to perceive it.

C.

[The above is a record of a real experience, that was published in the *Theosophist*, just after it occurred in 1888. The writer is well known to us, and his word can be trusted. It may interest our readers to know further that, from the date of the above experience, the person concerned has had the full use of the astral senses in waking consciousness, and can employ them at will.—EDS.]

## RECURRENT QUESTIONS.

7. *How far is it wise to try to alleviate the material conditions of those who have little or no material prosperity?*

Just so far as we can, without neglecting other and more important duties. The material conditions under which large numbers of people live stifle what is best in them, and intensify and strengthen what is worst. Especially is this the case where children are concerned, for in them for the most part the evil germs brought over are still almost latent, and favourable surroundings and the influence of noble people might dwarf the growth which is stimulated by bad surroundings and foul human beings. In ancient times the rulers were held responsible for the condition of the people, and the first care of the ruling class was the provision of all that was necessary for the welfare and comfort of the masses of the population; their needs took precedence of the needs of the ruling class, and in times of drought or dearth the land which was the support of the people was the first irrigated and the first sown. They were regarded as the younger members of the family, and the elder brothers (the ruling class) and the father (the king) were continually engaged in promoting the public welfare. To this system in its early perfection was due the mightiest empire in Atlantis, that of the Toltecs, as the fall of that empire was due to its decadence; faint traces of its influence lingered on in Peru, and even these were enough to yield to the "children of the Sun" the still comparatively fair and happy civilisation which the Spaniards trampled out. No such "civilisation" as the present, with its widespread misery and yet abundance of material things, has been known in history. It seems likely to stand as the great object-lesson to all future ages of the utter failure of nations to find prosperity and happiness by casting off all Occult guidance and seeking peace and joy along selfish and material paths. To remove

the misery we must remove the ignorance out of which it has really grown, the ignorance of the causes that bring about external results, and of the true line of human evolution. Those who possess knowledge on these matters—that is, Theosophical students—have as their first and most important duty the spreading of that knowledge, since it not only strikes at the causes of the material misery, but also at much worse forms of degradation. They should in all cases lend any help they can to wisely-considered efforts to alleviate material misery, while never forgetting that the disregarded starving of the Inner Man for lack of knowledge is a far more terrible spectacle, and far more wide-spreading in its destructive effects, than the much-regarded starving of the physical body.

8. (a) *Do Souls, as they advance, lose their love for individuals in their love for humanity?*

(b) *How far is it right or wise to will to serve individuals in another life? May not such wishes hamper the Soul towards whom they are directed, by tending to draw it back to rebirth in particular circumstances? Or will the Ego always choose for itself such conditions as may most help its own development?*

(a) Certainly not. The Soul, as it advances, purifies its love for individuals by purging out of it all self-seeking elements, all the exclusive and grasping characteristics which coarsen and degrade love among average men and women. But its affections take on a more permanent and trustworthy character, as they are based upon and nourished by sympathy in the Higher Life, on study of the same lofty subjects, on recognition of the same goal, on allegiance to the same Teachers, on common efforts to benefit humanity carried on under Their direction and guidance. All these things intensify, purify and strengthen mutual love, welding its links into an unbreakable bond, until the sense of separateness is lost, and friend feels friend to be himself. Further, the Soul, as it advances, seeks to extend its love without attenuating it, and makes its love for its dearest the type of the love it seeks to feel for all, instead of chilling down that love to the weak emotion now felt towards the race. "As a mother, even at the risk of her own life, protects her son, her only son, so let there be goodwill without measure among all beings."

(b) It is not wise to will strongly particular future events, as we do not perfectly foresee future circumstances. As "death" is a repeated and unimportant occurrence in the real life of the Soul, it is well not to consider it as a break, but to help and serve anyone without regard to it, knowing that love of any worthy kind is unaffected by death, and that in this or in any other world we can render aid and service to those to whom love binds us. Wishes of the kind named would not hamper a Soul, for its rebirth is guided by far more potent forces; the LORDS of Karma select the circumstances appropriate for the Ego. Consult on this point *Theosophical Manual 4: Karma*.

9. *Do you advise the "average man" in the West to practise "the concentration of the mind within itself, and withdrawal from the senses" ? Would it not make him rather oblivious of the wants of other people—i.e., selfish ?*

The "average man" would be very much the better for the daily practice of concentration in a definite way, and—following on this—the habitual concentration of the mind in ordinary life on the thing in hand, and the checking of its wandering tendencies. The dispersion of mental energy in a hundred narrow shallow streamlets is one of the mischievous characteristics of hurrying, scatter-brained, average man. Every sensible person should practise the kind of concentration mentioned for a quarter of an hour, or half an hour, every morning. He thus disciplines his mind and trains it to think consecutively and quietly. While he is out in the world he should fix his mind at any given moment on the matter he has in hand, and accomplish it to the very best of his ability—never doing work in a slipshod way, or satisfying himself with second-rate work because "it will do." It may do for the work perhaps, as work is for the most part poorly done, but it will not do for the mind if the mind is to be trained to any good purpose. As to the wants of others, the alert disciplined mind will observe these far more swiftly than will the drifting one, and, when they are observed, will give far more effective help. It is never supposed that a man is to "withdraw from the senses" while he is engaged in his outer worldly life. That he does when he is alone, in order to seek other and higher planes of being.

10. *Are the Masters of one Manvantara "Sons of Light" of the next?*

Not invariably; for example, the Mânasaputras who descended to lighten our darkness in this Manvantara were certainly not products of the evolution of the Lunar Chain preceding ours, but came from quite other sources—some of them from the glorified Adepts of the Venus chain, some from the great Deva Evolution. On the other hand, one of the magnificent possibilities opening before those who attain Adeptship during this present Manvantara is that of guiding and helping the backward Egos of the present evolution, and, after it is over, of descending perhaps among some other humanity at a still earlier stage of progress, and giving it some such vivifying impulse as was supplied to us by the action of the great LORDS of the Flame.



THERE is not one so desolate, not one,  
 Who may not add to bliss, or lessen woe;  
 And this is man's vocation—and reward!  
 He who, when morning dawns, resolves to add  
 Something to others' happiness, shall find  
 A thousand sweet occasions, ere the day  
 Sinks to its final close. 'Twere wise and well  
 To say: "I will not close my eyes at night  
 Till I have wrought some good"—for I shall find  
 Means infinite in their abundance; words  
 Of kindness, thoughts of love, and deeds  
 Courteous and beautiful, are virtues all—  
 All smiled on, all recorded by that Power  
 Which out of mortal wrecks and ruins, saves  
 Whate'er *is* virtuous!

J. B., 1829.

## DREAMS.

MANY of the subjects with which our Theosophical studies bring us into contact are so far removed from the experiences and interests of every-day life that, while we feel drawn towards them by an attraction which increases in geometrical progression as we come to know more of them and understand them better, we are yet conscious—at the back of our minds, as it were—of a faint sense of unreality, or at least unpracticality, while we are dealing with them. When we read of the formation of the solar system, or even of the rings and rounds of our own planetary chain, we cannot but feel that, interesting though this is as an abstract study, useful as it is in showing us how man has become what we find him to be, it nevertheless associates itself only indirectly with the life we are living here and now. No such objection as this, however, can be taken to our present subject; all readers of these lines have dreamt—probably many of them are in the habit of dreaming frequently; and they may therefore be interested in an endeavour to account for dream phenomena by the aid of the light thrown upon them by investigation along Theosophic lines.

The most convenient method of arrangement will perhaps be the following: first, to consider rather carefully the mechanism, physical and astral, by means of which impressions are conveyed to our consciousness; secondly, to see how the consciousness in its turn affects and uses this mechanism; thirdly, to note the condition both of the consciousness and its mechanism during sleep; and fourthly, to enquire how the various kinds of dreams which men experience are thereby produced.

### THE MECHANISM.

1. *Physical.*—First, then, as to the physical part of the mechanism. We have in our bodies a great central axis of nervous matter, ending in the brain, and from this a network of nerve-threads radiates in

every direction through the body. It is these nerve-threads, according to modern scientific theory, which by their vibrations convey all impressions from without to the brain, and the latter upon receipt of these impressions translates them into sensations or perceptions: so that if I put my hand upon some object and find it to be hot, it is really not my hand that feels, but my brain, which is acting upon information transmitted to it by the vibrations running along its telegraph wires, the nerve-threads. It is important also to bear in mind that all the nerve-threads of the body are the same in constitution, and that the special bundle of them that we call the optic nerve—which conveys to the brain impressions made upon the retina of the eye, and so enables us to see—differs from the nerve-threads of the hand or foot only in the fact that through long ages of evolution it has been specialized to receive and transmit most readily one particular small set of rapid vibrations, which thus become visible to us as light. The same remark holds good with reference to our other sense organs; the auditory, the olfactory, or the gustatory nerves differ from one another and from the rest only in this specialization: they are essentially the same, and they all do their respective work in exactly the same manner, by the transmission of vibrations to the brain. Now this brain of ours, which is thus the great centre of our nervous system, is very readily affected by slight variations in our general health, and most especially by any which involve a change in the circulation of the blood through it. When the flow of blood through the vessels of the head is normal and regular, the brain, and therefore the whole nervous system, is at liberty to function in an orderly and efficient manner; but any alteration in this normal circulation, whether as to quantity, quality, or speed, immediately produces a corresponding effect on the brain, and through it on the nerves throughout the body. If, for example, too much blood is supplied to the brain, congestion of the vessels takes place, and irregularity in its action is at once produced; if too little, the brain (and therefore the nervous system) becomes first irritable and then lethargic. The quality of the blood supplied is also of great importance. As it courses through the body it has two principal functions to perform—to supply oxygen and to provide nutrition to the different organs of the body; and if it be unable adequately to fulfil either of these

functions, a certain disorganization will follow. If the supply of oxygen to the brain be deficient, it becomes overcharged with carbon dioxide, and heaviness and lethargy very shortly supervene. A common example of this is the feeling of dullness and sleepiness which frequently overtakes one in a crowded and ill-ventilated room; owing to the exhaustion of the oxygen in the room by the continued respiration of so large a number of people, the brain does not receive its due modicum, and therefore is unable to do its work properly. Again, the speed with which the blood flows through the vessels affects the action of the brain; if it be too great, it produces fever; if too slow, then again lethargy is caused. It is obvious, therefore, that our brain (through which, be it remembered, all physical impressions must pass) may very easily be disturbed and more or less hindered in the due performance of its functions by causes apparently trivial—causes to which we should probably often pay no attention whatever, even during waking hours—of which we should almost certainly be entirely ignorant during sleep.

Before we pass on, one other peculiarity of this physical mechanism must be noted, and that is its remarkable tendency to repeat automatically vibrations to which it is accustomed to respond. It is to this property of the brain that are to be attributed all those bodily habits and tricks of manner which are entirely independent of the will, and are often so difficult to conquer; and, as will presently be seen, it plays an even more important part during sleep than it does in our waking life.

2. *Etheric*.—It is not alone through the brain to which we have hitherto been referring, however, that impressions may be received by the man. Exactly coëxtensive with and interpenetrating his visible form is his etheric double, or *Linga Sharîra*, and that also has a brain really no less physical than the other, though composed of matter in a condition finer than the gaseous. It will perhaps be well to insert here a word of explanation with reference to the *Linga Sharîra*. It has been the custom in Theosophical literature to describe it as the astral counterpart of the human body, the word “astral” having been usually applied to everything beyond the cognition of our physical senses. As closer investigation enables us to be more precise in the use of our terms, however, we

find ourselves compelled to admit much of this invisible matter as purely physical, and therefore to define the *Linga Sharîra* no longer as the astral, but as the etheric, double. This seems an appropriate name for it, since it consists of various grades of that matter which scientists call "ether," though this proves on examination to be not a separate substance, as has been generally supposed, but a condition of finer subdivision than the gaseous, to which any kind of physical matter may be reduced by the application of the appropriate forces. The name "etheric double" will therefore for the future be used in Theosophic writings instead of "*Linga Sharîra*"; and this change will not only give us the advantage of an English name which is clearly indicative of the character of the body to which it is applied, but will also relieve us from the frequent misunderstandings which have arisen from the fact that an entirely different signification is attached in all the Oriental books to the name we have hitherto been using. It must not, however, be supposed that in making this alteration in nomenclature we are in any way putting forward a new conception; we are simply changing for the sake of greater accuracy the labels previously attached to certain facts in nature. If we examine with psychic faculty the body of a newly-born child, we shall find it permeated not only by astral matter of every degree of density, but also by the different grades of etheric matter; and if we take the trouble to trace these inner bodies backwards to their origin, we find that it is of the latter that the etheric double—the mould upon which the physical body is built up—is formed by the agents of the LORDS of Karma; while the astral matter has been gathered together by the descending Ego—not of course consciously, but automatically—as he passes through the astral plane, and is in fact merely the development in that plane of tendencies whose seeds have been lying dormant in him during his experiences in Devachan, because on that level it was impossible that they could germinate for want of the grade of matter necessary for their expression.

Now this etheric double has often been called the vehicle of *Prâna*, and anyone who has developed the psychic faculties can see exactly how this is so. He will see the *Jîva*, almost colourless, though intensely luminous and active, which is constantly poured into the earth's atmosphere by the sun; he will see how his spleen

in the exercise of its wonderful function absorbs this universal Jîva, and specializes it into Prâna, so that it may be more readily assimilable by his body; how it then courses all over that body, running along every nerve-thread in tiny globules of lovely rosy light, causing the glow of life and health and activity to penetrate every atom of the etheric double; and how, when the rose-coloured particles have been absorbed, the superfluous Prâna finally radiates from the body in every direction as bluish-white light. If he examines further into the action of this Prâna he will soon see reason to believe that the transmission of impressions to the brain depends rather upon its regular flow along the etheric portion of the nerve-threads than upon the mere vibration of the particles of their denser and visible portion, as is commonly supposed. It would take too much of our space to detail all the experiments by which this theory is established, but the indication of one or two of the simplest will suffice to show the lines upon which they run. When a finger becomes entirely numbed with cold it is incapable of feeling; and the same phenomenon of insensibility may readily be produced at will by a mesmeriser, who by a few passes over the arm of his subject will bring it into a condition in which it may be pricked with a needle or burnt by the flame of a candle without the slightest sensation of pain being experienced. Now *why* does the subject feel nothing in either of these two cases? The nerve-threads are still there, and though in the first case it might be contended that their action was paralyzed by cold and by the absence of blood from the vessels, this certainly cannot be the reason in the second case, where the arm retains its normal temperature and the blood circulates as usual. If we call in the aid of the clairvoyant we shall be able to get somewhat nearer to a real explanation, for he will tell us that the frozen finger seems dead, and the blood is unable to circulate through its vessels, because the rosy life-ether is no longer coursing along the nerve-threads; for we must remember that though matter in the etheric condition is invisible it is still purely physical, and therefore can be affected by the action of cold or heat. In the second case he will tell us that when the mesmeriser makes the passes by which he renders the subject's arm insensible, what he really does is to pour his own nerve-ether (or magnetism, as it is often called) into the arm, thereby driving back

liable to such aberrations during sleep than when in the waking state.

3. *Astral.* Still another mechanism that we have to take into account is the astral body, often called the kâmic or desire-body. As its name implies, this vehicle is composed exclusively of astral matter, and is in fact the expression of the man on the astral plane, just as his denser physical body is the expression of him on the lower levels of the physical plane. Indeed, it will save the Theosophical student much trouble if he will learn to regard these different vehicles simply as the actual manifestation of the Ego on their respective planes—if he understands, for example, that it is the Kârana Sharîra, or causal body (sometimes called the auric egg) which is the real vehicle of the reincarnating Ego, and is inhabited by him as long as he remains upon the plane which is his true home, the Arûpa levels of Devachan; but that when he descends into the Rûpa levels he must, in order to be able to function upon them, clothe himself in their matter, and that the matter which he thus attracts to himself furnishes his devachanic or mind-body. Similarly, descending into the astral plane, he forms his astral or kâmic body out of its matter, though of course still retaining all the other bodies; and, on his still further descent to this lowest plane of all, the physical body is formed in the midst of the auric egg, which thus contains the entire man.

This astral vehicle is even more sensitive to external impressions than the gross and etheric bodies, for it is itself the seat of all desires and emotions—the connecting link through which alone the Ego can collect experiences from physical life. It is peculiarly susceptible to the influence of passing thought-currents, and when the Manas is not actively controlling it, it is perpetually receiving these stimuli from without, and eagerly responding to them. And this mechanism also, like the others, is more readily influenced during the sleep of the physical body. That this is so is shewn by many observations, a fair example of them being a case recently reported to the writer, in which a man who had been a drunkard was describing the difficulties in the way of his reformation. He declared that after a long period of total abstinence he had succeeded in entirely destroying the physical desire for alcohol, so that in his waking condition he felt an absolute repulsion for it; yet he

stated that he still frequently *dreamt* that he was drinking, and in that dream state he felt the old horrible pleasure in such degradation. Apparently, therefore, during the day his Kâma was kept under control by the will, and casual thought-forms or passing elementals were unable to make any impression upon it; but when the astral body was liberated in sleep it escaped to some extent from the domination of the Ego, and its extreme natural susceptibility so far reasserted itself that it again responded readily to these baneful influences, and imagined itself experiencing once more the disgraceful delights of detestable debauchery.

#### THE EGO.

All these different portions of the mechanism are in reality merely instruments of the Ego, though his control of them is as yet often very imperfect; for it must always be remembered that the Ego is himself a developing entity, and that in the case of most of us he is scarcely more than a germ of what he is to be one day. A stanza in the *Book of Dzyan* tells us: "Those who received but a spark remained destitute of knowledge: the spark burned low;" and Madame Blavatsky explains that "those who received but a spark constitute the average humanity which have to acquire their intellectuality during the present manvantaric evolution." (*Secret Doctrine*, ii., 177.) In the case of most of them that spark is still smouldering, and it will be many an age before its slow increase brings it to the stage of steady and brilliant flame. No doubt there are some passages in Theosophical literature which seem to imply that our higher Ego needs no evolution, being already perfect and godlike on his own plane; but wherever such expressions are used, whatever may be the terminology employed, they must be taken to apply only to the ÂTMÂ, the true God within us, which is certainly far beyond the necessity of any kind of evolution of which we can know anything. The reincarnating Ego most undoubtedly does evolve, and the process of his evolution can be very clearly seen by those who have developed clairvoyant vision to the extent necessary for the perception of that which exists on the Arûpa levels of Devachan. As before remarked, it is of the matter of that plane—if we may venture still to call it matter—that the comparatively permanent causal body, which he carries with him from birth to

birth until the end of the Manvantara, is composed. But though every individualized being must necessarily have such a body—since it is the possession of it which constitutes individualization—its appearance is by no means similar in all cases. In fact, in the average man it is barely distinguishable at all even by those who have the sight which unlocks for them the secrets of that plane, for it is a mere colourless film—just sufficient, apparently, to hold itself together and make a reincarnating individuality, but no more. As soon, however, as the man begins to develop spirituality, or even higher intellect, a change takes place. The real individual then begins to have a persisting character of his own, apart from that moulded in each of his personalities in turn by training and surrounding circumstances: and this character shows itself in the size, colour, luminosity, and definiteness of the causal body just as that of the personality shows itself in the mind-body, except that this higher vehicle is naturally subtler and more beautiful. In one other respect, also, it happily differs from the bodies below it, and that is that no evil of any kind can manifest through it. On that plane the worst of men can show himself only as an entirely undeveloped entity; his vices, even though continued through life after life, cannot soil that higher sheath; they can only make it more and more difficult to develop in it the opposite virtues. On the other hand, perseverance along right lines soon tells upon the causal body, and in the case of a pupil who has made some progress on the Path of Holiness, it is a sight wonderful and lovely beyond all earthly conception, while that of an Adept is a magnificent sphere of living light, whose radiant glory no words can ever tell. He who has even once seen so sublime a spectacle as this, and can also see around him individuals at all stages of development between that and the colourless film of the ordinary person, can never feel any doubt as to the evolution of the reincarnating Ego.

The grasp which the Ego has of his various instruments, and, therefore, his influence over them, is naturally small in his earlier stages. Neither his mind nor his passions are thoroughly under his control; indeed the average man makes almost no effort to control them, but allows himself to be swept hither and thither just as his lower thoughts or desires suggest. Consequently in sleep the different parts of the mechanism which we have mentioned

are very apt to act almost entirely on their own account without reference to him, and the stage of his advancement is one of the factors that we have to take into account in considering the question of dreams.

It is also important for us to realize the part which this Ego takes in the formation of our conceptions of external objects. We must remember that what the vibrations of the nerve-threads present to the brain are merely impressions, and it is the work of the Ego, acting through the mind, to classify, combine, and rearrange them. For example, when I look out of the window and see a house and a tree, I instantly recognize them for what they are, yet the information really conveyed to me by my eyes falls very far short of such recognition. What actually happens is that certain rays of light—that is, currents of ether vibrating at certain definite rates—are reflected from those objects and strike the retina of my eye, and the sensitive nerve-threads duly report those vibrations to the brain. But what is the tale they have to tell? All the information they really transmit is that there is a body which appears to be of a certain shape, and reflects waves of light which impress our vision as representing a certain colour. It is the mind which from its past experience is able to decide that one particular square white object is a house, and another rounded green one is a tree, and that they are both probably of such and such a size, and at such and such a distance from me. A person who, having been born blind, obtains his sight by means of an operation, does not for some time know what are the objects he sees, nor can he judge their distance from him. The same is true of a baby, for it may often be seen grasping at attractive objects (such as the moon, for example) which are far out of its reach; but as it grows up it unconsciously learns, by repeated experience, to judge instinctively the probable distance and size of the forms it sees. Yet even grown-up people may very readily be deceived as to the distance, and therefore the size, of any unfamiliar object, especially if seen in a dim or uncertain light. We see, therefore, that mere vision is by no means sufficient for accurate perception, but that the discrimination of the Ego acting through the mind must be brought to bear upon what is seen; and furthermore, we see that this discrimination is not an inherent instinct of the mind, perfect from the first, but is the result of the unconscious

comparison of a number of experiences—points which must be carefully borne in mind when we come to the next division of our subject.

#### THEIR CONDITION IN SLEEP.

Clairvoyant observation bears abundant testimony to the fact that when a man falls into deep slumber the higher principles in their astral vehicle almost invariably withdraw from the body, and hover in its immediate neighbourhood. In considering the phenomena of dreams, therefore, we have to bear in mind this re-arrangement, and see how it affects both the Ego and his various mechanisms. In the case we are to examine, then, we assume that our subject is in deep sleep, the physical body, with its practically inseparable companion, the etheric double, lying quietly on the bed, while the Ego, in its astral body, floats with equal tranquillity just above it. What, under these circumstances, will be the condition and the consciousness of these several principles?

1. *The Brain.*—When the Ego has thus for the time resigned the control of his brain, it does not therefore become entirely unconscious, as one would perhaps expect. It is evident, from various experiments, that the physical body has a certain dim consciousness of its own, quite apart from that of the real Self, and apart also from the mere aggregate of the consciousness of its individual cells. The writer has several times observed an effect of this consciousness when watching the extraction of a tooth under the influence of gas. The body uttered a confused cry, and raised its hands vaguely towards the mouth, clearly showing that it to some extent felt the wrench, yet when the Ego resumed possession twenty seconds later, he declared that *he* had felt absolutely nothing of the operation. This consciousness, then, such as it is, is still working in the physical brain, although the Ego floats above it, but its grasp is of course far feebler than that of the man himself, and consequently all those causes which were mentioned above as likely to affect the action of the brain are now capable of influencing it to a very much greater extent. The slightest alteration in the supply or circulation of the blood now produces grave irregularities of action, and this is why indigestion, as affecting the flow of the blood, so frequently causes troubled sleep or bad dreams. But even when undisturbed, this

strange, dim consciousness has many remarkable peculiarities. Its action seems to be to a great extent automatic, and the results are usually incoherent, senseless, and hopelessly confused. It seems unable to apprehend an idea except in the form of a scene in which it is itself an actor, and therefore all stimuli, whether from within or without, are forthwith translated into perceptual images. It is incapable of grasping abstract ideas or memories as such; they immediately become imaginary percepts. If, for example, the idea of glory could be suggested to that consciousness, it could take shape only as a vision of some glorious being appearing before the dreamer; if a thought of hatred somehow came across it, it could be appreciated only as a scene in which some imaginary actor showed violent hatred towards the sleeper. Again, every local direction of thought becomes for it an absolute spacial transportation. If during our waking hours we think of China or Japan, our thought is at once, as it were, *in* those countries; but nevertheless, we are perfectly aware that our physical bodies are exactly where they were a moment before. In the condition of consciousness which we are considering, however, there is no discriminating Ego to balance the cruder impressions, and consequently any passing thought suggesting China or Japan could image itself only as an actual, instantaneous transportation to those countries, and the dreamer would suddenly find himself there, surrounded by as much of the appropriate circumstance as he happened to be able to remember. It has often been noted that while startling transitions of this sort are extremely frequent in dreams, the sleeper never seems at the time to feel any surprise at their suddenness. This phenomenon is easily explicable when examined by the light of such observations as we are considering, for in the mere consciousness of the physical brain there is nothing capable of such a feeling as surprise: it simply perceives the pictures as they appear before it; it has no power to judge either of their sequence or their lack of that quality.

Another source of the extraordinary confusion visible in this half-consciousness is the manner in which the law of the association of ideas works in it. We are all familiar with the wonderful instantaneous action of this law in waking life; we know how a chance word—a strain of music—even the scent of a flower—may be sufficient to bring back to the mind a chain of long-forgotten

memories. Now in the sleeping brain this law is as active as ever, but it acts under curious limitations ; every such association of ideas, whether abstract or concrete, becomes a mere combination of images : and as our association of ideas is often merely by synchronism, as of events which, though really entirely unconnected, happened to us in succession, it may readily be imagined that the most inextricable confusion of these images is of frequent occurrence, while their number is practically infinite, as whatever can be dragged from the immense stores of memory appears in pictorial form.

Naturally enough, a succession of such pictures is rarely perfectly recoverable by memory, since there is no order to help in recovery—just as it may be easy enough to remember in waking life a connected sentence or a verse of poetry, even when heard only once, whereas without some system of mnemonics it would be almost impossible to remember accurately a mere jumble of meaningless words under similar circumstances.

Another peculiarity of this curious consciousness of the brain is that while singularly sensitive to the slightest external influences, such as sounds or touches, it yet magnifies and distorts them to an almost incredible degree.

All writers on dreams give examples of this, and indeed some will probably be within the knowledge of every one who has paid any attention to the subject. Among the stories most commonly told is one of a man who had a painful dream of being hanged because his shirt-collar was too tight ; another man magnified the prick of a pin into a fatal stab received in a duel ; another translated a slight pinch into the bite of a wild beast. Maury relates that part of the rail at the head of his bed once became detached, and fell across his neck so as just to touch it lightly ; yet this trifling contact produced a terrible dream of the French Revolution, in which he seemed to himself to perish by the guillotine. Another writer tells us that he frequently awaked from sleep with a confused remembrance of dreams full of noise, of loud voices and thunderous sounds, and was entirely unable for a long time to discover their origin ; but at last he succeeded in tracing them to the murmurous sound made in the ear (perhaps by the circulation of the blood) when it is laid on the pillow, much as a similar but louder murmur may be heard by holding a shell to the ear.

It must by this time be evident that even from this bodily brain alone there comes enough confusion and exaggeration to account for many of the dream phenomena; but this is only one of the factors that we have to take into consideration.

2.—*The Etheric Brain.* It will be obvious that this part of the organism, so sensitive to every influence even during our waking life, must be still more susceptible when in the condition of sleep. When examined under these circumstances by a clairvoyant, streams of thought are seen to be constantly sweeping through it—not its own thoughts in the least, for it has of itself no power to think—but the casual thoughts of others which are always floating round us. Students of Occultism are well aware that it is indeed true that “thoughts are things,” for every thought impresses itself upon the plastic elemental essence, and generates a temporary living entity, the duration of whose life depends upon the energy of the thought-impulse given to it. We are, as it were, living in the midst of an ocean of other men’s thoughts, and whether we are awake or asleep these are constantly presenting themselves to our etheric brain. So long as we ourselves are actively thinking, and therefore keeping our etheric brain fully employed, it is practically impervious to this continual impingement of thought from without; but the moment that we leave it idle the stream of inconsequent chaos begins to pour through it. Most of the thoughts sweep through unassimilated and almost unnoticed, but now and then one comes along which reawakens some vibration to which the etheric brain is accustomed; at once that brain seizes upon it, intensifies it, and makes it its own; that thought in turn suggests another, and so a whole train of ideas is started, until eventually it also fades away, and the disconnected, purposeless stream begins flowing through the brain again. The vast majority of people, if they will watch what they are in the habit of calling their thoughts closely, will find that they are very largely made up of a casual stream of this sort—that in truth they are not *their* thoughts at all, but simply the cast-off fragments of other people’s. For the ordinary man seems to have no control whatever over his mind; he hardly ever knows exactly of what he is thinking at any particular moment, or why he is thinking of it; instead of directing his mind to some definite point, he allows it to run riot at its own sweet will, or lets it

lie fallow so that any casual seed cast into it by the wind may germinate and come to fruition there. The result of this is that even when he, the Ego, really wishes for once to think consecutively on any particular subject, he finds himself practically unable to do so; all sorts of stray thoughts rush in unbidden from every side, and since he is quite unused to controlling his mind he is powerless to stem the torrent. Such a person does not know what real concentrated thought is; and it is this utter lack of concentration, this feebleness of mind and will, that makes the early stages of occult development so difficult to the average man. Again, since in the present state of the world's evolution there are likely to be more evil thoughts than good ones floating around him, this weakness lays him open to all sorts of temptations which a little care and effort might have avoided altogether.

In sleep, then, the etheric brain is even more than usually at the mercy of these thought-currents, since the Ego is for the time in less close association with it. A curious fact brought out in some recent experiments is that when by any means these currents are shut out from the etheric brain it does not remain absolutely passive, but begins very slowly and dreamily to evolve pictures for itself from its store of past memories. An example of this will be given later, when some of these experiments are described.

3.—*The Astral Body.* As before mentioned, it is in this vehicle that the Ego is functioning during sleep, and it is usually to be seen by any one whose inner sight is opened, hovering over the physical body on the bed. Its appearance, however, differs very greatly according to the stage of development which the Ego to which it belongs has reached. In the case of the entirely uncultured and undeveloped person it is simply a floating wreath of mist, shapeless and indefinite, receptive only of the coarser and more violent kâmic vibrations, and unable to move more than a few yards away from its physical body; but as evolution progresses it becomes more and more definite in outline, and more and more nearly a perfect image of the physical body beneath it. Its receptivity simultaneously increases, until it is instantly responsive to all the vibrations of its plane, the finer as well as the more ignoble; though in the astral body of a highly-developed person there would naturally be no matter left coarse enough to respond to the

latter. Its power of locomotion also becomes much greater; it can travel without discomfort to considerable distances from its physical encasement, and can bring back more or less definite impressions as to places it may have visited and people it may have met. In any case this kâmic body is, as ever, intensely impressionable by any thought or suggestion involving desire, though in some cases the desires which most readily awaken a response in it may be somewhat higher than in others.

C. W. LEADBEATER.

*(To be concluded.)*



LOOK at another person while living; the Soul is not visible, only the body which it animates. Therefore, merely because after death the Soul is not visible is no demonstration that it does not still live. The condition of being unseen is the same condition which occurs while the body is living, so that intrinsically there is nothing exceptional, or supernatural, in the life of the Soul after death.



My Soul has never been, and never can be, dipped in time. Time has never existed, and never will; it is a purely artificial arrangement. It is Eternity now, it always was Eternity, and it always will be. By no possible means could I get into time if I tried. I am in Eternity now, and must there remain. Haste not, be at rest, this Now is Eternity. Because the idea of time has left my mind—if it ever had any hold upon it—to me the man interred in the tumulus is living now, as I live. We are both in Eternity. There is no separation—no past; Eternity, the Now, is continuous.

RICHARD JEFFRIES.

## EARLY CHRISTIANITY AND ITS TEACHINGS.

*(Continued from p. 164.)*

### V. THE PRE-EXISTENCE OF THE SOUL.

AMONG the many doctrines forgotten or discarded by modern Christianity, none is more valuable or more worthy of consideration than that of the pre-existence of the human soul, its continuity not only in the future, but in the past. According to the common religious view the soul starts at some definite period of time, launched into being by the will of God, or proceeding in some mysterious way from the souls of the parents, and having been impelled from non-existence into life, it continues through the endless stages of all future time. There is a beginning, a continuation, but no end.

Such an illogical theory of existence has practically held the field for centuries. It has been declared by the authorities of the Church to be the true Catholic doctrine. That it is unintelligible does not appear to be of great consequence, as it is only one of many doctrines having the same characteristic, and it is not given to man to pry into the secrets of his God.

The point we have to settle is not, however, whether the Church as it is at present, or that of a few centuries back, held to this belief, but whether it has been universal in the Christian Church, and the accepted doctrine from the beginning. If we find traces of another belief in the first centuries of Christianity, when the faith was young and fresh, we are more likely to arrive at the original teachings by considering such traces without regard to later and probably more corrupted beliefs.

There have been multitudes of statements made in recent, and especially in Theosophical literature, attributing the teaching of re-incarnation to the early Church. We have heard that all the great Christian Fathers believed in it, that it was the acknowledged doctrine of the Church, or, on the other hand, that it was part of its secret teaching. To support this, many authorities are quoted,

with much appearance of accuracy, and passages even are given, with very distinct statements when read apart from their context. If such evidence is reliable, we have a most valuable support from the Christian standpoint for the teaching of re-incarnation. But, alas, the more one reads of the authorities cited, the more mythical becomes the evidence. It is not clear at all how such statements came first to be made, or who was originally responsible for them. The quotations are probably slightly distorted passages from the writers cited, removed from the context, and with meanings read into them that would almost raise their authors from the grave. From such a small beginning great things grow. The first little discovery is like a seed sown in fruitful soil, and once finding some possible indication of the doctrine of re-incarnation in one writer, it is not a very difficult step to assume it as a generally-accepted belief, and then proceed to argue from the new ground. The process is a familiar one in many other branches of study.

The passages quoted in such books as Walker's *Re-incarnation* may, of course, exist, but as the references are mere vague statements that so-and-so wrote such a sentence, and as the said writer was probably responsible for several huge volumes, verification is practically impossible. Moreover, the further those authors are studied, the less probable does it appear that they held any such belief, or, in some cases, that they would have considered it compatible with Christian teaching. It would be safer, therefore, to leave all such statements severely alone, until something like reasonable evidence is available.

But while one must dismiss the assertion that re-incarnation was the doctrine of the early Christian Church, it does not at all follow that the analogous doctrine of the pre-existence of the soul can be put aside. Some little evidence can certainly be obtained on this point, which shows that the belief, if not general, held an important place in the minds of the more cultured thinkers of Christianity. The borderland between the pre-existence of the soul and the idea of re-incarnation is not a well-defined one. Pre-existence assumes a pre-natal life of the soul in some form, probably a series of lives, the soul passing from stage to stage. This is practically re-incarnation, excepting that the latter generally implies the return of the soul to life in a body on this earth or plane, while the

former only assumes a continuity of life in various stages. That is certainly an important difference when an attempt is made to work out the processes of human evolution, but to those who do not follow out the conception in a detailed manner, the distinction between the two ideas is not very great. That some little confusion of this description existed in early times is very probable, as the multitude would not pause to consider all that their accepted faith implied. It is therefore by no means improbable that many Christians had a vague general belief in a past life of the soul as well as in a future one.

In considering the evidence on this subject, it will be well to take the Scriptures first. We find in them some distinct corroborations of the doctrine of pre-existence.

It would seem to be well established that, among the Jews after the captivity, the belief in re-incarnation was prevalent. The most important evidence on this point is a brief note by Josephus, the great Jewish historian, who says (*Bell. Jud.*, ii. 8):

“They (the Pharisees) say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.”

This is clear enough, and when we consider the important bearing of the Jewish beliefs on Christian doctrine and early Christian tradition, it is at least reasonable to suppose that this view penetrated into the Church, and may have lasted for some time.

The indications of either re-incarnation or pre-existence to be found in the *Old Testament* are not numerous, nor are they very precise, but the one or two instances that occur are worthy of notice as corroborating the statements elsewhere made. In *Jeremiah*, i. 5, the “word of the Lord” said:

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

It might of course be argued that this was as applicable to the idea of predestination as to that of pre-existence.

The statement by Jesus that Elias came in the person of John is an instance that will recur at once to readers, and in its simple surface meaning it teaches re-incarnation. Whether, however, it was meant in this sense is a matter open to question. Certainly it

has a reasonable meaning apart from the doctrine, and John himself, in *John*, i. 21, stated that he was not Elias. What is of interest, however, is that the questioning of the people shows a belief in the return of the soul to earth to carry on the work given to it.

Undoubtedly the clearest instance is that of the cure of the man blind from birth (*John*, ix.). The disciples asked Jesus who had sinned, the man's parents or himself, that he had been born blind. This enquiry proved the unquestioning belief of the disciples in a previous life of the soul, and in its punishment in this body in consequence of former sin. This doctrine is not taken as doubtful in any way, but is assumed as true, and Jesus in his reply evidently takes it for granted, for he merely answers the direct question and does not correct or dispute the belief. This can hardly be regarded as anything else than a sanction of the idea.

We have, however, not only traces of reincarnation or pre-existence in the *New Testament*, but also indications of the attainment of what the Hindus call liberation, the release from the cycle of birth and death. Only by the aid of this conception can we understand the passage in *The Revelation*, iii., 12.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.”

This implies that the soul hitherto has proceeded from this divine condition into lower stages, and until it attains this permanent union it is under the sway of the lower powers which cause it to “go out.”

In the *Recognitions of Clement*, in olden times attributed to Clement of Rome, the contemporary of the Apostles, but in later days brought down to a period some century or two after, the doctrine of the pre-existence of souls is taught. This book is a narrative of the time of Christ, and is supposed to be a record of the teachings of Peter the Apostle.

In book i. chap. 28, the following passage occurs, relating to the creation :

“And when, after this, He had ordered living creatures to be produced from the earth and the waters, He made Paradise, which also He named a place of delights. But after all these things He made man, on whose account He had prepared all things, whose internal species (nature) is older (than the world), and for whose

sake all things that are were made, given up to his service, and assigned to the uses of his habitation."

A point of some interest arises in an argument of one of the earliest writers, Tatian, who lived about the middle of the second century. He was a pupil or disciple of Justin Martyr, and later in life became somewhat influenced by Gnostic ideas, and preached asceticism, founding a school or sect having for its purpose the obtaining of self-mastery. On the surface he denies pre-existence quite emphatically, but in his analogy he introduces us to quite another conception. If the analogy holds good, he regards the relation between a former state "of nothingness" and our present life, as equivalent to the relation of our present and future existences.

"We believe that there will be a resurrection of bodies after the consummation of all things; not, as the Stoics affirm, according to the return of certain cycles. . . . For just as, not existing before I was born, I knew not who I was, and only existed in the potentiality of fleshly matter, but being born, after a former state of nothingness, I have obtained through my birth a certainty of my existence; in the same way, having been born, and through death existing no longer, I shall exist again, just as before I was not, but was afterwards born." (*Address to the Greeks*, chap. vi.)

We find in some of the other Fathers unmistakable denials of the pre-existence of the soul, but such a passage as that quoted may throw some doubt upon the nature of the denial. The mode of thought and expression was at that time so different from what it is at present that it is a difficult matter to enter into the real thought of the early Christian writers.

Irenæus, writing against the heresies of the times, especially against the Gnostic sects, sometimes touches on rebirth and pre-existence, but in a very hostile manner. In the work, *Against Heresies*, book ii., chap. 33, "Absurdity of the Doctrine of Transmigration of Souls," he says:

"We may subvert their doctrine as to transmigration from body to body by this fact, that souls remember nothing whatever of the events which took place in their previous states of existence. . . . If, therefore, the soul remembers nothing of what took place in a former state of existence, but has a perception of those things which

are here, it follows that she never existed in other bodies, nor did things of which she has no knowledge, nor [once] knew things which she cannot [now mentally] contemplate. But, as each one of us receives his body through the skilful working of God, so does he also possess his soul. For God is not so poor or destitute in resources that He cannot confer its own proper soul on each individual body, even as he gives it also its special character."

The title of the following chapter sufficiently explains his views: "Souls can be recognised in the separate state, and are immortal, although they once had a beginning."

Clement of Alexandria, along with Origen and probably many others of the Alexandrian school, taught that the soul proceeded from a divine source and had come down to earth from various stages in a higher grade of life. In his *Exhortation to the Heathen* he introduces this conception:

"But before the foundations of the world were we, who, because destined to be in Him, pre-existed in the eye of God before—we, the rational creatures of the Word of God, on whose account we date from the beginning; for in the beginning was the Word. . . . He, who is in Him that truly is, has appeared; for the Word 'who was with God,' and by whom all things were created, has appeared as our teacher. The Word, who in the beginning bestowed on us life as Creator, when He formed us taught us to live well when He appeared as our teacher; that as God He might conduct us to the life which never ends. He did not now for the first time pity us for our error; but He pitied us from the first, from the beginning."

As might be expected, the fullest treatment of this doctrine of the soul's former states is to be found in Origen, who holds to it most strongly, defending it, however, not as though it was a novel idea in Christianity, but a regular and properly established belief. There is no question here as to its orthodoxy, nor evidently is there expected any opposition from orthodox sources.

The first passage I will quote is from *De Principiis*, book iii., chap. 5. A hint is given of a great scheme of evolution, which we have every reason to suppose was worked out in detail, and differed in no essential feature from the teaching to be found at the root of all the great religions of the world:

"I am, indeed, of opinion that, as the end and consummation

of the saints will be in those [ages] which are not seen, and are eternal, we must conclude (as frequently pointed out in the preceding pages), from contemplation of that very end, that rational creatures had also a similar beginning. And if they had a beginning such as the end for which they hope, they existed undoubtedly from the very beginning in those [ages] which are not seen, and are eternal. And if this is so, then there has been a descent from a higher to a lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones; although against their will—'Because the creature was subjected to vanity, not willingly, but because of him who subjected the same in hope;' so that both sun and moon and stars, and angels might discharge their duty to the world, and to those souls which, on account of their excessive mental defects, stood in need of bodies of a grosser and more solid nature; and for the sake of those for whom this arrangement was necessary, this visible world was also caused to come into being."

Here we have several points of interest. The souls existed on higher planes before entrance into this world; some souls came into a lower state because of their own actions, or by Karma; others came in order that these might be helped in their purification; and lastly, this world was made for the sake of those who had become impure and therefore fell into grosser forms of life. Origen goes on to say that "it was owing to preceding causes, originating in free will, that this variety of arrangement had been instituted by God."

A. M. GLASS.

*(To be continued.)*

## THEOSOPHICAL ACTIVITIES.

### INDIAN SECTION.

The work of the Vernacular Section is making some progress in Southern India, under the ever loyal direction of R. Jagannathiah of Bellary. In concert with A. Nilakanta Shâstri of Cuddapah—who has guaranteed Rs. 300 a year towards the work—he has divided the Cuddapah District into three circles, with three travelling lecturers, and is now arranging the Bellary District in like manner. *The Theosophic Thinker* has unfortunately been removed to Madras, so that it is now divided from the Bellary work.

Pandit Cheda Lal, the Assistant Secretary, is not able to continue his work at the Benares Headquarters, in consequence of the failure of his right hand. A kind of writer's cramp appears to have set in, so that he cannot carry on the correspondence. The General Secretary finds it very difficult to secure efficient help, and the Pandit's disablement is a disappointment, as he was singularly well-fitted for the work.

### CEYLON LETTER.

In the September number of LUCIFER the announcement of the laying of the foundation stone of the few solid rooms for the Musæus School and Orphanage, was made in "On the Watch-Tower." It affords me great pleasure to state that the building of the rooms is now almost complete, and that indefatigable worker, Mrs. Higgins, and her friends are looking forward to November 15th to occupy the rooms. That day will be the anniversary of her landing in Ceylon four years ago. Working hard for the noble cause she has espoused, amidst all manner of trials and troubles, this brave-souled lady has succeeded at last in finding more substantial quarters for her little girls, than they had under a palm-leaf roof. The number of scholars is increasing and admission to the Orphanage is sought with pitiful urgency, but with reluctance Mrs. Higgins has to refuse applications, as she can only support with the greatest difficulty and the strictest economy the few orphans she has already taken in charge.

Meetings of the Hope Lodge are regularly held on Sunday after-

noons. These are open to the public. On Wednesday afternoons the private Lodge meetings are held for study. We hope next year to open a library and to establish a centre of active propaganda. Our President, Dr. English, is still away at Adyar. He expects to return early in November, when the Colonel will be back at Headquarters.

S. P.

#### EUROPEAN SECTION.

Although the series of lectures given by Mrs. Besant on Re-incarnation and Devachan at Queen's Hall only concluded on October 6th, a second series was begun on October 20th, owing to the unexpected lengthening of her stay in England. This series is probably the most interesting yet delivered, and bears the general title, "Man and his Bodies." The first two lectures were given on October 20th and 27th to very large audiences, who listened with great attention. The last two of the series are delayed until November 24th and December 1st, owing to the pre-engagement of the hall by another speaker. The scheme of the lectures is worth giving in detail, as it may suggest outlines for other speakers.

October 20th, I, *The Physical Body*. (a) The Visible Part; its Composition, Purification and Possibilities. (b) The Invisible Part: its Nature and Functions, Waking and Sleeping. Mediums and Materialization. Death.

October 27th, II, *The Astral Body*; its Composition, Purification and Possibilities. Its Functions, Waking and Sleeping. Appearances at a distance, before and after Death. Death.

November 24th, III, *The Higher Bodies*. (a) The Mind-Body; its Nature, Growth and Functions. (b) The Causal Body; its Development and Functions. (c) The Spiritual Body. Temporary Artificial Bodies. The Human Aura, its growth and what it reveals.

December 1st, IV, *The Man*. How Consciousness works in the different Bodies. The Links which mean Memory. Carrying our Memory unbroken through Day and Night, through Life and Death. The Conquest of Matter, Time and Space.

A new Lodge has just been started, with Harry Banbery as President, the present place of meeting being at Balliol House, Toynbee Hall. The name chosen is "The East London Lodge," and as it is very well situated there is a good prospect of its success.

At the Annual Business Meeting of the Blavatsky Lodge the report showed that, in spite of the large numbers who left in the early part of the year, the new members had made up for the resignations. The

Lending Library, started at the end of last year, has proved very successful. The officers were re-elected unanimously.

The lecturers of the month were: Mr. A. P. Sinnett, on *Superphysical Science*, a review of the evidence available to the public for the existence of the superphysical; Mrs. Annie Besant, on *Our Work*, an exposition of the work that might be done in the service of the Masters on this and other planes; Mr. C. W. Leadbeater, on *The Path of Service*, a tracing of the steps on the Path leading up to the first great Initiation and onwards to Adeptship; Mr. A. M. Glass, on *Spiritualism and its Spirits*, a presentment of the types of phenomena classed as spiritualistic and of the possible explanations thereof; Mr. G. R. S. Mead, on *The Theosophy of Valentinus*, a very lucid sketch of a most complicated system. During November Mrs. Hooper will speak on *Occultism in English Poetry*; Dr. A. A. Wells on *Elementals in the Middle Ages*; Mrs. Annie Besant on *The Growth of the Ego*; Mr. Mead on *Theosophic Alexandria*. On the first Thursday in December, Mrs. Besant will lecture on *Responsibility*. She leaves for India on December 6th.

Mrs. Cooper-Oakley has visited the Bradford, Leeds, Harrogate and Manchester Lodges, and the centre at Sheffield, delivering lectures and holding meetings for students and for enquirers. She returned to Headquarters early in November.

The ninth Conference of the North of England Federation, Theosophical Society, took place at Ilkley on October 12th, when some five and twenty Fellows of the Theosophical Society assembled from Bradford, Leeds, Manchester, Harrogate, Liverpool and Middlesbro'. At the meeting of the Council held prior to the General Conference it was affirmed on motion that the Southport and Eastern Lodges are not "of right" members of the North of England Federation, Theosophical Society. A discussion on "Authority—its use and abuse" occupied the afternoon meeting, over which Mr. Hodgson Smith presided. The evening session was thrown open to the public by advertisement—an innovation adopted with a view to bringing Theosophy again before the Ilkley people, as Mrs. Besant lectured in their town for the first time in September. An address on "Theosophy in relation to Social Problems" was given by Miss Ward, a number of questions were asked by visitors, and the local press reported the proceedings at considerable length.

#### AMERICAN SECTION.

*Mercury* has much enlarged its borders, and bids fair to develop into one of the magazines of the first rank in the Theosophical world. It states that Mr. Melville S. Wadham, of Newhaven county, has offered

“to print, at his own expense, a monthly paper similar to the old *Forum*, and free of charge, for the use of the American Section.” If Mr. Fullerton would resume his old work as its editor, he would give pleasure to many who miss their familiar monthly visitor.

The Las Vegas Centre is growing stronger, and its members are earnest students. Mr. N. F. de Clifford “writes from Los Angeles that Harmony Branch has full and enthusiastic meetings, spite of the hot weather”—and we shivering over here! A spirit of activity shews itself in both the Harmony and Dhyâni branches.

The Golden Gate Branch (San Francisco) is holding a class for the study of the *Bhagavad Gitâ*.

Toronto Branch announces itself as flourishing, and protests against the misleading comments made upon it by those who have left the Theosophical Society.

#### AUSTRALASIAN SECTION.

The interest this month has largely centred in Sydney, where the Countess Wachtmeister's lectures have continued to be well received by public and press, and her receptions on Saturday afternoons to be crowded by curious and enquiring visitors both inside and outside the circle of “Society.” In many private gatherings too, the Countess has created a very favourable impression and has removed many misconceptions as to the aims and nature of Theosophy. Her approaching departure for towns on the Northern line of New South Wales and for Queensland will enable us to estimate the permanence of the results attained. Already there is a marked increase in the membership, due, in large measure, to her activity and attractive presentation of the truths of Theosophy. She will leave many new friends to regret her loss, and a blank in the Headquarters' meetings which it will not be easy, or indeed possible, to fill. The Countess starts on the 23rd September for Newcastle.

Mr. P. D. Khan has already left us and is now in Brisbane, whence he sends to Headquarters very encouraging accounts of the activity and earnestness of that Branch and the generous support it receives from officials and members alike.

These reports are confirmed by a member of the Brisbane Lodge now in Sydney. Mr. Wishart is an authority on the organization and working of Friendly Societies in the Colonies and is attending a Congress of these societies as delegate from Queensland. He regards the work which these societies perform as one aspect of practical Theosophy, and in urging their claims he often finds himself talking

pure Theosophy to appreciative audiences who are quite unconscious of the source from which he draws his inspiration. In several directions a tendency is becoming visible on the part of some excellent movements to join hands with the Theosophists if not to accept Theosophy. This is particularly marked among the Temperance Bodies, to whom the Countess lectured shortly before her departure under the patronage of the Mayor and Mayoress of Sydney on "Total Abstinence and Vegetarianism from the standpoint of Theosophy." The lecture was extremely well received and we learn that the action of the Committee who invited the Countess to speak, which had been questioned by one or two narrow-minded members of the executive, was enthusiastically applauded by the majority, and a vote of thanks for the service done to the cause of total abstinence was carried by acclamation. It can hardly be doubted that good must come from the association of individual members or groups of members of the Theosophical Society with any other movement for the elevation of humanity, so long as the independence of the Theosophical platform is maintained.

In northern Queensland efficient help is being given by Bro. W. Irwin, President of the Rockhampton (Capricornian) Branch in organizing a scheme of press work, and in taking charge of the distribution of a circulating library, and of original Branch papers for use at Lodge meetings. The library is now in course of formation, and it is hoped will soon contain a large number of lectures, addresses, and studies on Theosophical topics. Three type-written copies of most of these will be made, and one copy will be available for exchange with Branches at home who may desire to avail themselves of the offer. Of course unpublished work only will be dealt with.

We hear from Adelaide of the probable retirement from office of the Hon. Secretary. Mrs. Elise Pickett has been a prominent figure and an enthusiastic worker for Theosophy for many years, and it is certain that, wherever she may be placed, her heart will be wholly in the cause to which she has devoted her best energies. It is hoped that a release from the cares of office will result in an improvement of her health and strength, which have been too severely taxed of late.

In Melbourne the work of the two Branches goes on with gratifying success. New enterprise and united action give promise of excellent results. The Melbourne Branch has removed its offices from 80, Swanston Street, to more commodious and quieter quarters in Pleasance Buildings, 178, Collins Street.

*Auckland N.Z.*—September 3rd. During the past week the local

Lodge has secured a lease for three years of more commodious and better situated quarters than those occupied by it for several years in the Victoria Arcade. The quarters of the Lodge are now in the large building of the Australian Mutual Life Association, at 30 and 32, Queen Street. The Lecture Hall now occupied has two large windows looking into Queen Street, the principal thoroughfare in the city. Though the rent is higher than in the old place, it is believed to be within our reach, and the situation will have many advantages not possessed by the former quarters.

A very largely signed memorial has been sent to Mrs. Besant from the Branches of the Section, asking her to revisit the Colonies at an early date.



## REVIEWS.

### THEOSOPHY AND OUR TIME, KARMA AND REINCARNATION, DEATH AND AFTER.

Three pamphlets by R. Eriksen. [The Norwegian Theosophical Society in Christiania.]

THE first pamphlet comments upon the very natural enquiry made by people as to what meaning and purpose Theosophy has for the present day, and upon the discontent felt with modern materialistic religious methods. It remarks that: "Form from which the Spirit has fled can no longer possess an illuminating spark," and that "Theology without Theosophy is but a spectre."

The second pamphlet treats of Reincarnation and Karma as two of the most important conceptions of Theosophy, and goes on to discuss in connection with them the natural laws of cause and effect, the persistence of force or conservation of energy.

*Death and After* is divided into several parts, and considers at some length the following subjects: "A Portal to the Other Life," "Kâma Loka," and "Devachan." This pamphlet contains a most able exposition of the Seven Principles, and the Seven States of Consciousness, and it also endeavours to show that it is possible even during our earth-life to lift the veil that divides us from the other side.

M. H.

## A COLLECTION OF THE ESOTERIC WRITINGS OF T. SUBBA ROW.

Published for the Bombay Theosophical Publication Fund by Tookaram Tatya. [London : The Theosophical Publishing Society, 7, Duke Street, W.C. Price, 3s. 6d.]

ALL who knew the late T. Subba Row—"that brilliant young Indian mystical philosopher," as our President-Founder once called him—will welcome the re-publication in book form of the articles which they used to peruse so eagerly as they appeared in the pages of *The Theosophist*. All too few as those articles were, they won for him even in the unappreciative West a reputation for deep Occult knowledge and accuracy of thought which has rarely been equalled, and any student of Theosophy who has not yet read them cannot do better than procure this book immediately. It is very much to be wished that the printing of the volume were more worthy of the importance of its subject, but the misprints are numerous and of the most serious character, and sometimes, when they happen in connection with sacred names, are calculated to cause a shudder of horror in the mind of a reverent reader. Would it not be possible for our good brother Tookaram to get some European used to proof-correcting to look through his books before they are issued? It seems a pity that such noble work should be so sadly marred by blemishes which could readily be avoided by the exercise of a little additional care.

The volume before us opens with the President-Founder's obituary notice of Mr. T. Subba Row, the most remarkable feature of which is the admission by our author's mother that his interest in metaphysical subjects and even his recollection of his Guru were recovered in this incarnation only through his connection with the Founders of the Theosophical Society. Next comes the profound article on "The Twelve Signs of the Zodiac," which created such a sensation when it appeared in *The Theosophist* in 1881. The rules given for unravelling the hidden meanings of words—though only a selection, are sufficient to show the laborious nature of the study demanded from the investigator who would succeed, while the use to which they are put by the Hindu scholar proves their effective character. The names of the twelve signs of the Zodiac, being thus treated, yield "the contents of the first chapter of the history of this universe."

In the next article Mr. T. Subba Row asserts the fundamental identity of the Âryan and the Chaldeo-Tibetan Esoteric doctrine; the Aryan Secret Doctrine, he says, makes intelligible and harmonious the teachings of the great systems of Indian philosophy, and it existed

long before the *Vedas* were compiled; in the *Vedas* the conclusions of the true Secret Doctrine are hidden, and while the literal sense of the words is for the outsider, the true teaching is conveyed by the metre and the Svara. After a suggestive enquiry into the source of the teaching, the learned Brâhman classifies the Occult forces of Nature, and then proceeds to examine the constitution of man, stating the three primary causes that produce him, and their necessary seven combinations, each combination being what the Theosophist calls a "Principle" of man. Each is then described, and the question of their *post mortem* fate is discussed, an emphatic condemnation of Western Spiritualism closing the article. Some interesting notes by H. P. B. are appended to it.

Mr Oxley's intolerant hatred of Theosophy seems partly explained by the review of his book on *The Philosophy of Spirit* by our author. His ignorance of Eastern philosophy and his presumption in dogmatizing upon it receive a treatment which one must admit to be galling, as the powerful critic plays with him in a manner the easy humour of which cannot disguise its piercing irony and keen contempt. A quasi-answer from Mr. William Yeates is inserted for the sake of Mr. Subba Row's notes. After a controversy on "A Personal and Impersonal God," we come to a lengthy and scholarly article on Shri Shankarâchârya's date and doctrine, in which an acute analysis, based on abundant learning, leaves Western Orientalists little possibility of effective reply. Would that India could give to Theosophy another Brâhman as learned and as strong as Subba Row!

We have not space to follow our author through each article, and can only mention in passing his clear reasoning on the date of the BUDDHA, his exposition of the "Kiddle incident," and his luminous and most instructive "Notes on Occult Philosophy." Students would do well to carefully consider these. Mr. T. Subba Row's experiences with an astrologer and his Nadigrantham show that a mystic need by no means be devoid of ordinary shrewdness; the result of the interview is caustically summed up in the phrase that he and his friend took leave of the astrologer "with our minds freed from all doubts regarding the notorious Nadigranthams." It should be enough to draw the reader's attention to "Places of Pilgrimage in India," for if it has for him any message it will not need explaining. An admirable *critique* of *The Virgin of the World* should be carefully studied by every reader of Dr. Kingsford's and Mr. Maitland's works. We then come to a correspondence between our author and H. P. B. on the "Classification of Principles," a correspondence which unhappily gave rise to a temporary

estrangement between the two eminent persons concerned, an estrangement that led to lamentable results. The book concludes with an article on the "Occultism of Southern India," and a letter to the London Lodge.

We cannot finish this notice without an expression of sincere thanks to Mr. Tookaram Tatyá for rescuing these articles from the comparative obscurity of old magazines and issuing them in convenient book form.

#### THE WORLD MYSTERY.

Four Essays by G. R. S. Mead, B.A., M.R.A.S. [Theosophical Publishing Company, 7, Duke Street, W.C. Price 3s. 6d.]

THE title of Mr. Mead's new volume is a fascinating one. There is not one of us who, at least in his moments of deeper thought, has not felt in himself the power of "the riddle of the painful earth"—a true Sphinx, waiting to devour him unless he finds an answer. And those who have tried, and tried in vain, to satisfy the Sphinx with the miserable attempts at an answer which are all that the popular systems of religion and science can furnish, will welcome this new and powerful setting forth of the testimony of the religions of the Elder World to the truths, old and yet ever new, which alone can give its solution. The first of the four Essays which make up the volume is entitled "the World Soul." In this the author undertakes "without criticising, except in the briefest manner, any of the crude expressions of man's aspiration to the Divine, to put forward a number of instances of the more perfect expressions of great minds and great teachers who have in some measure sensed the actuality of that mysterious bond that makes all men one." He fulfils this undertaking by various extracts from the hymns and prayers to the Supreme Spirit contained in the Indian *Vedas* and the sacred writings of the Taoists, the Pársis, the Chaldæans, the Egyptians, the Gnostics, the Greeks and Romans and others; ending with those of the Scandinavians and the Mohammedan Sûfis: each accompanied with short, but clear and valuable comments tending to bring out in its full distinctness the wonderful unity which underlies the apparent diversity of all these different religious systems. Under our author's skilful hand the whole forms a body of evidence which can hardly be followed by any unprejudiced reader without conviction.

The other three papers which make up the volume treat of "The Vestures of the Soul," "The Web of Destiny," and of "True Self Reliance." To these subjects a freshness is given by their mode of

handling, the author's merit being not so much as it were an exposition of revealed truth, but its illustration by carefully chosen passages from valuable works often out of the reach of the ordinary, merely English-speaking reader. The lesson of the last is evidently a favourite thought of the writer's, and indeed cannot be too often repeated and dwelt upon, that each man is what he has made himself, no more, but no less; the lesson summed up by one of our early writers in the few, pregnant words: "You must learn to stand utterly alone—to know yourself as great as any other, with the same possibilities, the same Divinity in yourself—before you find peace."

We are gradually attaining a good store of elementary works, such as we can with confidence set before the mere outside enquirer. For one who is ready to go somewhat further—who needs something between the *Theosophical Manuals* and the *Secret Doctrine*, the choice is still limited; and we are grateful to Mr. Mead for having given us a work which many of this latter class will find eminently adapted to their special needs—one in which they will have, in short compass, a mass of evidence that Theosophy is, as it claims for itself, no modern invention but in truth the Wisdom of the Ancients.

A. A. W.

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## THEOSOPHICAL

AND

## MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*). in the next issue, and these will be of special interest. A paper on Mahâtmas and Saints, by Dr. Wells, follows the historical sketch. He points out, that while the methods of training among the mystics of the Christian Church are true ones and lead to good results, no real school of training has ever been formed. "Occultism and Science" is a short article dealing with the attitude of modern thought towards the mystical side of nature. A weird story of "Retribute Reincarnation" tells us of a man, robbed and murdered by another, reincarnating immediately as the son of the latter,

Vol. XVII, No. 1:—An editorial greeting opens the number, on the beginning of the seventeenth year of *The Theosophist's* existence, "Old Diary Leaves" gives us but short allowance this month, owing to the lengthened visit to Europe of Colonel Olcott, but what there is fully maintains the usual interest. Disturbances are rife, and form the most entertaining reading, showing how important events may be affected by small things, as the Coulomb scandal was by petty feminine household squabbles. The incidents of the Simla visit are promised

causing his ruin, and confessing the revenge upon his death-bed. The other papers include "The Ethical Significance of Râmâyana," "Jnyâna and Bhakti misunderstood," and some continued articles.

A.

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THE PATH (*New York*).

Vol. X, No. 7:—The letters of Madame Blavatsky refer to the devotion of the Countess Wachtmeister and others to her in her times of trouble. The first letter should give the reader some insight into the complexity of her nature. "The Bodily Seats of Consciousness" is a well thought out paper on physiological lines. "The Fourfold Lower Man" is perhaps the strangest mixture we have met in a Theosophical magazine. The information as to the astral man and the states after death to be found in Theosophical literature has been taken and jumbled into inextricable confusion. It is by the astral principle, we are told, that we are made conscious of our oneness with the Universe! The description of the Kâmalokic states, and of the action of the Linga Sharîra, is still more inaccurate.

A.

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THE VÂHAN (*London*).

Vol V, No. 4:—The "Enquirer" has fully recovered its former proportions, and more than four pages are devoted to it. The first question is with reference to sound and its nature, and provokes one or two replies of considerable interest. The other questions relate to the ordinary and the Theosophical conceptions of heaven, and to prayers for the dead.

A.

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MERCURY (*San Francisco*).

Vol. II, No. 3:—This is an exceptionally interesting number, and the journal gives every promise of becoming a really useful publication. It opens with a paper by Bertram Keightley on "The Signs of

True Spiritual Progress," in which the ethical side is ably presented. Mr. Fullerton's "Old Wine in New Bottles" is continued. "Behind the Veil" is not so well supplied with marvellous stories as might be expected, and is filled up with an article on Tesla's electrical experiments. A careful description of the sensations experienced in projections of the double, such as are mentioned under this heading, and other psychic phenomena, would be of value, and might make this section of much interest. The "Children's Corner," is small, but well supplied.

A.

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LE LOTUS BLEU (*Paris*).

Vol. VI, No. 8:—In the first article by M. Lecomte, a very interesting case is given of the projection of the astral double, which, if a correctly observed fact, gives some valuable information. A sensitive when mesmerised, saw not only her astral or her physical bodies singly, but could see both at the same time. Another sensitive, who, under mesmeric influence, watched the former, saw the double proceed and take shape outside the body, but remain connected with it by a cord, about the middle of which was a luminous portion, in which it was said the power of vision was seated. The "Notes on *The Secret Doctrine*," the translation of the *Astral Plane* and "The Kâma-mâusic Elementals," are continued, and the number concludes with a long correspondence, some Theosophical news and reviews.

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SOPHIA (*Madrid*).

Vol. III, No 10:—This number opens with a translation of Madame Blavatsky's article on the "Substantial Nature of Magnetism," and is followed by *Letters that have Helped Me*, "Helena Petrovna Blavatsky" (concluded), and *The Building of the Kosmos*. The only article not a translation, is a discussion relating to some remarks in *La Revelacion*, a journal published in Alicante.

A.

TEOSOFISK TIDSKRIFT  
(*Stockholm*).

Oct. 1895:—The official request for a charter to form the Scandinavian Section, and the grant of the charter by the President-Founder, are published. An article on the *Bhagavad Gîtâ* is translated by M. F. N. The commentaries on *Light on the Path* are continued, translated by E. Z., who has also given selections from Friedrich Nietzsche's *Thus spoke Zarathustra*. The number concludes with an account of Theosophical activities.

Fr.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 42:—Opens with a leading article on *A Modern Panarion*, followed by the continuation of *The Key to Theosophy*, "India and her Sacred Language," *Through Storm to Peace*, *The Idyll of the White Lotus*, "The Doctrine of the Heart" and *Letters that have Helped Me*.

A.

THE PACIFIC THEOSOPHIST  
(*San Francisco*).

Vol. VI, No. 3:—The first article is on "Theosophy in Theory and in Practice," and treats the subject from a devotional aspect. This is followed by "Religion in Religions," in which symbolism and ethics are considered. "The Father and I are One," is mainly noticeable for an ingenious illustration of a thermometer, comparing the rising and falling mercury to the consciousness of man.

A.

THEOSOPHY IN AUSTRALIA  
(*Sydney*).

Vol. I, No. 6:—Mr. B. Keightley's article in *LUCIFER* on "The Purpose of the Theosophical Society," is reprinted. The number also contains notes on the Countess Wachtmeister's lectures and other current news, and some questions

and answers. Among the latter is to be found that familiar question as to the necessity of having a universe, when we had an "Absolute" already, which ought to have been sufficient. The "Scheme of study," outlined for Australian members, is exhaustive.

A.

ÂRYA BÂLA BODHINĪ (*Madras*).

Vol. I, No. 9:—A brief description is given in "How an English Boy is Brought up," of one or two of the great English schools. The article entitled "Our Religion," has returned to its original form and gives an account of the Devas and of the Hindu systems of worship. Other articles are reprinted from *The Light of Truth* and *The Theosophic Thinker*. A letter on English and Hindu school life gives some most interesting particulars of how the Hindu school-boy used to combine religion and physical exercise. The performance of religious duties as a substitute for cricket and football would be a fresh idea for boys in this country.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 22:—Continues the translation of Mrs. Besant's lecture on "India, her Past and her Future" and the *Bhagavad Gîtâ*. The translation of the latter has now reached the sixth chapter.

A.

THE THEOSOPHIC THINKER  
(*Madras*).

Vol. III, Nos. 36-39:—The elaborate papers entitled "The Doctrine of Grace," dealing with the Old and New Testaments, are continued. B. P. Narasimiah writes on the importance of the Theosophical Society and sketches its nature and aims. In the "Student's Column" materialism is discussed. In "Deserve and Desire" an illustration is given, which will scarcely appeal to the Western reader, of the desire to liberate oneself from mundane existence. This desire is compared "to that of a person who is

trying to save his life by running away from his house on fire, leaving his wife, children, etc., to shift for themselves."

A.

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THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 33-36:—These numbers contain reprints of "Old Diary Leaves" and Mrs. Besant's articles on "Karma." "Karma and Caste," deals with Brâhminism in an unfortunately very hostile manner, and shows strong prejudice against the Hindu forms of worship.

A.

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THE THEOSOPHIC GLEANER  
(*Bombay*).

Vol. V, No. 2:—Opens with a lecture on "Fire" by D. D. Writer, in which fire as a religious symbol is considered, especially in connection with Zoroastrianism. This is followed by a short article on Hell, and one on "The Theosophical Society and its Traducers," written from a Pârsî standpoint. Other papers and reprints make up an unusually good number.

A.

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JOURNAL OF THE MAHÂ-BÔDHI  
SOCIETY (*Calcutta*).

Vol. IV, No. 6:—A long account is begun of the Buddhi-Gâya case. The remainder of the journal consists of extracts from reports of lectures on Buddhism, by Rhys Davids, and a sketch of Sir Edwin Arnold.

A.

THE LAMP (*Toronto*).

Vol. II, No. 15:—Opens with an article on "The Discovery of Atlantis," giving some of the ideas of I.e Plongeon and some notes on the Navajos extracted from an American journal.

A.

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OURSELVES (*London*).

Vol. I, No. 5:—This issue shows an improvement on former ones, as, with one exception, the style adopted in the papers is less grandiose. The story by Mr. Jameson describes the experiences of a materialistic man, who dreamed that he had entered a colony of ants as one of them, and gives the results of his dream.

A.

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OTHER PUBLICATIONS.

We have also to acknowledge the receipt of the following: *Notes and Queries*, the American collection of various information on all topics; *Vegetarianism, or The Non-Flesh Diet*, a pamphlet and list of recipes by Wilhelmine J. Hunt, published in Melbourne; *The Philosophy of Life*, a small pamphlet in which the "Philosophy" is explained in eight pages; *Menneskets Syv Principper*, a Swedish translation of Mrs. Besant's *Seven Principles*; *The Sanmarga Bodhini*; *The Metaphysical Magazine*, with articles on Initiation, Mâyâ, Psychic Experiences and other subjects of interest; *New England Notes*; *Book-Notes*; *Perils of Premature Burial*, by Dr. Alexander Wilder.