

LUCIFER.

VOL. XII.

LONDON, MARCH 15TH, 1893.

No. 67.

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

On the Watch-Tower.

ANNIE BESANT'S America tour is over, and she is once more in England, bringing with her good tidings of the exceeding interest with which Theosophical ideas and teachings are being received all over the States. Judging by the past our American brethren will not be slow to utilize the opportunity which is now more than ever afforded them. In the past they have done yeoman service in the way of organizing scattered thought, and at their next Convention we shall look eagerly for the reports which will tell us that the enthusiasm which Mrs. Besant's lectures have created, has been strengthened and sustained by careful steady work. All of us know that this is the most thankless part of propaganda. Single lectures stir up excitement for the moment, and then often that excitement dies down. The great Theosophical need all over the world is patient bands of workers, who, in the various centres which lecturers visit, will take up the task where the latter have to leave it, and will do the drudgery of organization.

This is our English want, and it is probably the American want too, but we rejoice to learn that throughout the States permanent good in this way is likely to be the result of Mrs. Besant's trip. Much seed has been sown, quiet, patient, continued effort will water it, and ere long we shall see the increase.

* * *

Everywhere there are continued signs of the fact that, in spite of all the arguments of materialism and the thunders of science, the interest in things psychic and spiritual is not only unabated but is on the increase. Not a newspaper, book, or Review can be

opened without finding something which bears on the subject, and many of us know the extraordinary eagerness, which, under the surface, is being shown in many directions, for light on the "unseen," to use the common phrase. Philosophically I hold, not that this is a proof of the unseen, but that it is one of the minor indications that the heart and the intellect of man feel the paucity of mere physiology. For, reduced to its lowest terms, this is what the material view of man really means, that the loftiest and noblest conceptions, strivings, and aspirations, of poet, prophet, sage, and seer, are translatable into the grey matter of the brain.

Huxley puts this plainly enough in his famous protoplasmic lecture, *The Physical Basis of Life*:

In itself it is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter; matter may be regarded as a form of thought, thought may be regarded as a property of matter—each statement has a certain relative truth. But, with a view to the progress of science, the materialistic terminology is in every way to be preferred. For it connects thought with the other phenomena of the universe, and suggests enquiry into the nature of those physical conditions, or concomitants of thought, which are more or less accessible to us, and a knowledge of which may, in the future, help us to exercise the same kind of control over the world of thought, as we already possess in respect of the material world; whereas the alternative, or spiritualistic terminology, is utterly barren, and leads to nothing but obscurity and confusion of ideas.

Thus there can be little doubt that, the further science advances, the more extensively and consistently will all the phenomena of science be represented by materialistic formulæ and symbols.

* * *

When I was a materialist I was driven to believe this, for to my then imperfect knowledge the links of the whole material argument seemed to possess a mighty strength, but it was never a hopeful creed, for two probabilities were always open to my thought, and they both tended to pessimism rather than to optimism. If we possess some kind of control over the material world, much more does that material world possess control over us. First there was the contingency, ever present, that the poet, prophet, sage, or seer, who walked past an unfinished building from which a brick might fall, or who tripped on a piece of orange peel, might be picked up minus his grey brain matter, and then, for him, the end. That was the near possibility. Then there was the future probability, that bye and bye there would be no grey matter at all, for the brains which contained it would be either burnt or frozen off the earth, and so anyhow the "world of thought" would have to succumb, for the world of matter would be king. To me, neither the near possi-

bility, nor the future probability was a hopeful view of life. I admit that the majority of people do not realize either in their thought, for most of us are content to live in the moments as they fly; but I believe that what is called the cultured pessimism of the age (and it is very rife) has its root in the minds of those who do realize what a hopeless kind of business life really is when philosophically thought out in this way.

* * *

Thus, while the craving for or belief in anything is not necessarily any proof that the thing exists, the wise man will always see a fruitful field of enquiry when he is face to face with cravings or beliefs which are found in many countries, in many ages, in different races, and in varying circumstances. In his *History of the Jewish Church*, the late Dean Stanley said that no doctrine has ever lasted for long which did not contain within itself some core or kernel of truth which could nourish the heart of man, and I think the converse of that is true, that where a doctrine or belief has lasted for long it does contain this kernel of truth. In fact, it must be so from the scientific standpoint even, for science would say that no delusion can permanently enslave the minds of the majority of the human race. Now, in all countries, in all ages, in all races, in all circumstances, and always in the majority of mankind has been found this craving for and belief in the "unseen." No proof, but a fact of nature which the psychologist has to explain and account for, as the physiologist has to explain and account for his grey brain matter and its functions. I take then this eager interest in matters psychic and spiritual not as a form of lunacy, but as a bursting forth of one of the normal underlying ideas of the human mind. For the more I study it and the more experience I gather from observation and enquiry, the more I believe that what we have been pleased to call the abnormal in this realm is really the normal, although in the West people have been afraid to say so for fear of being classed as fools by those who would fain be looked upon as the Brâhmans of thought. Many of us have yet to learn that the holding of any particular belief does not necessarily make a man either a Brâhman or a fool.

* * *

As I pointed out in last month's "Watch-Tower" this outburst of psychic enquiry is sure to run for a time on strange and chaotic lines, and the enquirers will almost certainly waste a deal of time on the outside husk (if such things can have a husk) of ghosts, mesmerism, hypnotism, automatic writing, etc., etc. By the "husk" I

mean that the phenomena, as phenomena, will inevitably attract people at first far more than the rational explanations of such occurrences. For us, this has its evil in this respect. While it is perfectly true that world-wide belief is morally certain to have a foundation in fact, yet when there is a rush, as it were, of the attendant circumstances of the belief, it is also morally certain that there will be imitations of the fact, and these will sometimes deceive the very elect. Theosophists ought to be strong enough always to be able frankly to admit that they have been mistaken with regard to any particular phenomenon or experience, if the mistake is fairly and legitimately proved—for Theosophy does not and never will depend on any particular set of experiments carried on by any particular individual, in whatever realm of investigation. I am moved to say this by what has lately been happening in Paris with regard to the hypnotic experiments of Dr. Luys.

* * *

In another part of LUCIFER my science colleague, H. T. E., has noted Dr. Ernest Hart's article in the February *Nineteenth Century*, with regard to these experiments. As to hypnotism generally, Dr. Hart is a prejudiced bigot, but if his statements be true, and they have not yet been proved false, he has certainly smashed up any idea that Dr. Luys' experiments prove the "exteriorization" of the astral. I have no room here for Dr. Hart's counter-experiments, but with regard to magnets one of these experiments is noteworthy. The hypnotic patients were supposed to see different coloured flames from the different poles of a magnet. In order to test this, Dr. Hart used an electro-magnet, and made a private arrangement with his assistant that the command to turn the current on should really mean that it was to be turned off. The patients fell into the trap and saw the flames when there was no magnet, and no flames when the magnet was in operation. To my mind this destroys utterly the magnetic theory *so far as regards these particular experiments*. Unfortunately Dr. Luys was unscientific enough to refuse to try the electro-magnet for himself. Most of his experiments seem to have rested on suggestion, or on the fraud of the patients.

* * *

As was but natural, Dr. Hart's article has been seized upon by the general and pseudo-scientific press as a complete exposure of all hypnotism, and I can fancy that I hear some weak-kneed Theosophists saying that I am playing into the hands of the enemy. Not a bit of it! Dr. Hart and his supporters are as unphilosophical

with regard to their final conclusions about hypnotism generally, as Dr. Luys was unscientific with regard to his experiments. All Dr. Hart has proved is the unwisdom of relying on any one set of phenomena for the support of any theory. Investigate, investigate, investigate—over, and over, and over again—is the watchword for Theosophists, and always first hand, if possible, under the most rigid conditions that can be devised. It is because Theosophists who know what they are about always do this, and only use other people's experiences as mere supports of their own, and nothing more, that they can afford to look upon the Hart-Luys quarrel with perfect equanimity. Every sensible person knows that, philosophically, a million non-experiences are of no avail against a single reliable one. In the *Contemporary Review* for this month, for instance, there is an article by Dr. Lloyd Tuckey in general answer to Dr. Hart which no non-experiences can explain away.

* * *

I have no means of discovering whether the following has any foundation in fact. It is a paragraph from a recent number of the *Westminster Gazette*:

A story of supernatural appearances to the Danish Royal Family at a certain castle is told by a correspondent at Stockholm. The original fabric was, it appears, demolished to get rid of the ghosts, but to no good purpose. It is stated that a month ago the Prince and Princess Royal of Denmark went to reside at the castle, and the very first night a chamberlain was tossed out of his bed by the spirits. That evening a phantom appeared to the Princess as she was writing in her boudoir, where all the candles were lit. Prince Christian, the Prince's eldest son, going to find something he wanted in a dark room, came back pale and trembling, declaring that the room was full of men who barred his passage. The evening before they left the Royal Family were playing at whist with the Hereditary Prince of Sweden, when he suddenly turned very pale and said that some unknown person had been beside him who had suddenly disappeared.

Perhaps some of our Swedish or Danish brethren can tell us. In London the ghost has been voted on. At a debating society a motion was recently brought forward that the evidence warranted a belief in ghosts, and the latter won by eight votes.

* * *

The *Daily Chronicle*, in reviewing the last report of the Psychical Research Society, comes to the conclusion that that Society has proved telepathy, mind-transference, etc., and, what is more, has discovered these. The *Chronicle* is a sensible paper, and, with regard to "discovery," should know better. The Psychical Research Society is much too coy with its investigations ever to discover anything except mares' nests. It is not generally known that it was

Madame Blavatsky who gave much of the impetus for the formation of the Psychical Research Society. It was the irony of fate that it should afterwards attempt to devour her. During the next few years Theosophists must be prepared to see all their leading ideas gradually adopted by Western writers and thinkers, and then to be calmly told that Theosophy has no title in them at all, but that they have been "discovered" in these modern days. That will not really matter so far as regards the ideas, but it will be still and always our duty to see that due honour be given to such brave and faithful souls as H. P. B., the pioneers who tread down the thorns in order that the coming race may walk on roses.

* * *

I have been waiting patiently for two months to see whether Tennyson would be denounced as a lunatic by that portion of the press which is so ready to cry knave and fool when the Theosophist talks about any existence or state of consciousness other than that bounded by the five physical senses. In January last the editor of the *Nineteenth Century*, in his "Aspects of Tennyson," stated that Tennyson once said to him: "Sometimes as I sit here alone in this great room I get carried away out of sense and body, and rapt into mere existence, till the accidental touch or movement of one of my own fingers is like a great shock and blow and brings the body back with a terrible start."

* * *

What madness is here! should be the cry of our critics, but as yet they have been dumb. The foolishness of the humble Theosophist must necessarily be condemned, but when it is a lord and a poet! well, it is very likely to be true. So argues the world. Then again, in this month's *Fortnightly Review*, Professor Sully talks thus of "dream-disclosures":

Whatever the moral dignity of these dream-disclosures may be, there is no doubt as to their having at their best a high hedonic and æsthetic value. In the revival of young experience, the delicious fulness of childish sensation, the dreamer may be said to enjoy a prolongation of life's golden prime. He sees things with the glad dilated eyes of the child artist, and feels once more the masterful spell of earth's beauty.

And he goes on to say that the dream becomes a revelation, "because it strips the Ego of its artificial wrappings and exposes it in its rude native nudity." When H. P. B. talked of the psychology of dreams she was flouted, whereas Professor Sully is praised, and so again runs Western criticism.

* * *

Yet another case. At the Royal Institution a few days ago Professor Patrick Geddes delivered a lecture on *The New Evolution*, and the newspaper comment is that "it is plain that a new and somewhat different view of the operation of the evolutionary forces in nature is now taking the field, as compared with that of the older (*sic*) authorities typified by Darwin, Wallace, and Huxley." Professor Geddes' theme was that instead of looking at living matter as a mere cast arbitrarily shaped in the stern mould of environment, we are to look upon the latter as an external factor, checking the operation of the constant internal forces rather than assisting as an accelerating force—that running throughout the whole of nature is a tendency to emerge from passivity to activity, from the conservatism of energy to the consuming energy, and that this is typified by the individual life. The *Secret Doctrine* has been laughed at, but Professor Geddes has evidently been reading it and his interpretation of it will be praised. He is an Edinburgh man, and one of the most brilliant of our newer sociologists. If he is not already a true Theosophist, our Scottish Lodge should speedily make him one.

* * *

I am very unwilling to refer again to the controversy between *Light* and myself on Theosophy *versus* Spiritualism, and if it concerned myself merely I should not do so, but in its issue of March 4th there is published a letter from an old enemy of Theosophy which contains a piece of such sheer literary dishonesty with regard to my Theosophical position that, for the sake of my fellow-Theosophists, I am constrained to mention it. It will be remembered that in *LUCIFER* I emphasized the fact that for years I had looked in vain in Spiritualism for any high spiritual teaching, and that I could never find anything that was not already in this-world thought; that, in short, I never got any forwarder. I wrote the same thing to *Light*, but it will hardly be believed that, although my whole letter to that journal was an elaboration of the point, my opponent deliberately twisted my statement to mean that I had failed to get any satisfaction in Theosophy!—that, to use his own words, I had been "unable to satisfy myself and to fathom the philosophy of man's being from a Mahâtmic and Theosophic standpoint." It is possible that it is untheosophical for me to say that this is a flagrant case of downright journalistic impudence, but I must use the phrase. Of course the editor of *Light* is not responsible for this dishonesty, but I must confess that I am somewhat surprised that he, as an honourable man, allowed such a thing to appear in his columns.

My questions to *Light* as to the high spiritual teaching still

remain unanswered, and I therefore conclude that they are unanswerable, as I always thought they were.

* * *

It is not the province of LUCIFER to attack true Christianity, but it is its province to hold the balance fairly as between all exoteric religions, especially between East and West, and when the latter is exalted unduly to say so boldly and frankly. In a sermon preached this month by Archdeacon Farrar, in St. Paul's Cathedral, London, there is this remarkable passage:

The best countries are the most Christian countries; the highest civilization is that which is most genuinely Christian; the best literature is that which is animated by Christian principle; the best men and women are (even in the admission of the world) those who are most after the mind of Christ; the noblest poetry, and architecture, and painting, and music are all Christian; the only true and solid philanthropy is Christian; even the men who think that they are not Christian cannot help borrowing the morality and tone of Christian thought and principle.

Archdeacon Farrar is noted for his rhetoric, but here he has surpassed himself. Without saying a word of condemnation of Christianity, I do say that his claims on its behalf are sheer arrogance. To attempt to confine everything that is noblest and best in humanity within the four corners of one of the many world religions, is simply to reemphasize the Lutheran dictum that the virtues of the heathen are but splendid vices. The study of comparative religion has taught us that the day has gone by for that.

Professor Henry Drummond is a wiser Christian than Archdeacon Farrar. In his last pamphlet, on *The City without a Church*, he says:

In many lands the Churches have literally stolen Christ from the people; they have made the Son of Man the Priest of an Order; they have taken Christianity from the City and imprisoned it behind altar rails; they have withdrawn it from the national life, and doled it out to the few who pay to keep the unconscious deception up.

Archdeacon Farrar dare not say that in St. Paul's.

And now I have done my "Watch-Tower," and I resign it into the hands of our Editor.

HERBERT BURROWS.

I reach home only as LUCIFER is passing through the press, and can only send a word of greeting. Next month, I hope to give a brief record of the American work in which I have been employed, and to resume these Notes. I hope that the lessons learned, and the experience gained on the other side the sea, may make me a more useful servant than before of the MASTERS' Cause, which is the Cause of Humanity.

ANNIE BESANT.

Notes on Airvana.

Om, shāntih, shāntih, shāntih!

Om, peace, peace, peace!

(UPANISHADS, *passim.*)

ἡ εἰρήνη τοῦ θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν.

The peace of God, which passeth all understanding.

(PHIL., iv. 7.)

יצר סמוך תצר שלום שלום כי בך בטוח

Thou wilt keep him in perfect peace,
whose mind is stayed on thee.¹

(ISA., xxvi. 3.)

THERE is a good deal of talk in Theosophical circles in the West about Nirvāna, and much indignant refutation of the general accusation that its votaries are simply preaching a pure, or at best but thinly disguised, doctrine of annihilation. True enough the objectors outside are as a rule as ignorant, perhaps even more ignorant, of the matter than its defenders in the Theosophical ranks. Nevertheless, if we investigate the matter impartially, we must confess that our championship of the belief, in nine cases out of ten, contents itself with the somewhat feeble assertion, "Whatever it means, it does *not* signify annihilation." I do not mean to say that any of us should venture on the dogmatic formulation of a creed of Nirvāna, or that we

¹ This is a beautiful text, resonant with the poetry of the Bible, or rather of the accepted English translation thereof. It is, however, always useful to verify, so I have obtained the help of two Hebrew scholars and have looked up other translations; with the following result:

Authorized and Revised Translation:

(1) "Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee.*"

The italics mark the words admittedly not found in the original.

ITZR SMVK TTZR SHLVM SHLVM KI BK BTHVCH.

(2) "He will keep firm whom thou shalt keep in perfect peace (lit., peace, peace), trusting in thee."

(3) "Thou shalt keep the firm mind in perfect peace trusting in thee."

The only other instance in which ITZR is found in the sense of "mind" is *Gen.*, vi. 5.

(4) "A steadfast imagination (or purpose) thou preservest, peace, peace—because in thee it is trusted."

(5) "Thou keepest the firmly established mind in peace—peace, for his confidence rests in thee."

Septuagint:

εἰσελθέτω λαὸς. . . φυλάσσω εἰρήνην. ὅτι ἐπὶ σοὶ ἐλπίδι ἠλπισαν κύριε ἕως τοῦ αἰῶνος.

(6) "Let in the people . . . that keepeth peace. For with hope they trusted on thee, O Lord, for the eternity."

Vulgate:

Vetus error abiit; servabis pacem; pacem, quia in te speravimus.

(7) "The old error hath departed; thou shalt preserve peace; peace, for in thee we have trusted."

Theo. Beza (1680):

Cogitationi innitenti custodis continuam pacem quum tibi confidit.

(8) "Thou preservest continual peace for the mind for the him who strives, for he trusts in thee."

J. F. Ostervald's French Protestant Version (1824):

C'est une deliberation arrêté, que tu conserveras la vraie paix; car on se confie en toi.

(9) "It is a fixed purpose, that thou wilt preserve the true peace; for there is trust in thee."

And yet there are people who believe in the literal inspiration of their own pet versions!

should impertinently add our personal glosses to the traditional formula, the ancient and venerable though simple statement, "Nirvâna—*is*," but I do think that we should have some clear idea of the problem, and be in a position to give some account of the matter.

The task I propose to myself in these papers has no further pretension than the stringing together of a few notes, which any student can amplify for himself. There will be nothing original, nothing dug out from obscure sources. The books I shall quote from are all easily procurable; they are not the monopoly of scholars, but the common property of any ordinary student. The restricted number of students in the T. S. must therefore excuse the publication of these notes.

The idea of Nirvâna is not by any means peculiar to Buddhism. Whether or not it is to be found in the Vedas, we must leave future controversy to decide; that, however, it is the burden of the teaching of the Upanishads is unquestionable, and it is entirely credible, if not clearly demonstrable, that the older Upanishads antedated Buddhism by many centuries. It is true, however, that the Bauddhas¹ have brought the *term* Nirvâna into especial prominence; but not the *idea*. The synonym Nirvâna is more rarely found in the older scriptures, and what technical term is preferred I am unable to say. There are many phrases connected with the ideas of Shânti (Peace), Moksha (Liberation), Mukti (Emancipation, *sc.*, from the bonds of matter or re-birth), and Nir-vritti (Completion, accomplishment, complete satisfaction), which is said to be confused with Ni-vritti, Returning into the bosom of the Ineffable (Brahman), which is opposed to Pra-vritti, Evolution or "forth-evolving."

In these notes, however, with the exception of a few quotations from the *Bhagavad Gitâ* and *Vishnu Purâna*, I shall confine myself almost exclusively to the Buddhist view of the subject.

There is no doubt but that the teachings of Gautama Shâkya Muni, though a protest against the Brâhmanical literalism of his time, were nevertheless drawn from the esoteric sources of the Âryan Sanâtana Dharma or Ancient Law. The Kshatriya teacher once more tried to bring back the "lower mind" of the race from the illusions of a degenerate ceremonialism and false mysticism and place it on itself. Like teachers had done this before, did, have done and will do it again, when necessity arises, and the purer teachings get overgrown with ceremonials and dead-letterism. History shows that the effort succeeds for a shorter or longer time, and then the "lower mind" falls back into the old ruts, shaped differently perhaps but of the same nature.

It seems to me that there was no dispute between Gautama and the orthodox Brâhmins of the time about the ultimate fact, Nirvâna; what was called in question was the means to realize that fact.

¹ Some attempt has been made of late to show that the Bauddhas of India were not Buddhists, but as far as I can judge with no success.

Setting aside the question of dates which is still *sub judice*, the teachings of the Upanishads, Gîtâ and Purânas are the same as to the fact, and the teaching of Gautama the Buddha is also similar.

Let us then first of all select two works out of a regular library, simply as specimens, to show the so-called Brâhmanical view.

The passages in the *Bhagavad Gîtâ* in which the term Nirvâna is found are as follows:

Whose senses are from every side grasped back from objects of sensation, O thou of mighty arms, his *forth-knowing* (*Pra-jñâ*) is established (drawn *back* upon its source—*Prati-shthitâ*). The man of self-restraint wakes where it is night for all; and where (all) creatures wake, there for the seeing sage is night. Even as waters flow into the ocean, which, though being filled, yet remains unmoved, so for him into whom all lusts enter; he obtains peace (*Shânti*), not he who lusteth in his lusts (*Kamâ-kâmi*). He who, abandoning all lusts, lives free from attachments (sense-contacts), free from all thought of *I* and *mine*, free from the feeling of egoism—he goes to peace. This, O son of Prithâ, is the Brahmic state (*Sthiti*); he who reaches this is free from delusion; plunged in this state at the last hour of life he reaches the bliss of Brahman (*Brahma-Nirvâna*).¹

The Yogî whose happiness is within, whose joy is within, whose light is within, he, becoming one with Brahman, goes to the bliss of Brahman (*Brahma-Nirvâna*).²

The wise ones (*Rishis*) whose sins have perished, whose doubts are destroyed, who are self-restrained, and rejoice in the welfare of all beings, receive the bliss of Brahman (*Brahma-Nirvâna*). For the self-restrained, who are free from lust and wrath, who have curbed their minds, and have knowledge of the self, the bliss of Brahman is on both sides (of death).³

Thus continually uniting his self (*Âtmâ*—with the *Paramâtmâ* or *Logos*), with mind restrained, the Yogî attains the supreme nirvânic peace (*Shântim nirvâna-paramâm*), whose source is myself.⁴

The view of the Paurânîk writers is the same, as may be seen from the subjoined quotation, in which the term twice occurs. In the *Vishnu Purâna*, Keshidhvaja describes the nature of ignorance, and the benefits of Yoga or contemplative devotion, as follows:

Travelling the path of the world (*Samsâra*) for many thousands of births, man attains only the weariness of bewilderment, and is smothered with the dust of imagination (*Vâsanâ*). When that dust is washed away by the bland (*Ushna*) water of (real) knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity (*Param nirvânam*) which is unequalled and undisturbed. This soul is (of its own nature) pure, and composed of happiness (*Nirvâna-maya*) and wisdom. The properties of pain, ignorance, and impurity are those of nature (*Prakriti*), not of soul. There is no affinity between fire and water; but, when the latter is placed over the former, in a caldron, it bubbles, and boils, and exhibits the properties of fire. In like manner, when soul is associated with nature (*Prakriti*), it is vitiated by egotism (*Aham-mâna*) and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible (*Avyaya*). Such is the seed of ignorance, as I have ex-

¹ *Bhagavad Gîtâ*, ii. 68-72.

² The commentator Râmânûja explains this as the bliss of the direct knowledge of the Self.

³ *Ibid.*, v. 23-25.

⁴ *Ibid.*, vi. 25.

plained to you. There is but one cure of worldly sorrows (Kleshâ)—the practice of devotion (Yoga): no other is known.¹

But, indeed, the problem of Nirvâna is as difficult of solution as that of the Parabrahman of the Vedântins, the Tao of the Tao-sse, or followers of Lao-tze, the great Chinese Mystic, or the Ineffable of the Gnostic philosophers. Those who know how reverently its solution is to be approached, how stupendous is the problem involved, how it transcends all human intellect, cannot but regret the unseemly and uncouth manner in which so many magazine and newspaper writers proceed to columns of misrepresentation and ignorant abuse, speaking of the *summmum bonum* of the Buddhist as:

The cold hope of escaping the due rewards of our deeds by losing our sense of personality in an endless sleep—

as did an apologist, claiming the name of Christian, in a late issue of one of our most important colonial newspapers.

This is a sample of what has been consistently foisted upon the Western public, with exceptions almost too rare to be noticed, for a century.

There are, perhaps, two reasons for this: (1) the earlier generations of Orientalists who rushed into generalities from a superficial knowledge of the subject; (2) the over-cautiousness of the Buddhist metaphysicians who, in fear of polluting the pure idea with any taint of material conception, have so sublimated the problem, that the Western mind, less practised in such subtleties, feels so helplessly out of its depth, that it imagines it has the void of the bottomless pit beneath it instead of being supported on the bosom of the ocean of immortality.

Perhaps, however, the newspaper writers and apologists are not so much to be blamed in the face of the works of the earlier Western writers on Buddhism, for Eugène Burnouf, Clough, Turnour, Schmidt, Foucaux, Spence Hardy, Bigandet, Barthélemy Saint-Hilaire, and others, gave it as their opinion that the Buddhist philosophers must have meant by Nirvâna, annihilation pure and simple. Opinions have changed since then, for Buddhistic study was, in those days, in its infancy in the West, and is still hardly out of its teens. In fact, if it were the custom of the Western Orientalist "to take anything back"—we may almost say that a recantation has been made. Let us take a very fair summary of the position assumed by the Orientalists of the old school in matters Buddhistic. Professor Max Müller in 1857, in a series of articles entitled "Buddhist Pilgrims," repeatedly asserted that the meaning of Nirvâna was utter annihilation, following in this the opinion of Barthélemy Saint-Hilaire. Having been taken to task, he defended his position in the following letter to the *Times*, entitled "The Meaning of Nirvâna":

¹ *Kleshânâm cha kshayakaram yogâd aniyanna vidyate.* *Op. cit.*, Wilson's Trans., v. 224, 225.

The discussions on the true meaning of Nirvāna are not of modern date, and . . . , at a very early period, different philosophical schools among the Buddhists of India, and different teachers who spread the doctrine abroad, propounded every conceivable opinion as to the orthodox meaning of this term. Even in one and the same schools we find different parties maintaining different views on the meaning of Nirvāna. There is the school of the Svābhāvikas, which still exists in Nepal. The Svābhāvikas maintain that nothing exists but nature, or rather substance, and that this substance exists by itself (Svabhāvāt), without a Creator or Ruler. It exists, however, under two forms: in the state of Pravṛtti, as active, or in the state of Nirvṛtti, as passive. Human beings, who, like everything else, exist Svabhāvāt, "by themselves," are supposed to be capable of arriving at Nirvṛtti, or passiveness, which is nearly synonymous with Nirvāna. But here the Svābhāvikas branch off into two sects. Some believe that Nirvṛtti is repose, others that it is annihilation; and the former add, "were it even annihilation (sūnyatā), it would still be good, man being otherwise doomed to an eternal migration through all the forms of nature; the more desirable of which are little to be wished for; and the less so, at any price to be shunned."¹

What was the original meaning of Nirvāna may perhaps best be seen from the etymology of this technical term. Every Sanskrit scholar knows that Nirvāna means originally the blowing out, the extinction of light, and not absorption. The human soul, when it arrives at its perfection, is blown out,² if we use the phraseology of the Buddhists, like a lamp; it is not absorbed, as the Brahmans say, like a drop in the ocean. Neither in the system of Buddhist philosophy, nor in the philosophy from which Buddha is supposed to have borrowed, was there any place left for a Divine Being by which the human soul could be absorbed. Sāṅkhya philosophy, in its original form, claims the name of anīśvara, "lordless" or "atheistic" as its distinctive title. Its final object is not absorption in God, whether personal or impersonal, but Moksha, deliverance of the soul from all pain and illusion, and recovery by the soul of its true nature. It is doubtful whether the term Nirvāna was coined by Buddha. It occurs in the literature of the Brahmans as a synonym of Moksha, deliverance; Nirvṛtti, cessation; Apavarga, release; Nīśreyas, s u m m u m b o n u m. It is used in this sense in the Mahābhārata, and it is explained in the Amara-Kośha as having the meaning of "blowing out, applied to a fire and to a sage."³ Unless, however, we succeed in tracing this term in works anterior to Buddha, we may suppose that it was invented by him in order to express that meaning of the s u m m u m b o n u m which he was the first to preach, and which some of his disciples explained in the sense of absolute annihilation.⁴

In spite of the bogey, "every Sanskrit scholar"—which must be a first cousin of the non-existent Macaulayan "every school-boy"—if we are to believe Professor T. W. Rhys Davids, the veteran Sanskritist has beaten a retreat from this outpost, the insecurity of which he probably

¹ See Burnouf, *Introduction*, p. 441; Hodgson, *Asiatic Researches*, vol. xvi.

² "Calm," "without wind," as Nirvāna is sometimes explained, is expressed in Sanskrit by Nirvāna. See Amara-Kośha, *sub voce*.

[It is pleasant to quote here verses 238 and 239 of the Professor's translation of the *Dhammapada*: "Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

"Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver, one by one, little by little, and from time to time."]

³ Different views of the Nirvāna as conceived by the Tīrthakas, or the Brahmans, may be seen from the *Lankāvatāra*, translated by Burnouf, p. 514.

⁴ *Chips from a German Workshop*, i. 282-284.

had in mind in penning the words "which *some* of his disciples explained in the sense of absolute annihilation." In treating of the *Dhammapada* the philological serpent swallows its own tail as follows:

If we look in the *Dhammapada* at every passage where Nirvāna is mentioned, there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word Nirvāna that signification.¹

Nevertheless the professor has fought hard in his retreat, and no one will say that he has yielded his hands without a brave struggle; witness the skill with which he tries to parry or, at least, turn aside the deadly thrust from the famous commentator Buddhaghosha, in the notes of his translation of the *Dhammapada*.

"Immortality," *amṛita*, is explained by Buddhaghosa as Nirvāna. *Amṛita* is used, no doubt, as a synonym of Nirvāna, but this very fact shows how many different conceptions entered from the very first into the Nirvāna of the Buddhists.²

A well-fought fight, no doubt, but in a bad cause, so that we do not regret the final rout of exact scholarship before the armies of fact.

Of the many writers on Buddhism, one of the most appreciative is certainly Professor T. W. Rhys Davids; differing as he does from the conclusions of some of the most distinguished of his predecessors in Buddhist studies as to the interpretation of the term Nirvāna, it will be of interest to summarize his researches on this point.³

As he says:

One might fill pages with the awestruck and ecstatic praise which is lavished in Buddhist writings on this condition of mind, the Fruit of the Fourth Path, the state of an Arahat, of a man made perfect according to the Buddhist faith. But all that could be said can be included in one pregnant phrase—*This is Nirvāna*.

Some of the synonyms given for Nirvāna are:

The Heavenly Drink (by which the wise are nourished), the Tranquil State, the Unshaken Condition (alluding to the "final perseverance" theory), Cessation (of sorrow), Absence (of sin, the four *Āsavas*), Destruction (of *tanhā*), and other expressions.

This state of supreme peace is well described as follows:

He whose senses have become tranquil, like a horse well broken-in by the driver; who is free from pride and the lust of the flesh, and the lust of existence, and the defilement of ignorance—him even the gods envy. Such a one whose conduct is right, remains like the broad earth, unvexed; like the pillar of the city gate, unmoved; like a pellucid lake, unruffled. For such there are no more births. Tranquil is the mind, tranquil the words and deeds of him who is thus tranquilized, and made free by wisdom.⁴

And even if the philological meaning of the term may be claimed to be "extinction," then:

¹ *Buddhaghosha's Parables*, p. xli, quoted in *Buddhism*, Rhys Davids, p. 115.

² "Sacred Books of the East," vol. x., *Dhammapada*, Max Müller, p. 9.

³ See *Buddhism*, pp. 110, *et seqq.*

⁴ *Dhammapada*, verses 90, 94-96.

It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.

And again:

The three fires (of lust, hatred, and delusion) are opposed to Nirvāna.¹

It follows, I think, that to the mind of the composer of the *Buddha-vansa*, Nirvāna meant not the extinction, the negation, of being, but the extinction, the absence, of the three fires of passion.

It is a "sinless, calm state of mind." It is "holiness—perfect peace, goodness, and wisdom."

The Buddhist heaven is not death, and it is not on death but on a virtuous life here and now that the Pitakas lavish those terms of ecstatic description which they apply to Nirvāna, the fruit of the Fourth Path or Arahatsip.

The long Tibetan phrase to express Nirvāna means, according to Burnouf, "the state of him who is delivered from sorrow," or "the state in which one finds oneself when one is so delivered" (*affranchi*).²

From the Chinese version of the Sanskrit *Parinirvāna Sūtra*, Beal translates:

I (Gautama) devote myself wholly to moral culture, so as to arrive at the highest condition of moral rest (the highest Nirvāna).³

Edkins tells us that in the biographical section of the *History of the Sung Dynasty*, there is a passage which speaks of Nirvāna "as the spirit's 'final home' (Ch'ang-Kwei, lit. 'long return')."⁴

But, someone may say: Surely the learned scholars who have leaned to the opinion that Nirvāna means simply annihilation, must have had some just grounds for coming to this conclusion? They could not all of them have been bigoted religionists, and would not have been so shortsighted as to have put forward an opinion that seems to be so easy of refutation.

This is well objected, and sufficient excuse to lend colouring to some such opinion may be found in the surface statement of the teachings of the so-called Southern Church of Buddhism, which is decidedly negative and agnostic in its presentation of doctrine.

Colonel H. S. Olcott in his *Buddhist Catechism*—which has been "approved and recommended for use in Buddhist schools by H. Suman-gala, Thero, high priest of the Sripada and Galle, and principal of the Widyodaya Parivena," in Ceylon, and therefore must be considered as the orthodox teaching of the Southern Church, where, if anywhere, we should expect to find nihilistic ideas—describes Nirvāna as:

A condition of total cessation of changes, of perfect rest; of the absence of desire, and illusion, and sorrow; of the total obliteration of everything that goes

¹ Fausböll, *Jātaka texts*, p. 14.

² *Introduction à l'Histoire du Bouddhisme Indien*, p. 19.

³ *Catena of Buddhist Scriptures from the Chinese*, p. 183.

⁴ *Chinese Buddhism*, p. 97.

to make up the *physical* man. Before reaching Nirvāna man is constantly being reborn: when he reaches Nirvāna he is reborn no more.¹

Indistinct and almost totally negative as is this definition it steers wide of the dismal whirlpool of annihilation. The physical man should mean something more than the man of flesh, and is probably used in contradistinction to the spiritual man, for the orthodox Buddhism of the south teaches that even the soul is not immortal.

"Soul," it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every *material* part of him must change. That which is subject to change is not permanent: so there can be no immortal survival of a changeful thing.²

But why, again, "material," only? Of the five classes of Skandhas or aggregates, material qualities are the grossest, and as all the Skandhas are said to be subject to change and impermanent, this impermanency is made to extend high up into mental powers, the spiritual man alone crossing the threshold of immortality. Our understanding of the abstruse metaphysics and psychology of Buddhism depends vastly upon the ideas we have of the terms "soul," and "personality." Buddhism does not deny the imperishable nature of an ultimate spiritual reality in man, of a true "transcendental subject," of an immortal changeless "self," but it discovers the existence of change so far back in the innermost nature of man as to entirely destroy the hope of eternal immortality for much that Western minds regard as the very core of their being. But change is death, and where there is change there can be no immortality. Thus distinguishing soul from spirit or the Self, the immortality of soul is denied. As Colonel Olcott says:

The denial of "soul" by Buddha (see *Sanyutto Nikaya*, Sutta Pitaka) points to the prevalent delusive belief in an independent, transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is, that the "I am I" consciousness is, as regards permanency, logically impossible, since its elementary constituents constantly change, and the "I" of one birth differs from the "I" of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfected man—viz., a Buddha—through numberless natal experiences.³

G. R. S. MEAD.

(To be continued.)

As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.—MAHĀBHĀRATA, *Shānti Parvan*.

¹ *Op. cit.*, p. 29.

² *Ibid.*, p. 58.

³ *Ibid.*, p. 78.

The "Secret Doctrine" and our Solar System.

THE *Secret Doctrine* holds more than one mystery hidden under the apparent frankness of open revelation, but none more grandly and nobly emphasizing the profoundness of Theosophic thought and the wide sweep of our teacher's insight into the deeper problems of the Universe, than the Evolution of our Solar System. In approaching it as it now stands, half revealed and half concealed, I found myself confronted by what seemed most inexplicable contradictions, and as other students of the *Secret Doctrine* may have found the same difficulties, I have ventured to place my solution of this puzzle before them. My difficulty was how to reconcile the following statements. The Sun is the elder brother of the planets, yet the planets are made of Suns. The Moon is the mother of the Earth, yet in the sequence of evolution planets become Moons, and, besides, if planets are made of their elder brother (the Sun), then the Moon becomes the wife of the Sun, and on account of the relationship of planets and Sun, it, as the mother of the Earth, produces by the Sun the Sun's younger brother. To this and much more mental confusion I was happily successful in bringing such simple order that I can only look back upon my former condition of mind with amazement. And here let me thank Mr. C. H. Green, F.T.S., for the kind help he has afforded me in looking up and sorting references.

The question which I set myself to solve is this: How does the Solar System develop according to the teaching of the *Secret Doctrine*? In the *Transactions of the Blavatsky Lodge*, Part II, we find our teacher telling us that a Sun bursts into a million million pieces, and that these pieces first form comets, and then worlds. Since we have both planets and a Sun, the stuff which formed the planets has not been thrown off by our Sun, but by some other, now defunct. As continuity in evolution is necessary to orderly progression, we may say that the Sun belonging to the next preceding Solar Manvantara furnished the material for the making of the planets of our present system by bursting into pieces. The Cosmic Dust resulting from this solar cataclysm evidently is that World Stuff which, according to La Place, lay in the beginning homogeneously spread out in space, ready to roll up into

globes. Here, then, we see the *Secret Doctrine* in agreement with the commonly accepted theory of a deposition in space of nebulous matter for the origin of worlds, but reaching further than the profoundest speculations of modern thought by giving to this fiery nebula an origin, and by accounting for it as a continuous link in the march of those great events which trouble the heavens to their depths. Madame Blavatsky tells us that the Sun and planets are younger than our Moon, and also adds that Moons are dead planets. This statement evidently means that the Moon is the dead body of a planet which lived and flourished in the previous Manvantara before the Solar Pralaya set in, and in general we may conclude, from what is stated in the *Secret Doctrine*, that Moons are dead planets whose lives were lived before our Solar System came into existence.

They now hang in the firmament, according to our teacher, as Karmic Centres for the present planets. Therefore a Moon is the peg connecting the planetary continuity of successive Manvantaric Evolutions.

We have seen how the Sun becomes a planet, let us now see how the planets become Moons. According to H. P. B., the Sun vampirizes the planets until it has, in the course of millions of years, absorbed into itself the life of every globe within its system and turned them into Moons. Big with this ethereal repast it bursts, carrying the Spiritual Results of human life into Pralaya, and leaving behind the undigested fragments of the Solar Frame to form future homes (as worlds) for those Monads which have not attained Nirvâna in that Manvantara. The Sun is said to be the elder brother of the planets. This statement evidently means that both the new Sun and the fresh planets of the present Solar System came into being simultaneously, each on their own line of evolution. Thus while the planets, phoenix-like, rise from the ashes of the former Sun, our present Sun evolves out of the Spiritual Essence which, withdrawn into Pralaya, afterwards emerges into positive activity. Let us trace the *modus operandi*.

The sequence of events given by H. P. B. is this. First a Laya centre, then a comet, then a Sun, then comets, planets, Moons.

First, then, we have a Laya centre, forming the matrix of our Sun. This Laya centre is, according to the *Secret Doctrine*, a centre of force due to the action of Spiritual Light concentrated by the process of evolution out of the previous Manvantara. It is the Spiritual Essence above mentioned, and it represents the collective individual Spirit-life evolved by a period of cyclic progress in the previous Solar System, and focussed by these ages of effort to a point. It works into the heavenly substance, evolving for itself a Solar Body, first as a comet, then as a completed Sun. Now, while, figuratively speaking, the Sun absorbed the spirituality of the evolving Monads, its Solar Body vampirized the worlds on which the Monads lived, thus forming up around

its "Diamond Heart" a solar shell, which, in the course of ages, grows to represent the effect of evolution on the substance of which the system of planets was formed. This shell it is, which, at the appointed hour, bursts, scattering in space the golden dust which is the fire-mist, the *nidus* of the new planets. Thus, then, we find the World-stuff of La Place to be the substance of a Sun refined and sublimated into a reproduction of the resultant stage of cosmic evolution reached by the previous Manvantara. Now let us leave the Sun and follow up the birth and progress of the planets, which have been going on parallel with the upbringing of the central orb.

The Moons, relics of a mighty past, swing in space as landmarks to fix the activities of Karmic Law. The *Secret Doctrine* teaches that a living body is built up of countless lives held in position by the central Will, which, when withdrawn by Death, begin to dissipate until the corpse has entirely disintegrated. So do these Moons fling into the sand-strewn depths of heaven one long-continued stream of tiny lives, items of conscious stuff impregnated with earth-born life. These Devourers, as they are called in the *Secret Doctrine*, disturb the homogeneous rest of Cosmic Dust and set the golden sands whirling. Thus, under the ceaseless discharge of lunar lives comets are formed, which, as the dust collects in denser folds, acquire an attractive individuality of their own, so that, under the fostering care of Lunar Mothers, planets waken to individual life, which makes, with the lunar influences, a balanced system of Energy in Space. Even now that our Moon circles round a fully formed Earth, it still gives off its deadly emanation of elemental lives, whose strength and character are drawn from a bodily and therefore an impure source.

Judged by the law of Karma and the relation which it bears to evolving life we may conclude that, when the Earth has worked off all the legacy of Karma left it from a previous Solar Manvantara, the Moon will have completely disintegrated. To this happy result I venture to attribute those cases where planets seem to move in space without an attendant satellite.

THOS. WILLIAMS, F.T.S.

It is not accident, it is not Heaven-commanded calamity, it is not the original and inevitable evil of man's nature, which fill your streets with lamentation, and your graves with prey. It is only that, when there should have been labour, there has been lasciviousness; and wilfulness, when there should have been subordination.

—RUSKIN.

Notes on the Gospel According to John.

(Concluded from Vol. XI, p. 456.)

III.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Innocents, the Kabbalists or Initiates of pre-Christian Judæa, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or Voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atmâ. It is not the same as the Christos, the anointed by Alaya.

“That prophet,” or rather “the prophet,” is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher “principles,” Âtmâ (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reïncarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia*. The “Living Jesus,” the “First Mystery,” or King Initiate speaks as follows:

It came to pass, when I had come into the midst of the Rulers of the Æons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little Iaô, the Good, who is in the Midst,¹ that he should

¹ This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower Kâma-Manas.

preach before me, and prepare my way, and baptize with water the Remission of Sins. This Power then *is*¹ in the body of John. Moreover, in the Region of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Æons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of Light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little Iao, the Good, which is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, "I am the Christ"; and ye said unto me: "It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way." And I replied: "Elias, indeed, is come, and has prepared all things, according as it was written; and they have done unto him whatsoever they would." And when I perceived that ye did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist, I then answered openly and face to face: "If ye will receive it, John the Baptist is that Elias, who," I said, "was coming."²

Elizabeth, in the above, is the personified female Power, or Shakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antahkarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antahkarana is the Lower Manas, the Path of Communication or communion between the Personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa—the "shell."³

25. And they asked him, and said unto him, Why baptizest thou them, if thou be not that Christ, nor Elias, neither that prophet?

"*What* baptizest thou" rather than, "Why baptizest thou?"

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions—the Little and Great Mysteries.

(1) The Little Mysteries (*e.g.*, the Eleusinian).

(a) Those relating to the Jîva or Prâna, the Life-principle; teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.

(b) Those relating to the Astral.

(c) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtmâ.

¹ Notice the tense, the orthodox John being dead years before.

² See LUCIFER, Vol. VI, No. 32, p. 113.

³ *Voice of the Silence*, p. 88.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

The baptism with water typifies the Terrestrial Mary, or the Astral.

“Whom ye know not”—because it is the inner and higher “principle,” Christos.

27. He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower Man, Âtmâ-Buddhi and the Lower Manas.

“Whose shoe’s latchet, I am not worthy to unloose”—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the “fall into generation.”

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

“Behold Jesus”; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

“Which taketh away the sin of the world”—by the lower Initiation Prâna, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes*-us is from the Hebrew word *Aish*, “man.” *Jes* (in Greek *Ies*, *Jes*, the Hebrew יש) means several things, such as *Fire*, the *Sun*, a *God* or *Deity*, and also *Man*. It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written איש , *Ish*, and *Jes*, whose feminine form was אשה , *is-a*, or “woman,” also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldæan *Book of Numbers*, the Egyptian *Isis*. So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels—that almost every word and name in the *Bible* is liable to be

made into a *pun*. *Isi*, or *Issi*, is also *Jesse*, David's father, from whom the concoctors of the *New Testament* tried to make Jesus descend. Now the Gnostics had also a nickname for their *ideal* Jesus—or the man in the *Chrest* condition, the Neophyte on trial, and this nickname was *Ichthus*, the "fish."

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole programme of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.*, the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate, followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black*, or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed*, to flow down or descend; add to the word *Jared* the letter *n* (in Hebrew *nun*) and you have fish-river. And *Jar-Dan*—*Jar*, "flowing river," and *Dan* the name of the tribe of Dan—means the "river of Dan," or judgment. Jesus, the man and the neophyte, is born of Mary, *Mar*, the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh (the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgment, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water*, played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament*, and Jordan that immersed Jesus in the *New*—all of these great "deeps" and small "deeps," the interiors of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by *death*, which became a *new birth*. As Jonah, the Initiate of the *Old Testament*, enters the womb of the whale (Phallic Initiation), so Jesus, the *man*, entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan*, the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman," or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also Jonah upon emerging, became the "Lord," with the Jews *Jah-hovah*; thus preceding *Jes-us*, the new life. The Jesus of the *New Testament*

becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual Womb of the World. As said by Nigidius:

The Syrians and Phœnicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish*, whence their Venus was born.¹

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in *Revelation*: “I, Jesus, am the bright morning star”—Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal, Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (*a*) a series of reïncarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (*b*) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

“I” as a personality; or those initiated into the lower Mysteries only.

“Israel” is a “blind,” but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erôs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle,

¹ Volney's *Ruins*, p. 168.

which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtmâ.

On the terrestrial plane, it means, that by the "Dove," the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a "blind."

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. *Isis Unveiled*, ii. 29 and 91.

43-45. Narrative.

46. Out of Nazareth, *i.e.*, from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

IV.

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine," or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.¹

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery numbers cyphers can be disregarded and changed according to the rules of the method employed.)

"There was a marriage in Cana"—that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode," or "the place of the ruler," with the Arabs. Cf. Devakhan, the place consecrated to the Devas, *i.e.*, a state of such bliss as Devas or Angels are supposed to enjoy.

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kâmarûpic "principle," that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia the Divine, and Sophia Achamoth, the Terrestro-Astral.

2. And both Jesus was called, and his disciples, to the marriage.

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate and his disciples² or lower principles were present as necessary to the purification of the whole *Man*.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

¹ N.B.—In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be rearranged.

² The 12 "disciples" are the 3 aspects of the 4 lower principles, the \triangle reflected in the \square .

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the "bridegroom" can be married. It is the lower Manas (Sophia Achamoth), that says to Jesus, "They have no wine," that is to say, the lower "principles" are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit Ego to do with thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower "principles," their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.¹

6. And there were set there *six* waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtmâ the seventh or universal principle—six from the earthly standpoint including the body. These are the containing principles from Akâsha to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water—the symbol of Matter—that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the

¹ Cf. *Voice of the Silence*, p. 58.

Wisdom of the Gods. (See ch. xv., "I am the vine," etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles," or, rather, the various aspects of the one "principle." Thus we may say that Buddhi (the vehicle of Âtmâ) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Shakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

"At the beginning" means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path "good wine," or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbolism, the bull has the significance of bodily strength and generative power. "Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual aspirations. The "money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Shiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead" in a "new birth."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou, with the three Fires do more, then, than with the forty-six?—there are in all forty-nine Fires, 7×7 .

H. P. B.

The Dream of Raban: a Mystery.¹

FOLLOWING the Æolian murmurs of Vâyu, we arrive at the hermitage called Ashta Vati, or "The Eight Banyan Trees." In point of fact there was but one parent tree, but seven of the suckers which it had originally thrown down to take fresh root in the earth had now grown up into massive trunks, sweeping in an irregular octagon round the central stem, and joined to it and to each other by picturesque arches, from each of which again descended fresh slender shoots towards the ground, which some had already penetrated, and others only approached—the rudiments of a future still more massive and extended arcade of foliage. The descending suckers fell so thick as to form almost a continuous curtain between the arches and to shelter the centre of the retreat: and with the aid of one or two thick groups of broad-leaved plaintain trees judiciously planted, and a mass of green creepers dotted with large trumpet-shaped white or small and delicate-shaped scarlet and violet flowers, the sanctuary of the Rishi was complete and impenetrable to the eye. It stood on a long high ridge of ground, and occupied nearly the whole breadth between two loose stone walls, enclosing cottages on either side, inhabited by his friends, admirers, and disciples. In front, descending by a gradual slope, spread a vast plain, green with the growing rice crops, dotted here and there with solitary clumps of mango trees of a century's growth, and terminating in groups, and at last in a dense grove, of feathered palm.

¹ From the *Dublin University Magazine* of 1853. See LUCIFER, Vol. IX. pp. 286, 385.

Behind, the ground descended abruptly into a still lower plain of less extent, breaking down at no great interval into a deep valley, and in the distance, through one of the more open arches of the banyan tree, you could see the blue Antapa Mountains, and glimpses of the sea flowing in to fill up the recesses of its dentated base. Upon the plain between the hermitage and the mountain an army had once been encamped, and a great battle had been fought in the valley beyond. Even now, after nightfall, spectre battalions were sometimes seen to march along the ground; and from the direction of the valley and sides of the mountain a strange knocking was often heard at midnight, which some alleged was caused by the fishermen in the creeks repairing their boats, but others maintained to proceed from the valley where the remains of the slain warriors reposed.

The whole circuit of the hermitage resounded with the songs and various cries of many species of birds, the larger of whom walked boldly up to the very entrance, while the smaller built their nests in the leafier branches of the eight banyan trees, and twittered all day overhead. A fat cow lay lazily chewing the cud on one side of the hermitage; a small white mare grazed quietly in front; a tame gazelle with a garland of flowers round its neck galloped playfully about. A white cockatoo, a blue and scarlet lori and two green parroquets climbed up the lofty columns and screamed by turns. In this retreat dwelt the Rishi Ananta, surnamed Yajamâna, or as the court-ladies softened it, Ezamana, *i.e.*, the sacrificer, from his long devotion to the solemn offerings and stately ceremonials of religion. He was an intimate friend of the Rishi Marîcha, and yet totally different from him—different in the taste which guided his choice of a retreat, in personal appearance and in tone of mind.

The hermitage of Marîcha was in the centre of a dense forest corresponding strictly to the injunctions given by Krishna to Arjuna regarding

THE YOGI'S APPROPRIATE RETREAT.

“A place in which Sâdhakas, or practisers of particular discipline for attaining spiritual and thaumaturgic perfection, have been in the habit of dwelling, but where the footfall of other men is never heard.

“Where trees, sweet as Amrita or immortal nectar, to the very roots, crowd thickly together, ever bearing fruit.

“Where, at every footstep, are waters of surpassing clearness, even without the autumnal season; where springs abounding are easy to find.

“Where the broken sunshine falls at intervals and yet which is cool with shade; where the wind, scarcely moving, softly blows in intermitting airs.

“Devoid in general of sound; so thick that the beasts of prey

penetrate it not; no parrot, no humble bee is there (to disturb with its scream or hum).

“Close to the water may dwell swans and a few flamingoes; the kokila also or black cuckoo, may alight occasionally there.

“Peacocks should not abide there constantly; but should a few come and go at intervals, let them, I forbid them not.

“Thou art without fail, O son of Pandu, to seek out and find such a place; there let thy profoundly embowered hermitage be or oratory dedicated to Shiva.”

Maricha again was a skeleton; his features intersected with millions of needle-like wrinkles; his shrivelled skin smeared with ashes; his beard reached down to his girdle; his head was covered with a pyramid of coiled up, grizzled, sun-scorched hair; and his garments consisted of shreds of dingy, tattered bark. Ananta, on the contrary, though advanced in years, had a fresh and almost roseate look. His features, naturally handsome, wore the impress of a loving as well as a reverential nature, and the holy calm of a spirit at peace crowned their blended expression of dignity and sweetness. His beard and head were close shaven; and round the latter were wound with graceful negligence two or three folds of unbleached cloth, the end of which hung down on one side like a veil; a streak of fresh sandal unguent marked his forehead horizontally, and his garments were of a snowy whiteness, and even fine in their texture. Ananta differed considerably from his friend Maricha in his spiritual exercises. Like him, he was a follower of the ascetic and contemplative life; but the pursuit of the Siddhis or miraculous faculties, though he did not absolutely condemn it in others, he utterly avoided himself, pronouncing it a road beset with dangers and often leading to the profoundest darkness. But even in the details of the ascetic and contemplative paths he was distinguished from his fellow Rishi. As far as the discipline of Vairagya, or utter conquest over and freedom from passion, desire, and self-interest of every kind, he went fully along with him, and had come to be absolutely devoid of self. In the doctrine of Tyâga, or renunciation of all things, he also coincided in the principle, but he applied it less to the letter and more to the spirit and intention. Thus while Maricha scrupled on account of his vow of renunciation to wear any clothing but woven bark, and even renounced all action itself, Ananta wore fine and clean cotton garments without being attached to, or taking any pride in them; and took his part in useful action without looking to a reward; holding with the *Gîtâ* (Sect. xviii) that:

“He is properly a Tyâgî who is a forsaker of the fruit of action.”

The practice of Tapa or severe penitential austerities was carried to excess by Maricha, who had stood on his head for a series of years;

for a similar period upon one leg; hung suspended by one toe from a tree with his head down for one decade; for another stood gazing on the sun, so motionless, that in the rainy season the creeping plants grew up around him, the white ants constructed their clay galleries all over his body, and the birds, seeing in him no longer any duality, ceased to fear him, and at last perched freely upon his head and built their nests among the foliage with which he was entwined. But the most extraordinary penance he underwent was carrying for forty years on one hand a flower-pot containing a Tulsi or basil-plant sacred to Vishnu. His nails not being cut grew out at last like the claws of a vulture, piercing the flower-pot and curling back till they grew into his flesh, so as to lock the hand, the plant, and the flower-pot together.

Ananta Rishi, though interiorly a man of mortified spirit, avoided all such excesses, for he considered them often to spring from spiritual pride or fanatic zeal; and he followed the maxims of the *Gītā*, which says (Sect. vi):

“The Yogī, or he who energizes himself to recollect and reunite his scattered self by internal contemplation is more exalted than the Tapasvins, those zealots who harass themselves in performing penances.”

Even in the performance of Yoga, or the internal contemplation and self union, he differed from Marīcha. The latter, following his mystic, thaumaturgic bent, was full of internal visions and revelations. Sometimes, according to the mystic school of Paithana, sitting cross-legged, meditating at midnight at the foot of a banyan tree, with his two thumbs closing his ears and his little fingers pressed upon his eyelids, he saw rolling before him gigantic fiery wheels, masses of serpent shapes, clusters of brilliant jewels, quadrats of pearls, lamps blazing without oil, a white haze melting away into a sea of glittering moonlight, a solitary, fixed, swan-like fiery eye of intense ruddy glare, and at length the splendour of an internal light more dazzling than the sun or the whole star-paved court of heaven. An internal, spontaneous, unproduced (*anāhata*) music vibrated on his ear; and sometimes a sweet mouth, sometimes a majestic nose, sometimes a whole face of exquisite beseeching beauty would rise out of a cloud before his inward gnostic eye, look into his soul, and advance to embrace him. At other times he followed the path laid down by the more ancient and profounder school of Alandi, and sought to attain, and sometimes deemed that he had attained, the condition of the illumined Yogī, as described by Krishna to his friend Arjuna, in the sixth Adhyāya of that most mystic of all mystic books, the *Dnyaneshvari*:

THE ILLUMINED.

“When this path is beheld then thirst and hunger are forgotten; night and day are undistinguished in this road.

“Whether one would set out to the bloom of the East or come to

the chambers of the West, *without moving*, O holder of the bow! *is the travelling in this road.*

"In this path, to whatever place one would go, *that town* (or locality) *one's own self becomes!* How shall I easily describe this? Thou thyself shalt experience it.

"The ways of the tubular vessels (nerves) are broken; the nine-fold property of wind (nervous æther) departs; on which account the functions of the body no longer exist.

"Then the moon and the sun, or that supposition which is so imagined, appear; but like the wind upon a lamp in such manner as not to be laid hold of.

"The bud of understanding is dissolved; the sense of smell no longer remains in the nostrils; but, together with the POWER,¹ retires into the middle chamber.

"Then with a discharge from above, the reservoir of moon-fluid of immortality (contained in the brain), leaning over on one side, communicates into the mouth of the POWER.

"Thereby the tubes (nerves) are filled with the fluid; it penetrates into all the members; and in every direction the vital breath dissolves thereinto.

"As from the heated crucible all the wax flows out, and then it remains thoroughly filled with the molten metal poured in;

"Even so, that lustre (of the immortal moon-fluid) has become actually moulded into the shape of the body; on the outside it is wrapped up in the folds of the skin.

"As wrapping himself up in a mantle of clouds, the sun for a while remains; and afterwards, casting it off, comes forth arrayed in light;

"Even so, above is this dry shell of the skin, which like a husk of grain of itself falls off.

"Afterwards, such is the splendour of the limbs that one is perplexed whether it is a self-existing shaft of Cashmere porphyry, or shoots that have sprouted up from jewel seed:

"Or a body moulded of tints caught from the glow of evening, or a pillar formed of the interior light:

"A vase filled with liquid saffron; or a statue cast of divine thaumaturgic perfection molten down. To me beholding, it appears QUIETISM itself personified with limbs:

"As a painting of divine bliss; a sculptured form of the sovereign happiness, a grove of trees of joy erectly standing:

"A bud of golden champa; or a statue of ambrosia; or a many sprinkled herbarry of fresh and tender green:

¹ This extraordinary power, which is termed elsewhere the "World-Mother"—the "Casket of Supreme Spirit," is technically called Kundalini, which may be rendered serpentine or annular. Some things related of it would make one imagine it to be electricity personified.

"Or is it the disk of the moon, that, fed by the damps of the autumn, has put forth luminous beams? or is it the embodied presence of light that is sitting on yonder seat?"

"Such becomes the body, what time the serpentine (or annular) Power drinks the moon [fluid of immortality descending from the brain] then, O friend! Death dreads the shape of the body.

"Then disappears old age, the knots of youth are cut to pieces and THE LOST STATE OF CHILDHOOD REAPPEARS!

"His age remains the same as before, but in other respects he exhibits the strength of childhood; the greatness of his fortitude is beyond comparison.

"As the golden tree at the freshly sprouting extremities of its branches puts forth jewel-buds daily new; even so new and beautiful nails sprout forth (from his fingers and toes).

"He gets other teeth also, but these shine beyond all measure beautiful, as rows of diamonds set on either side.

"Like grains of tiny rubies, minute perhaps as atoms, so come forth over the whole body tips of downy hair.

"The palms of the hands and soles of the feet become like red lotus flowers; the eyes grow inexpressibly clear.

"As when, owing to the crammed state of its interior, the pearls can no longer be held in by the double shell, then the seam of the pearl oyster rim bursts open:

"So, uncontainable within the clasp of the eyelids, the sight expanding seeks to go outward; it is the same indeed as before, but is now capable of embracing the heavens.

"The body becomes of gold in lustre, but it has the lightness of the wind; for of water and of earth no portion is left.

"Then, *he beholds the things beyond the sea, he hears the language of Paradise, he perceives what is passing in the mind of the ant!*

"He taketh a turn with the wind; if he walk his footsteps touch not the water; for such and such like conjunctures he attains many supernatural faculties.

"Finally—

"When the light of the Power disappears, then the form of the body is lost—then he becomes hidden to the eyes of the world.

"In other respects, indeed, just as before he appears with the members of his body; but he is *as one formed of the wind!*

"Or like the (delicate) core of the plantain tree, standing up, divested of its mantle of outward leaves, or as a cloud from which limbs have sprouted out.

"Such becomes his body; then he is called *Khechara* or *Sky-goer*; this step being attained is a wonder among people in the body.

"Behold the Sâdhaka (the Thaumaturgic Saint) departeth; but the

talk of his footsteps remaineth behind; there in various places, invisibility and other supernatural faculties become acquired."

Ananta without condemning such visions and the (Rosicrucian?) pursuit after such a transfiguration and rejuvenescence, without expressing disbelief or daring to pronounce them to be hallucinations, simply declared that his own experience had furnished him with none such. Admitting the infinite possibilities of the spiritual world and the internal life he looked with wonder and respect on Maricha, but contented himself with the humbler exercise of fixing the contemplations of his spirit on the infinite moral beauty and goodness of the divine nature, and endeavouring by contemplation to transform himself to some likeness of the eternal love.

Maricha, notwithstanding the natural timidity of his nature, came down from the mount of contemplation with a wild and terrible splendour on his brow, and a crazed, unearthly expression, which scared his fellow-men. Ananta with a glow of sweetness and love, that encouraged and drew them towards him.

[Ananta is summoned before the King and interprets the dream, which interpretation is given in LUCIFER, Vol. IX. He concludes his peroration with the following mysterious labyrinth of metaphysics.]

There the WHEN is an ETERNAL NOW.

The WHERE an ETERNAL HERE.

The *what* and the *who* are one.

A universal "That-I"—(So-Ham)—impersonal merging into personal; personal returning into impersonal and feeling its identity with it.

But True Being is broken by the prism of Mâyâ into a multitudinous phenomenal development, and it is then only it can be contemplated by spirit become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi:

A change, a mirage ariseth in True Being,
From the One the Many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The SAT, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central CHIT or Consciousness, into infinite personalities and lives.

The unity THAT-I [So-Ham], which is the experience of the

original consciousness, becomes dissevered first into THAT and THOU, and then into infinite I's and THOUS and THATS.

The eternal Thought, united with this Consciousness, into infinite successive cognitions, and systems of science, philosophy and literature.

The ANANDA, its harmonious Joy, into tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled into Space.

The eternal punctual Now into successive Time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history.

The Foundation of Christian Mysticism.

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

MASTER ECKHART,

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

BY FRANZ HARTMANN.

(Continued from page 476.)

II.

KNOWLEDGE.

THERE are three ways of attaining knowledge:

1. By means of the impressions received through the senses.
2. By means of reasoning.
3. By means of the interior illumination from the light of divine wisdom.

All recognition begins by perception. The sensual perception refers to material and corporeal objects, but the mind does not perceive these objects themselves; it merely receives the impressions which the soul gathers from these objects and carries them to the consciousness of the mind by means of the senses. The eye as well as the mind is a mirror in which the images of visible things are reflected. For the purpose of perceiving one image clearly the mind must be free of other images. The visible can be seen only by means of the invisible; the eye could see nothing corporeal if there were not something incorporeal which enables the eye to see. I do not see a hand or a stone, I only see their images mirrored in my eye and in my soul, and these images I see not by means of any other medium, but directly.

I see a colour by means of the light; the colour does not enter my eye, and my eye must be free of all colour to enable me to see it. Thus what we actually see are the spirits or forms of things, and only by means of these forms or images can they enter the mind.

Each organ of sense has its own sphere of activity; but the root of all is the touch. To touch a thing with the sense of seeing is to see it, to touch it with the power to smell is to smell it, etc. The sensual perceptions give rise to thoughts and reasoning, but the highest is Reason itself without becoming manifested as reasoning, and the more pure Reason is tranquil and free from activity, and the more Reason itself is pure and undefiled by material images, the more will it be capable of the reception of real knowledge. Pure Reason recognizes the truth in all things apart from their external appearances, for pure Reason is God, and when the mind is tranquil, God Himself takes the place of reasoning and exercises the functions of the soul.

The reasoning mind has no rest so long as it has not found the truth and the essence of the object of its search. It seeks and tumbles about until it has discovered the foundation upon which to rest. Therefore there is no rest in this life for a mind which has not yet found the truth. There is truth in all things, and there is truth within the foundation of the soul; but it is hidden from the self-seeking mind, and reason finds no final rest except in the truth. For this reason there is nothing within the world of created things that will permanently satisfy the mind until it has found the one eternal truth itself; which means to say that it must rise above the variety of forms to the Unity of the All. The lower powers of the soul are instruments, each having its own object to accomplish; but the object of all is to lift up the mind to the highest perception of truth.

Thought is a power by means of which we may free ourselves gradually from the world of objective perceptions and rise above the conception of space and time. The true inner light of reason is of such a noble origin, and so powerful, that all created things are for it too narrow and low. It is nobler than all material things, and every being, when illuminated by the light of Divine Reason, becomes thereby ennobled, luminous, purified and elevated above the world of matter.¹ The mind has the capacity of being impressed with the forms of all things. If the spirit is to recognize the essence of all things, it must have the principles of all these things within its own constitution. The mind receives the impressions of the forms of things, but the spirit recognizes their essence. The truth and essence of everything is hidden behind its outward appearance; this essence is not seen by the eye, but can be known by the spirit, and the more a thing is true and essential, the easier can it be known. The spirit (the character) is the basis of

¹ "I am the luminosity among luminous things. I am the intelligence in intelligent beings." (*Bhagavad Gītā*, x.)

the external form; if both are in harmony with each other, they represent the most perfect expression of truth.

Thus, by the act of recognizing the truth in a thing, the image of that thing attains such a form within the mind as will correspond to its real nature; this is the form which belongs to such things or beings universally, and the universal being is the real state of being of everything. To arrive at real knowledge of a thing its fundamental cause ought to be known. The progress in knowledge is a continual progression from superficial to still deeper causes, until one arrives at last at the one great and universal Cause which is the foundation of all existence. Each effect comes from a cause, each action from a power, each power from the essential being. Therefore we must penetrate from essence to essence, until we arrive at the essential source of all things, which is one universal principle. The soul continually strives to rise up from the state of differentiation in its relation to things, to the unity of all, the *Be-ness* of all being, which is not a being, although it is not the negation of being, but rather its exaltation and purification. This only is the true state of the spirit for the recognition of the formless universal, the *Absolute*; but this state the mind cannot attain by the exercise of any special power or activity, it cannot enter the one universal being, so long as it is divided in its activities. A liquid poured into a vessel adopts the form of that vessel, and likewise an object of understanding is understood according to the capacity of the knower and not according to its own qualities. Whatever enters the soul is formed within the soul according to the soul's nature. Every kind of objective scientific knowledge is at the same time a process of distinguishing one thing from another, and therefore all such knowledge is limited and temporal; only he who knows the one universal All in everything has the true understanding. That which was formerly known as a perishable body is now recognized as being imperishable, things are perceived as such as they are in truth, without any parts and as manifestations of one Unity. There will be no past and no future, only one eternal presence. The knowledge of the Absolute is absolute knowledge, a transcendental knowledge wherein the soul finds rest and the mind permanent happiness.

The nobler a thing is, the commoner it will be. God is the *one*, common to all numbers, and without Him nothing could exist. He is the essence of life in all things. I would sooner sacrifice my eye than my life, for I can live without an eye, but not see without life; and I would sooner give up my life than my own essential being (God) for I can *be* without living, but not live without being. Universal being is more essential than life in a limited form.

There is no real knowledge possible unless a certain equality exists between the knower and the object which is to be known. Perception is a unification between the perceiver and the object perceived. If I

look at a stick of wood, the stick remains what it is; but what I perceive in my mind is not wood, but a form, and this form has become a part of my own constitution, being incorporated into my mind. If a thing were of an entirely spiritual nature and nevertheless visible to my eye, it would, in the act of my seeing it, become itself united to my own consciousness, so that I and that thing would constitute only one being. True and real knowledge is therefore the identification between the perceiver and the object of his perception. The soul in attaining the true recognition of God, becomes God, and receives His divine wisdom, which means the true knowledge of self.

III.

THE NATURE OF THE SOUL.

THE fact that the soul has the inherent faculty of attaining self-knowledge in God, proves its divine nature and origin. In its temporal manifestation as a terrestrial form its true nature is not expressed. In attaining divine wisdom the soul becomes free of all materiality and limitation of time and space, and retains only its own pure and essential being. The process of its purification begins with sensual perception and rational thinking, and finishes with the recognition of its own eternal, universal and unlimited state. In its very foundation the soul is itself God and remains God, independent of the form in which it appears. The relations of the soul to the sensual world only extend to its surface. That which fills the noblest part of the soul does not enter through the bodily senses. All sensual perceptions serve merely for the purpose of instructing the soul in the lower degrees of her initiations preparatory to entering into a higher state. They serve for awakening the slumbering soul and stimulate its activity. The soul remaining within the pure light of Divine Reason, stands in no relation to any material things, and receives no impressions from them.

Whatever is to be known of any object can be known only by means of the images of the objects of one's recognition. The soul possesses such images only of external things and has no image of its own self. Therefore the soul knows all things, but not its own self; there is nothing of which the soul has less knowledge than of its own self, and it is therefore as inexpressible and incomprehensible as God. The soul never grows old, but always remains young;¹ the more we find in it its own origin manifest, the younger is such a soul; for to be young means to be near one's birth or one's origin. The soul is still as young as it was when its creation took place; what appears old, is the body and its activity. I should be sorry if my soul were not younger

¹ "I never was non-existent, nor thou, nor these rulers of men, nor shall any of us ever cease to be."

"It never is born and it never dies, it has never been brought into being, nor shall it be brought hereafter. Unborn, undying, eternal, primeval, it is not slain when the body is slain." (*Bhagavad Gîtâ*, ii. 12, 20.)

to-morrow than it is to-day; because I hope that I shall every day come nearer to God. That part of the soul's quality which clings to the material body, is not a vehicle for the highest truth; but the true essence of the soul is the *Truth* itself,¹ and therefore the soul finds no peace until it has found its true self, become purified of all that is foreign to its own true nature and attained again its true state.

The powers which lift the soul towards its own divine origin are reason and will; their activities are spiritual knowledge and love. These two activities are the feet upon which the soul must stand firmly and stride forward over all material things, so that it may not become soiled by the dust of that which is doomed to perish. Our salvation and happiness consist in the presence of God in us. God is in all of His creatures; but they do not all know it, and therefore they are not all blessed with happiness. The substance of happiness is in the recognition of God's presence in us.² "This is the true life, that one recognizes Thee as the true God." The will grasps God in His aspect as goodness; pure reason grasps Him without any attributes, in His own essence or non-being. Soul-knowledge guides the will and precedes its manifestation as love. We cannot love God if we do not recognize Him; the foundation of all existence is consciousness, without consciousness or soul-knowledge there can be no love. If the will alone were sufficient, there could be no oneness with God. God and I are one, and this oneness does not exist for me unless I am conscious of it in my heart. The will has two functions, desire and love; but reason has only one function, namely recognition, and reason does not rest until it has embraced its object in its true essence without any mask or form. Therefore reason precedes the will and tells the will what to love. As long as we desire a thing, we have it not; if we are in possession of it, we love it, and there is an end of desire. Reason is the head of the soul. Love is directed towards that which is good in God, but wisdom goes directly to that cause which causes the good to be good. Love grasps for God in so far as He is lovable, but wisdom rises higher and realizes His essence.

Reason and will must work together in unity; reason must be penetrated and fructified by will. In the activity of reason there is a motion which impregnates the soul with the images of external things, and the beginning of such a motion creates the substantial forms of the soul in union with the true essence of the objects of its perception, which become objective images in the mind by the power called "imagination"; but the recognition of sensual things is not the highest function of reason, its highest function is the recognition of absolute truth. Some teach that love is superior to reason; but love without knowledge

¹ "I am the Truth and the Life."—*St. John*.

² "I am the soul seated in the heart of every creature. I am the beginning and the middle and the end of all things." (*Bhagavad Gītā*, x. 20.)

is blind, and wisdom cannot exist without love. We say that true happiness is found neither in love nor in knowledge separately, but that there is something within the soul from which springs knowledge and love. It knows not and loves not like the powers of the soul, it has no "before" and no "after," it needs no addition from outward things, it does neither increase nor decrease, it is itself, and enjoys its own self as God. Divine Reason or wisdom receives everything directly from God; it is itself the wisdom of God and sees Him for ever face to face. Happiness is neither within the will nor within reason, but stands above both. Whatever desires in desire, or what can be comprehended by mind, is not God. Where the comprehension of the mind and the desire of the will ends, there begins the darkness in which is the light of God. Holiness is happiness, and is within the foundation, in the apex of the pyramid constituting the soul. In this foundation will, reason, and memory are only one.

The highest region of the soul qualities is called by Eckhart the "man" (reason); the lower regions the "woman" (the will). All the powers of the soul must be subject to divine reason to enable the soul to rise up in its consciousness to its own higher spheres, where it becomes illuminated by the light of divine wisdom.¹ There the powers of the soul remain behind, as it enters the innermost temple and stands in naked purity before the throne of its creator. This highest portion of the soul is always in the presence of God, and knows nothing about time nor of the existence of the physical body. It is always in eternity, where there exists no past and no future. Animal man knows in time and locality; the spiritual self-knowledge of the divine man is above time and locality. The "now," however momentary it may be, is still related to time and has to be abolished. The same is to be said of space. Whatever is on the other side of the ocean is as near to the soul as if it were on this side. All ideation and thinking takes place in time; true self-knowledge knows everything independent of time. As long as you wish to be something distinguished you cannot be all; rise above all distinction and you will be and possess everything. There is nothing that hinders the self-knowledge of the soul in God so much as the illusions of time and space. They are divisions; but God is One. Therefore, if the soul is to know God, it must rise above the conceptions of space and time; for God is neither this nor that; it is the truth within all.

Nothing can enter the highest region of the soul, its divine nature; but the light of divine wisdom and the divine soul is perpetually in God. By means of the highest power of the soul man recognizes all things; not as things that appear to be, but such as they are in God;

¹ If it is said that a man shall have only one wife, it means esoterically that he must have only one will; that is to say, that his will must be one and undivided, so that it may become wholly one with his reason. The penetration of man's lower nature by the light of intelligence coming from his divine nature constitutes the true marriage of the soul.

divested of their material part, only their beauty remains. This power is a light which can never become extinguished, a spark within the soul which renders it possible even for the greatest sinner to return again to God. Sorrow and pleasure affect only the lower powers of the soul; the divine spark is always directed towards the divine state, and battles continually against that which is opposed to its own divine nature. It is not a special power; it is neither this nor that; it is of the nature of God, omnipresent and absolute. Whatever it is, it is it through God and one with Him. It is in the unity of God and from this "spark" the soul receives its essence and life. Only this essence is fully in God, all the rest has to remain "outside." It is uncreated, eternal. Wherever the soul wears its natural terrestrial aspect there is no truth. It is not nothing; but it is above and beyond everything; it is itself the Creator, having within itself the images of all creatures, but without any forms and above all formation. It is itself an image of God and yet not an image, but the power to manifest and restore in man the true image of God. In thus producing this manifestation it remains without form, containing the image of all images. It rests in eternal tranquillity, performing no work itself, and nevertheless all that is performed takes place through its essence and power.¹ The mind is the sum and substance of the higher functions of the soul, the dwelling of ideas and rational conceptions. There the attributes of the manifestations of God can be known. If we penetrate deeper into the essence of the soul, we find that divine reason which has the power to know God without any attributes in His own essence.

This "spark" like God has no name. It may be called the spirit of the soul or the *innermost* man in contradistinction to the *external* sensual man and to the *inner* man, who still retains the sense of separateness and "self." It may also be called the *Light of Divine Wisdom*, in which no darkness exists.

(To be continued.)

Science and the Esoteric Philosophy.

[It is proposed to give under the above heading short notices of recent events and utterances in the realm of Modern Science, and to comment upon them from the standpoint of the Esoteric Philosophy. This has been done with a view to meet the requirements of readers who have expressed a wish to be kept up to date in these matters.]

DR. ERNEST HART AND THE "NEW MESMERISM."

IN the controversy which has been going on in the *Times*, and has culminated in an article by Dr. Ernest Hart in the *Nineteenth Century*, as to Dr. Luys' experiments in Mesmerism at the La Charité

¹ "Nothing whatever, O son of Prithâ! must needs be done by me in the three worlds, nor is anything to be attained that is unattainable; yet I am occupied in work." (*Bhagavad Gîtâ*, iii. 22.)

Hospital, Paris, we have the old story of the contest between materialistic conservatism and enterprise in an unorthodox field of enquiry. The discussion has left matters almost exactly as they were before, and nothing has been proved either for or against mesmeric psychology. Dr. Luys has had to contend against the double evil of a powerful and deeply prejudiced fault-finder as opponent, and untrustworthy and even confessedly fraudulent subjects as allies in his investigations. The result—a foregone conclusion—is that Dr. Hart has proved fraud, both conscious and unconscious; conscious in that some of the subjects acknowledged their deceit, unconscious in that most of the results were due to involuntary “suggestion” on the part of the operator. A significant instance of the latter is contained in a letter from Geo. C. Kingsbury, M.A., M.D., in the *Times* for Jan. 9th:

At the time of my visits it was asserted that the subjects saw a lovely yellow light issuing from the north pole and a blue light from the south. . . . Baron Reichenbach's subjects saw a beautiful blue colour at the north pole and a disagreeable yellow at the south, and it is pleasing to note that Luys' subjects have now fallen into line with the earlier observers of “odylic light.”

This goes to prove that the subjects were either cheats, or that their minds were mere duplicates of the operator's mind for the time being; but Reichenbach's theories, and mesmeric phenomena in general, are untouched.

THE AURA OF INANIMATE OBJECTS.

With reference to the aura seen by Reichenbach's subjects round the poles of magnets, and round crystals and other objects, and seen also by clairvoyants of our own time, I question whether science is so far removed from such a belief as many suppose. Scientists admit that the particles of matter are in a state of rapid vibration, and that this vibration is communicated to a tenuous medium—the æther—occupying space, in the form of radiant heat or light. They also admit that some of these vibrations affect our sensory organs so as to produce sensations of warmth or light, and that the nature of the sensation so produced varies according to the nature of the sense organ perceiving it. Thus the same rays may produce in one eye the sensation of red light, and in another (which is colour-blind) a different sensation. There are vibrations of sound which are audible to some ears, inaudible to others; and there are probably rays of light which are visible to some, and to others invisible. If, then, all bodies emit vibrations which are transferred by the æther to the sensorium, where they are either perceived or not perceived according to the nature and condition of the organ they affect, what is to prevent an abnormally constituted person from perceiving, as light, certain vibrations, which to other persons mean darkness? Or what is to prevent him from feeling, or hearing, or smelling them? This suggests that the particular colour seen round

a magnet by a sensitive, may depend more upon the state the sensitive is in than upon the actual rays coming from the magnet.

OD AND ELECTRICITY.

In the January *Theosophist* appears the first instalment of a translation of a well-known German scientist's article in the *Sphinx*, in which he attempts to draw a parallel between certain electrical discoveries by Herr Hertz and Reichenbach's discoveries on the aura round bodies. It is well known to electricians that, if there be two parallel but unconnected wires, in one of which an electric current can be made to run, then, at the moment when such current is started or broken off, another current is "induced" in the other wire. The way in which the electric force is transmitted through space from one wire to the other is unknown, but Herr Hertz assumed that it was transmitted in the form of undulations through the æther, and to prove his hypothesis he made the following experiments. He arranged a circuit in which currents could be alternately made and broken with extreme rapidity. He arranged wires at different distances from this alternating circuit, so that momentary currents would be induced in them every time the primary current was made or broken. When the primary current is made the induced current is in the opposite direction to that in which it is when the primary current is broken. Hence in these wires there ran currents in both directions alternately, the direction changing in correspondence with the make and break of the primary current. Now the important point—hitherto unobserved in Science—is this: that the currents in the nearest wire were always found to be one ahead of the currents in the next further wire; that while a direct current was flowing in the first wire an inverse current would be flowing in the second, a direct in the third, an inverse again in the fourth, and so on. This proved that the influence by which the electricity was conveyed from wire to wire took an appreciable time in travelling, and supported Hertz's theory that this influence was of the nature of a wave-motion in the æther. In short, whenever there is a rapidly alternating current running through a wire, the inductive influence is propagated in all directions as an undular vibration. Now Reichenbach's sensitives perceived the existence of alternating zones of influence surrounding certain bodies, such as rock-crystals. At three feet distance from such a body heat would be felt, at six feet cold, at nine feet heat again, and so on; hence there is an analogy between the zones of influence around a rapidly alternating electric current, and those around a rock-crystal. The important point about this is that it confirms a theory which Scientists have long held, viz., that the atoms composing a solid body are in a constant state of vibration to and fro, thereby rendering that body strictly comparable, in so far as rapid alternations of motion are concerned, with the above-mentioned electric current.

To sum up: Scientists postulate that the atoms of bodies vibrate rapidly to and fro. Hertz discovers that when an electric current oscillates rapidly to and fro, an undular influence is propagated in all directions around it. Therefore there ought to be a similar undular influence propagated by solid bodies. Hypothesis confirmed by Reichenbach's experiments.

THE DARWINIAN THEORY.

The *Secret Doctrine* is strong upon the point that Man, so far from being descended from apes, is a distinct kingdom; and that he has descended from a more exalted and spiritual class of beings, rather than ascended from the inferior kingdom of animals. The anthropoid apes are, on the contrary, traced back to crimes committed by one of the earlier and "mindless" races of Man. (See *Secret Doctrine* ii. 56; i. 186, *et seq.*) The following paragraph from the *Globe*, February 3rd, supports the *Secret Doctrine* on this point.

Professor Rudolph Virchow, the well-known biologist, is one of those who receive with caution the proofs of a low order of man uniting him to the apes, and in a recent speech has pointed out that all the low-type skulls yet found resemble those of modern and even civilized races. We are still seeking in vain for the "missing link." He admits that the human body is an animal organization governed by the same laws as the bodies of animals, but recognizes a definite barrier separating man from the animal, namely, heredity, which transmits to children the faculties of their parents. All men having a simian appearance are simply pathological variants. The Eskimo and Tierra del Fuegan heads, formerly regarded as low, are now known to belong to perfected types. The Andaman skulls, and those of the Veddahs of Ceylon, were once thought to be low, but although they are small they are of good shape. A single race, the Orang-Simaings and Orang Cekai of Malacca, still remains unstudied. Mikluklo Maklai, the Russian traveller, has reported that they are small and have curly hair, and an expedition has been sent to investigate their anthropology. Professor Virchow has received a skull and a few locks of hair from the party, and, as far as he has examined them, he regards the stock as that of a black race with curly hair. The head is broad and of moderate capacity, but does not present the segment sign of bestial development. According to Professor Virchow, there is no *proanthropos* or man-monkey. The missing link remains a phantom of the mind.

THE MOON.

The point on which the *Secret Doctrine* and Modern Science agree is that the moon is a played-out globe from which most of the life has vanished.

Then the Moon (our satellite), pouring forth into the lowest globe of our planetary ring—Globe D, our earth—all its life, energy and powers; and having transferred them to a new centre, becoming virtually a *dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. (*Secret Doctrine*, i. 156.)

Nature, for February 9th, says:

At the present day the general idea with regard to the peculiar features of the Moon is that they are the results of stupendous volcanic actions, the number and

activity of which surpassed anything that we can imagine. Owing to the extraordinary circularity in the craters, ring plains, walled plains, and to the well-known fact that many of the craters have not the raised lava-floor half-way up or near the summit of the cone, which is such a typical terrestrial characteristic, doubt as to their volcanic origin has often been raised. In a small pamphlet which we have received from Mr. S. E. Peal, Sibsagor, Assam, the author suggests a "theory of glaciation" in the light of recent discoveries with regard to the maximum surface temperature, and also to the non-viscosity of ice at low temperatures, together with the admitted possibility of snow existing on the Moon. The author assumes the Moon to be constituted somewhat like our earth, having an atmosphere, water, etc., and draws attention to the facts that there are no polar caps, that colour is conspicuous by its absence, "a feature quite opposed to terrestrial experience, except at the poles," and therefore "may not the entire globe be swathed in snow?" and the absence of river valleys and drainage sculpturing, indicating that a piling up of dry material has taken place in opposition to a fluvial erosion.

BE CONSISTENT.

An article on Telepathy in the *Agnostic Journal* for February 11th gives me an opportunity to preach a little sermon to Theosophists on consistency. Somebody has been trying to explain telepathy by means of the "æther," and "vibrations," and "atoms," and Mr. J. H. Beatty very naturally objects that the above words in inverted commas signify—not facts but hypotheses. H. P. Blavatsky in the *Secret Doctrine* quotes many Scientists, notably Stallo and Butlerof, to the effect that they are wondrous poor hypotheses at that. See Stallo's *Concepts of Modern Physics*, where the "æther," the "atom," and other things are shown to be the most hopelessly contradictory figments that ever non-existed. Now, to say that telepathy is effected by the vibrations of one brain being communicated through the æther to another, is like saying that the vibrations of an absurdity (the atoms) are transmitted to a nightmare (the æther), and thence to another absurdity in some one else's brain. If a Theosophist wants to use the "æther" as a means of explanation on one page, it is, to say the least, injudicious to first of all explode the said æther on the preceding page.

H. T. E.

The Beautiful.

All the world's a stage,
 And all the men and women merely players:
 They have their exits and their entrances;
 And one man in his time plays many parts,
 His acts being seven ages.—SHAKESPEARE, *As You Like It*.

THESE Ages seem to me an emblem, so many symbols of the greater life of the race as a whole drifting along its weary round of slow development by oft-renewed experience, and oft-repeated suffer-

ing, till, worn and wearied by the useless repetition of experience, at last the Soul awakes and yearns for Something which it calls the Beautiful. Hitherto it has fed upon Sensation alone in its long journey round these seven Ages; from infancy to senility travels the race, and the man; "From the Great Deep to the Great Deep he goes," still blindly drifting.

This life of Sensation is the only school for those whose souls are yet asleep or who will not look up and see the light of the Ideal, by which they may guide their steps out of the track that leads to "mere oblivion" on to the path of progress. Progress towards what?—the Unknown, the Ideal, the Beautiful, the True.

Vague dreamers are the Poets and Seers, Painters and Singers of all times, they are not practical.

The child sucking its sugar-stick scorns the lover kissing his mistress (without being made to); the lover is not *practical*, you can't eat kisses. "The schoolboy with his satchel and shining morning face" despises the dullards who could take pleasure or pride in writing such stuff as is contained in his classics. And when one stops in the ridiculous round of daily life to ask what is it all for? Where are we drifting? what *are* we? Why, the child with his sugar-stick knows all about it; Pleasure, enjoyment, that's what it means. Realization, possession, sensation, what more do you want? The Ideal; the Beautiful; what's that? Is it anything to eat?—asks the child; can you make money out of it?—asks the man; am *I* not beautiful?—asks the woman. Yes, you are beautiful; yes, the sugar-stick is sweet; yes, money has its charms. But as the time for sugar-sticks passes, so the time for enjoyment of sensation passes, and unless the Soul awakes in man and seeks another mode of Life, he must slip into the path that leads to mere oblivion, only to recommence again and again the round of experience on the Wheel of Life.

The Spirit chained to the Animal Soul is the fact symbolized in the myth of Prometheus bound to the rock while the vulture devours his vitals by day to be restored each night; so the Thirst for Sensation devours the life of the Soul during life, and the Soul is restored by union with the Spirit during the period of the after-death sleep, to be devoured again during the succeeding day of Earth-life. This is the wheel of Ixion. But we are not irretrievably bound, it is by our own acts that we are here, and so by our own acts that we may free ourselves from the chain, so teaches the Esoteric Philosophy. And at any moment it is possible to begin the struggle that will eventually free us from the bondage on this Wheel of Life, the attempt must be made during Life, and can only be made effectively, I imagine, during the vigour of Life, when all the forces are strong both for good and for evil—for the force is one though the direction vary. The first thing necessary for this effort is the desire to get away from the present condition

of things; this serves to shake off the deadly torpor produced by the oppression of the mind or Human Soul by the Passional or Animal Soul. The Mind first begins to see that there exists in all things something that escapes the grasp of the senses. Up to a certain point these senses are good servants, but they have been too long the slaves of the passional nature to be able to record accurately even that which lies within their own sphere; while the Beyond is recognized as a mere vague sense of uneasiness, which is like the drop of doubt in Psyche's cup of happiness which makes contentment impossible.

Then the effort to reach this something begins, its nature and region are unknown, and some, refusing to credit the existence of anything beyond the reach of their known senses, endeavour to grasp this vision by straining their senses to the utmost, seeking by every conceivable means to reach satisfaction, only to find disappointment. This to me suggests a possible explanation for the horrible and unnatural vices that occasionally are brought to our notice, and which seem so impossible to account for. And, indeed, to some extent this accentuation of the sensuous nature will probably be noticed by each one in their own lives, as corresponding with some critical point in their moral and intellectual development.

Obviously the one who can master his nature and concentrate all his forces in the desired direction, becomes strong for achievement and for service.

Most of us, alas! try to carry pleasure along with us, and so we are too heavily weighted to do the service we might otherwise do in showing to the mass of dissatisfied ones the direction in which lies the road to the Path. But if, sunk in self-indulgence as most of us are, we still have once seen a glimpse of the Light, shall we refuse to tell to others the good news, because we are not pure enough to know, or strong enough to tread the Path ourselves? The sign-post may be fixed in a mud heap, but, if it points consistently in one direction, it can be of some use, though not to be compared to the guide who, having travelled the road, and knowing its dangers, can warn and direct, counsel and lead. He is a King, we seekers are but the knights errant in pursuit of the Beautiful, but no mere dreamers of useless dreams.

When the Knights of the Round Table were set at meat in the Great Hall of Camelot, and Galahad sat in the Siege Perilous, wherein no man might sit unless he were without stain, there came into the Hall in a wondrous flood of light, the veiled wonder of the Sangreal, and no man might see it clearly nor who bore it. But when the wonder had passed from the Hall, then the face of Life was changed to those knights, and they conceived so ardent a desire to see the wonder unveiled and face to face, that they made vows to seek the achievement of this high adventure.

And anon some wearied of the quest. The Beautiful was too high for them, they wanted pleasure. And some sought diligently, but were beaten down in the adventures they encountered. And those who achieved the highest success in this quest, did not neglect their duty as Knights of the Round Table, but accepted whatever perilous adventure came to them, ever true to their vows as champions of the oppressed and weak; for the Beautiful, when it has found a faithful servant, is seen, by that one, veiled in every suffering face, and every wronged creature. And the knight who follows the adventure of the Beautiful, if he be a true knight, is the servant of all that reflects the image of the mystic lady of the Quest. No other lady will he love, though he must be ready to give his Life in the service of any that are in need. This is the Love of the one who follows the quest of the Beautiful. It is not the love of the lover, nor the lust of the libertine. And it is very different from the cold asceticism of the disciple of selfish isolation, the "slayer of his soul," who lives not for Humanity but for himself. How shall he love who seeks the Beautiful?

Love, not because one is worthy,
 And not because one loves you;
 But Love, because of the need of the world
 For a steadfast heart and true,
 And because where sin and sorrow are rife,
 There your heart's blood is due.

And yet even the love of the lover, narrow and selfish though it be because essentially exclusive, is yet far higher than simple egotism, for it recognizes in a slight degree the overshadowing presence of the Beautiful, and if the lover but recognize that fact, he will seek deeper in the nature of his loved one for the image of the Goddess, and set the shrine in the region of pure sympathy, wherein he may light a lamp whose flame may guide them both; but it is hard to rise with the load of gratified passions tied to one's back. Still we must all carry a load of some kind until strong enough to shake it off, and so, perhaps, such a burden is lighter in the end than the burden of hate and envy, bred of self-righteousness and the worship of a degraded type of God; and perhaps the fetters of lust are less binding than the fetters of fear, the servile fear of the so-called opinion of the world, that creed of nineteenth century respectability, the most accursed of all creeds, and most ignoble of all servitudes, I verily believe. However, all such comparisons are dangerous; we are all, like Hudibras, too willing to:

Compound for sins we are inclined to,
 By damning those we have no mind to.

Certain it is that no man can judge his neighbour, nor say that one is worse than another, because at any particular stage of his progress he is attacked by temptations, from which, for the time being, the one

is free, while himself indulging in other vices equally bad in the eyes of a third, and so on. So there are dangers that wait on every course of action and every path in life. Still I hold that to one who is in search of the Beautiful, Love must become the *rule* of his Life, and Freedom the *condition* of Life, freedom from the artificial bonds of opinions and creeds. For:

A creed is a rod
And a crown is of night;
• But this thing is God
To be man with thy might,
To grow straight in the strength of thy spirit, and
Live out thy life as the Light.

—SWINBURNE'S *Hertha*.

It is a good saying that the Good, the Beautiful and the True are One, and that One is the great Unknown, for these are terms of the ever inexpressible Ideal considered from different points of ignorance. There is in all, however, the one quality which is inseparable from them. They are all to be recognized as being Desirable.

I can conceive of no other impulse to growth, evolution, or development than this recognition of something as yet unattained which is most Desirable. So that towards which Nature strives is that which appears to her as Desirable; first Beautiful because desired, and then Good because Beautiful, and True because Truth appears the most abstract quality conceivable, and must be claimed as a quality inherent in the Beautiful; for to desire that which is not True, Good or Beautiful to that which desires is not a conceivable position, until the point is reached where human consciousness has begun to put forth the bud of Self-consciousness, and the individual becomes aware of a dual action of consciousness; one part desiring that which the other part does not recognize as Good or Beautiful. It is at this point that the war begins, and here we find that there are many kinds of Good, many kinds of Beauty and many aspects of Truth, and all false, all deceptions, all impermanent. And yet the Ideal remains unmoved. We know that the Desirable exists because we desire, and though every flower of life may wither in our grasp, and every fruit turn to ashes in our mouth, though Satiety like a dark vampire suck the life blood from the fair form of the dead Pleasure—that lovely Pleasure that bore in her hair the wreathed flowers of Sense, and breathed the promise of Bliss eternal; though Pleasure be dead, and Love be lost to sight, and Hope show no light, and the Darkness of Despair be upon us, yet Desire remains, and grows strong, though the object desired be no longer Life but Death. The Beautiful has changed its aspect, and now the bruised Soul longs with intense desire for the absolute bliss of annihilation and the perfect rest of non-being. It is but the backward swing of the pendulum, and Desire is the cause of its motion. At one end of the

swing is the Joy of Life, at the other is the Bliss of Death, but the pendulum hangs from a point where the backward and forward motion are alike action, and its own state of rest is one unknown to the moving body below—and as Desire is the motion of the body, so the point of Supreme Rest is not to be reached by the violence of the Desire either for the joy of action or the bliss of rest, that point is the Ideal. When the blissful sleep of Death has healed the wounds and closed the eyes of the Soul to the suffering of the last day of Earth-life, then once more Satiety, the dark attendant of Desire, urges the Soul to awake and joy in life, for the time of rest is past and sleep gives place to restlessness, and the Soul plunges again into Earth-life to seek the unattainable in the regions of sense. All the details of the past are forgotten, and the fruits of the past days of the long Quest remain as the blurred mirror which we call our character, reflecting the aspects of the Beautiful, which lead us on to renew the Great Quest; but Satiety has done its work, and obliterated some one of the many masks which hide the face of the Beautiful, and so the light is a little stronger, a little clearer perhaps; yet another mask is fair to behold, it can be seen so near, seen and seen reflected in all about, till all Nature and Life are full with this one face, and the Soul feels joy that it has entered into the harmony of Nature, and throbs with the pulse of the Life that surrounds it. Surely this is Truth, this is the realization of the Ideal! No mere pleasure is this, but *joy*, for the Soul has grasped the Truth, it holds it in its palm. Shall not now this treasure be shrined in a temple worthy of it, and shall not all men fall down and worship it? The Truth realized, the Beautiful itself made manifest to man, God come down on Earth. Now we have found the end. Just so! Build high the wall of the temple, for there is nought but Truth, and we hold it in our hand. Enjoy your treasure while you may, your beautiful Truth, your Science, your Art, your Religion. The dark monitor Satiety is at your back and will soon grow strong again to whisper in your ear, What is beyond the end? The seed of doubt is sown, and Joy dies as Pleasure died. For can there be a limit to Truth? Can Desire cease while there remains a Beyond, an unattained? The materialized ideal is seen as a barrier, and no peace can be known till that barrier be broken down, and the light of the Beyond let in. The gross form of the man-made God is doomed, the Soul has heard the voice of the dark messenger, and its beloved idol is seen plainly for what he is, and his hour is come; the Giant Human Soul awakes and:

God trembles in heaven, and his angels are white
 With the terror of God,
 For his twilight is come on him,
 His anguish is here;
 And his spirits gaze dumb on him,
 Grown grey from his fear;

And his hour taketh hold on him stricken, the last
 Of his infinite year.
 Thought made him and breaks him,
 Truth slays and forgives;

—SWINBURNE'S *Hertha*.

The wall of limitation, the dogma, the creed, or the negation, is a hard obstacle to break down, and when passed, despair falls on the Soul, for the expected Light can nowhere be seen. The light shines around on every side, but the eyes accustomed to the light of the enclosure can see no light but only darkness beyond, and a great waste land, where all is cold and dead. A great fear falls on the Soul, and shuts out the path. The terrible trial of Darkness is upon the pilgrim. For he has dared to stand alone, and if his courage fail he must fall, for it is the light of courage in his heart that can alone guide him at this critical pass. What is that courage in his heart but interior recognition of the existence of the Beautiful, which is his goal? It is the light of Truth which burns in the place of peace, the essence of his own being, and towards which his Soul seeks to travel. Let no man rashly break the sheltering prison wall of his Soul, his belief, his creed or faith, unless he is willing to face the trial of the absolute solitude of Darkness, and unless he is prepared to fix as his goal the unknown, unseen, and to lean on none, trust to none, but stand alone. For at this point in the progress of the Soul there is no longer hope of pleasure, nor joy of life, nor bliss of death for the aspirant. The Pilgrim has chosen to look on the face of his beloved without veil or mask, and the light has gone out of life and there is no refuge in death, and the Beautiful has become a cold flame in his heart, that must consume it to ashes before the Soul can see in the light of that flame that the Goal is within the unknown essence of its own being. The mystic lady of the Quest is there, the Spiritual Bride is there. But ere we can know that Bride, we must first seek the path which itself is concealed behind the veil of Knowledge.

We are as the knights of ancient legend who rode upon the Great Quest. They knew not the nature of the Great Goal towards which they strove, nor how to attain, but were bound by their vows which they took at the outset of the adventure, that they would ride through all lands redressing human wrongs, protecting ladies and those who were oppressed, removing evil customs, and ever addressing their meditation to the Supreme, waiting patiently, if perchance they should find that which they sought. And to some one or two the Quest was clear and the course plain though strewn with perils and obstacles, but to these pure ones the Light itself appears, the veil is removed, and they pass on out of the ken of other men to higher tasks and wider aims. They have passed on beyond, and to them the face of the Beautiful may

appear as the veil of Truth, for though "veil upon veil may lift, there yet remains, veil upon veil behind."

When first we begin to rouse ourselves and to resist the rule of necessity that seems to hold us chained to the Wheel of Life, when first the light is seen with the eye of the Soul, then at once we call it *The Beautiful*, *The Good*, and Truth itself, though in verity it be but a flash reflected from something around us. Let us rest assured that at that stage we could not recognize Truth in itself, nor Goodness, nor Beauty, but only some reflected aspects of them. Truth is everywhere doubtless, the Beautiful surrounds us without doubt, but we cannot see it, because we are looking for something else, to which we have attached the label of Beautiful. We have made up our minds before we set out, what is to be the appearance of the Unknown and in what surroundings we are to find it, and if by chance we do find it we are duly disgusted because it is lacking in all the qualities which we have hitherto considered to be attributes of harmony. How then are we to proceed? There is but one way, I think, which is to meditate constantly on the inner nature of objects, persons, facts, theories, occurrences of all kinds, seeking in each the note of harmony, trying to see what is necessary to make beautiful that which seems to us unbeautiful, and we shall find that as we expand our views, so we grasp larger combinations, and find the wider Beauty possible where the detail appears discordant, and so we may come to learn the principles of beauty and harmony, and apply them in all we do, gradually seeking the wider good of the whole, and killing out the particularizing tendency of personality, which ever seeks to force others to dance to its tune, rather than trying to fill its own place in the harmony of Nature.

I fear that, before setting out on this Quest, it will be necessary for some of us to devote some time to the useful work of demolishing our idols, our bogey gods and goddesses. One of these is *Conventionality*, another *Respectability* (a big one and much beloved is that), and then the monster Idol of the age, the *Practical*, the god of physical energy; he is the most ferocious and also the most insidious of all, he offers great gifts, immediate blessings to his followers, feeds their desire for action by more means of activity, and must chuckle when he sees his followers inventing practical means of moving from place to place so quickly that they have no time left for thinking whether they would not do better to stay where they are and learn something about themselves and their surroundings; and printing-presses that can pour out such a flood of literature that people have to swallow their intellectual food whole and have no time to think what it all means. But quaint and humorous as this great god appears to the irreverent Idealist, his power is such that he must be taken into serious account, for there is only one power greater in its influence for evil, and that is *Superstition*, the child of Faith and Fear, fostered by ecclesiastical systems and feign-

ing the appearance of the true Goddess of Light. These are but a few of the false gods of the Heathen. I do not love them, nor reverence them at all. This is a polytheistic country, worshipping many such gods and reverencing deeply such archangels as Wealth and Hypocrisy who stand at either hand of the Throne of the goddess *Respectability*.

And all this hierarchy of fraudulent gods trembles at the approach of the Beautiful Queen whom we call the Esoteric Philosophy, the priests and worshippers cry out that their gods are blasphemed. So be it! The Light is blasphemy to the night, and the rising sun makes the lamp with its smouldering wick useless.

So we seek the Beautiful, our mystic Queen, the Occult Wisdom, whose face is veiled, as Dante saw his Beatrice, and as those few who saw face to face the mystic wonder of the Holy Grail. This mystic lady is no woman, Dante has said it,¹ and a mighty singer of our own day, Swinburne, has said it.

Our lady of love by you is un beholden;
For hands she hath none, nor eyes, nor lips, nor golden
Treasure of hair, nor face nor form; but we
That love, we know her more fair than anything.

Is she a Queen having great gifts to give?

Yea these; that whoso hath seen her shall not live
Except he serve her sorrowing, with strange pain,
Travail and bloodshedding and bitterer tears;
And when she bids die, he shall surely die.
And he shall leave all things under the sky,
And go forth naked under sun and rain,
And work, and wait, and watch out all his years.

(“The Pilgrims,” *Songs before Sunrise*.)

The Path of Occultism is not the path of Pleasure in the ordinary sense, for the first step is Sacrifice and the second is Renunciation.

R. MACHELL.

Death—and After?

(Continued from Vol. XI, page 228.)

KÂMA LOKA (continued).

WHEN an average man or woman reaches Kâma Loka, the spiritual Intelligence is clothed with a Kâma Rûpa, or body of desires, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kâma during the earth-life just ended, having lived much in the enjoyment of objects of sense and in the

¹ See “Dante’s Beatrice” in *LUCIFER*, Vol. IX. pp. 48 and 49.

pleasures of the emotions, cannot quickly disentangle itself from the web of its own weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kâma Loka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms.

As said, during the period that the Immortal Triad and Kâma remain together in Kâma Loka, communication between the disembodied entity and the embodied entities on earth is possible. Such communication will generally be welcomed by these disembodied ones, because their desires and emotions still cling to the earth they have left, and the mind has not sufficiently lived on its own plane to find therein full satisfaction and contentment. The lower Manas still yearns towards Kâmic gratifications and the vivid highly coloured sensations of earth-life, and can by these yearnings be drawn back to the scenes it has regretfully quitted. Speaking of this possibility of communication between the Ego of the deceased person and a medium, H. P. Blavatsky says in the *Theosophist*,¹ as from the teachings received by her from the Adept Brothers, that such communication may occur during two intervals:

Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as Bar-do. We have translated this as the "gestation" period [pre-devachanic].

Some of the communications made through mediums are from this source, from the disembodied entity, thus drawn back to the earth-sphere—a cruel kindness, delaying its forward evolution and introducing an element of disharmony into what should be an orderly progression. The period in Kâma Loka is thus lengthened, the body of desires is fed and its hold on the Ego is maintained, and thus is the freedom of the Soul deferred, the immortal Swallow is still held down by the bird-lime of earth.

Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires while they have starved even the lower mind—these remain for long denizens of Kâma Loka, and are filled with yearnings for the earth-life they have left, and for the animal delights that they can no longer—in the absence of the physical body—directly taste. These gather round the medium and the sensitive, endeavouring to utilize them for their own gratification, and these are among the more dangerous of the forces so rashly affronted in their ignorance by the thoughtless and the curious.

Another class of disembodied entities includes those whose lives on earth have been prematurely cut short, by their own act, the act of others, or by accident. Their fate in Kâma Loka depends on the conditions which surrounded their outgoings from earthly life, for not all suicides are guilty of *felo de se*, and the measure of responsibility may

¹ June, 1882, art. "Seeming Discrepancies."

vary within very wide limits. The condition of such has been thus described :

Suicides, although not wholly dis severed from their sixth and seventh principles, and quite potent in the séance room, nevertheless, to the day when they would have died a natural death, are separated from their higher principles by a gulf. The sixth and seventh principles remain passive and negative, whereas in cases of accidental death the higher and the lower groups actually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus either slumbers surrounded by happy dreams, or sleeps a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why. The victim, whether good or bad, is irresponsible for his death. Even if his death were due to some action in a previous life or an antecedent birth, was an act, in short, of the Law of Retribution, still it was not the direct result of an act deliberately committed by the personal Ego of that life during which he happened to be killed. Had he been allowed to live longer he might have atoned for his antecedent sins still more effectually, and even now, the Ego having been made to pay off the debt of his maker, the personal Ego, is free from the blows of retributive justice. The Dhyán Chohans, who have no hand in the guidance of the living human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it.

These, whether suicides or killed by accident, can communicate with those in earth-life, but much to their own injury.

This class is the one which the French Spiritists call les esprits souffrants. They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the Kāma Loka—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to overload their Karma by tempting them into opened doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The suicides who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both—instead of accepting their punishment and taking their chances of redemption, they are often made to regret life and tempted to regain a hold upon it by sinful means. In the Kāma Loka, the land of intense desires, they can gratify their earthly yearnings but through a living proxy; and by so doing, at the expiration of the natural term, they generally lose their monad for ever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn imme-

diately within the *Ākāshic Samādhi*—i.e., to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the *Devachan*—a gloomy fate is theirs. Unhappy shades, if sinful and sensual, they wander about (not shells, for their connection with their two higher principles is not quite broken) until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford to gratify them vicariously. They are the *Pishāchas*, the *Incubi* and *Succubæ* of mediæval times; the demons of thirst, gluttony, lust and avarice—*Elementaries* of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishnā* (*Tanhā*)—thirst, desire for sentient existence—and *Upādāna*, which is the realization or consummation of *Trishnā*, or that desire. And both of these the medium helps to develop *ne plus ultra* in an *Elementary*, be he a suicide or a victim. The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction—i.e., the *Kāma Loka*. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such *Egos* who was destined to live—say, eighty or ninety years, but who either killed himself or was killed by some accident, let us suppose at the age of twenty—would have to pass in the *Kāma Loka* not "a few years," but in his case sixty or seventy years as an *Elementary*, or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of *Space*! And woe to those whose *Trishnā* will attract them to mediums, and woe to the latter who tempt them with such an easy *Upādāna*. For, in grasping them and satisfying their thirst for life, the medium helps to develop in them—is, in fact, the cause of—a new set of *Skandhas*, a new body with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the *Karma* of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into a *Upādāna*, which will be productive of untold evils for the new *Ego* that will be reborn under its nefarious shadow, and that with every séance, especially for materialization, they multiply the causes for misery, causes

that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a far worse existence than ever—they would, perhaps, be less lavish in their hospitality.

Premature death brought on by vicious courses, by over-study, or by voluntary sacrifice for some great cause, will bring about delay in Kâma Loka, but the state of the disembodied entity will depend on the motive that cut short the life.

*There are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of Mâyâ. The "vices" will not escape their punishment; but it is the cause, not the effect, that will be punished, especially an unforeseen, though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with "over-study." Water is liable to drown a man, and too much brain work to produce a softening of the brain matter which may carry him away. In such a case no one ought to cross the Kâlapâni, nor even to take a bath for fear of getting faint in it and drowned (for we all know of such cases), nor should a man do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause as many of us do. Motive is everything, and man is punished in a case of direct responsibility, never otherwise. In the victim's case the natural hour of death was anticipated accidentally, while in that of the suicide death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is not a *felo de se*, to the great grief and often trouble of the Life Insurance Companies. Nor is he left a prey to the temptations of the Kâma Loka, but falls asleep like any other victim. A Guiteau will not remain in the earth's atmosphere with his higher principles over him, inactive and paralyzed, still there. Guiteau is gone into a state during the period of which he will be ever firing at his President, thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be ever tried and ever hanged, bathing in the reflections of his deeds and thoughts, especially those he indulged in on the scaffold.*

The population of Kâma Loka is thus recruited with a peculiarly dangerous element by all the acts of violence, legal and illegal, which wrench the physical body from the soul, and send the latter into Kâma Loka, clad in the body of desires, throbbing with pulses of hatred, passion, emotion, palpitating with longings for revenge, with unsatiated lusts. A murderer in the body is not a pleasant member of society, but a murderer suddenly expelled from the body is a far more dangerous entity; society may protect itself against the first, but in its present state of ignorance it is defenceless as against the second.

Finally, the Immortal Triad sets itself free from the body of desires, and passes out of Kâma Loka; the Higher Manas draws back its Ray, coloured with the life-scenes it has passed through, and carrying with it the experiences gained through the personality it has

informed. The labourer is called in from the field, and he returns home bearing his sheaves with him, rich or poor, according to the fruitage of the life. When the Triad has quitted Kâma Loka, it passes wholly out of the sphere of earth attractions:

As soon as it has stepped outside the Kâma Loka—crossed the “Golden Bridge” leading to the “Seven Golden Mountains”—the Ego can confabulate no more with easy going mediums.

There are some exceptional possibilities of reaching such an Ego, that will be explained later, but the Ego is out of the reach of the ordinary medium and cannot be recalled into the earth-sphere. But ere we follow the further course of the Triad, we must consider the fate of the now deserted Kâma Rûpa, left as a mere *reliquum* in Kâma Loka.

KÂMA LOKA. THE SHELLS.

The Shell is the Kâma Rûpa, the body of desires, emptied of the Triad, which has now passed onwards; it is the last of the transitory garments of the Soul, cast aside and left in Kâma Loka to disintegrate.

When the past earth-life has been noble, or even when it has been of average purity and utility, this Shell retains but little vitality after the passing onwards of the Triad, and rapidly dissolves. Its molecules, however, retain, during this process of disintegration, the impressions made upon them during the earth-life, the tendency to vibrate in response to stimuli constantly experienced during that period. Every student of physiology is familiar with what is termed automatic action, with the tendency of cells to repeat vibrations originally set up by purposive action; thus are formed what we term habits, and we unconsciously repeat motions which at first were done with thought. So strong is this automatism of the body, that, as everyone knows by experience, it is difficult to break off the use of a phrase or of a gesture that has become “habitual.”

Now the Kâma Rûpa is during earth-life the recipient of and the respondent to all stimuli from without, and it also continually receives and responds to stimuli from the lower Manas. In it are set up habits, tendencies to repeat automatically familiar vibrations, vibrations of love and desire, vibrations imaging past experiences of all kinds. Just as the hand may repeat a familiar gesture, so may the Kâma Rûpa repeat a familiar feeling or thought. And when the Triad has left it, this automatism remains, and the Shell may thus stimulate feelings and thoughts which are empty of all true intelligence and will. Many of the responses to eager enquiries at *séances* come from such Shells, drawn to the neighbourhood of friends and relatives by the magnetic attractions so long familiar and dear, and automatically responding to the waves of emotion and remembrance, to the impulse of which they had so often answered during the lately closed earth-life. Phrases of affection, moral platitudes, memories of past events, will be all the

communications such Shells can make, but these may be literally poured out under favourable conditions, under the magnetic stimuli freely applied by the embodied friends and relatives.

In cases where the lower Manas during earth-life has been strongly attached to material objects and to intellectual pursuits directed by a self-seeking motive, the Kâma Rûpa may have acquired a very considerable automatism of an intellectual character, and may give forth responses of considerable intellectual merit. But still the mark of non-originality will be present; the apparent intellectuality will only give out reproductions, and there will be no sign of the new and independent thought which would be the inevitable outcome of a strong intelligence working with originality amid new surroundings. Intellectual sterility brands the great majority of communications from the "spirit world;" reflections of earthly scenes, earthly conditions, earthly arrangements, are plentiful, but we seek in vain for strong, new thought, worthy of Intelligences freed from the prison of the flesh.

And there is an ever present danger in this commerce with the Shells. Just because they are Shells, and nothing more, they answer to the impulses that strike on them from without, and easily become malicious and mischievous, automatically responding to evil vibrations. Thus a medium, or sitters of poor moral character, will impress the Shells that flock around them with impulses of a low order, and any animal desires, petty and foolish thoughts, will set up similar vibrations in the blindly responsive Shells.

Again, the Shell is very easily taken possession of by Elementals, the semi-conscious forces working in the kingdoms of Nature, and may be used by them as a convenient vehicle for many a prank and trick. The Astral Body of the medium, and the Kâma Rûpas emptied of their immortal Tenants, give the material basis by which Elementals can work many a curious and startling result; and frequenters of *séances* may be confidently appealed to, and asked whether many of the childish freaks with which they are familiar—pullings of hair, pinchings, slaps, throwing about of objects, piling up of furniture, playing on accordions, etc.—are not more rationally accounted for as the tricky vagaries of sub-human forces, than as the actions of "spirits" who, while in the body, were certainly incapable of such vulgarities.

Let us leave the Shells alone, to peacefully dissolve into their elements, and mingle once again in the crucible of Nature. The authors of the *Perfect Way* put very well the real character of the Shell.

The true "ghost" consists of the exterior and earthly portion of the Soul, that portion which, being weighted with cares, attachments, and memories merely mundane, is detached by the Soul and remains in the astral sphere, an existence more or less definite and personal, and capable of holding, through a sensitive, converse with the living. It is, however, but as a cast-off vestment of the Soul, and is incapable of endurance as *ghost*. The true Soul and real person, the *anima*

divina, parts at death with all those lower affections which would have retained it near its earthly haunts.¹

If we would find our beloved, it is not among the decaying remnants in Kâma Loka that we must seek them. "Why seek ye the living among the dead?"

KÂMA LOKA. THE ELEMENTARIES.

The word "Elementary" has been so loosely used that it has given rise to a good deal of confusion. It is thus defined by H. P. Blavatsky:

Properly, the disembodied *souls* of the depraved; these souls having, at some time prior to death, separated from themselves their divine spirits, and so lost their chance for immortality. But at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kâma Loka. . . . Once divorced from their higher Triads and their bodies, these souls remain in their Kâma Rûpic envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kâma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.²

Students of this series of Manuals know that it is possible for the lower Manas to so entangle itself with Kâma as to wrench itself away from its source, and this is spoken of in Occultism as "the loss of the Soul."³ It is, in other words, the loss of the personal self, which has separated itself from its Parent, the Higher Ego, and has thus doomed itself to perish. Such a Soul, having thus separated itself from the Immortal Triad during its earth-life, becomes a true Elementary, after it has quitted the Physical and Astral Bodies. Then, clad in its Kâma Rûpa, it lives for awhile, for a longer or shorter time according to the vigour of its vitality, a wholly evil thing, dangerous and malignant, seeking to renew its fading vitality by any means laid open to it by the folly or ignorance of still embodied Souls. Its ultimate fate is, indeed, destruction, but it may work much evil on its way to its self-chosen doom.

The word Elementary is, however, very often used to describe the lower Manas in its garment the Kâma Rûpa, not broken away from the higher Principles, but not yet absorbed into its Parent, the Higher Manas. Such Elementaries may be in any stage of progress, harmless or mischievous.

Some writers, again, use Elementary as a synonym for Shell, and so cause increased confusion. The word should at least be restricted to the Kâma Rûpa *plus* lower Manas, whether that lower Manas be disentangling itself from the Kâmic elements, in order that it may be reabsorbed into its source, or separated from the Higher Ego, and therefore on the road to destruction. ANNIE BESANT, F.T.S.

(To be continued.)

¹ Pp. 73, 74. Ed. 1887.

² *Theosophical Glossary*. Elementaries.

³ See *The Seven Principles of Man*, pp. 44-46.

Aphorisms on Karma.

[The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.—WILLIAM Q. JUDGE.]

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogî, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahmâ. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested Universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedant to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice are defective, errant, and impure.

(22) Karma may be of three sorts: (*a*) Presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a Sage or true Seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

The Easter Island Inscriptions.

“THE Easter Island relics,” says the *Secret Doctrine*, “are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues that have remained unbroken on that island, to recognize in them at a glance the features of the type and character attributed to the fourth race giants.”

* * *

A further description is quoted from *The Countries of the World*: “Their workmanship is of a high order, and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. Even at the date of Captain Cook’s visit, some of the statues, measuring twenty-seven feet in height and eight across the shoulders, were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad, all built of hewn stone in the Cyclopean style, very much like the walls of the temple of Pachacamac, or the ruins of Tia-Huanaco in Peru.”

* * *

Further details touching Easter Island—which takes its name from its discovery on Easter Day, 1722—are contained in the *Journal of the Polynesian Society*: “At the south-west end of the island is a collection of ruins of nearly a hundred stone houses, built in regular lines and facing the sea. They are generally about forty feet long, by thirteen feet wide, roofed over with slabs overlapping like tiles. The walls are five feet thick, about five feet high, and consist of layers of flat stones faced inside with flat slabs. The inside walls are painted in black, white, and red, with pictures of mythical beasts and birds, and geometrical figures. In one of these houses was found a stone statue about eight feet high, and weighing four tons, now in the British Museum. On the back of the head of the statue is carved a bird, over which is a solar crown, and on either side a paddle, with a human face on the spade-shaped blade.

* * *

“On some of the walls of the cliffs are carved huge faces, and on each headland of the island stand enormous stone statues. On one

platform fifteen images were found, ranging from three to thirty-five feet in height. They are of human shape as to the upper part of the figure, and have crowns of a different kind of stone—red tufa—from the rest of the figures, which are made of grey lava. The platforms are built of sea-worn stones, the rocks composing the outer face being hewn and fitted with the greatest nicety, without cement, mortised and tenoned together. They are built on sloping ground, presenting a seaward face of twenty or thirty feet high, and from two hundred to three hundred feet long.

* * *

“The tradition that the islanders came from Rapa-iti is curious, as that island also contains huge platforms, and a five-tiered fort of solid stone. Figures resembling the smaller statues of Easter Island were found on the little island of Raivavai, and also at Pitcairn and Tupuai. The most valuable productions of Easter Island are the celebrated tablets of wood, carved with figures, undeciphered up to the present.”

* * *

Quite recently, an attempt has been made by Dr. A. Carroll, of Sydney, to decipher these tablets, with results which, if reliable, will confirm the tradition which connects Easter Island with Peru. Dr. Carroll writes: “While engaged in studying the languages, histories, antiquities, and inscriptions of the ancient American peoples, I came upon similarities to the Easter Island characters. With these as keys, I discovered what certain groups expressed, and from these, proceeding upon the recognized methods of decipherment, I succeeded in reading into the original languages, and translating into English the Easter Island inscriptions.

* * *

“In ancient America, from the northern Lenipe to the nations in Anahuac, from these through Central America, and thence onward to what is now Peru, to Bolivia, and to Chili, many peoples used hieroglyphic, phonetic and other writings before the Inca monarchs interdicted their use. Many of these old peoples of Western America sailed and traded over wide regions of the Pacific Ocean. One of the places to which they sailed was Easter Island, then much larger than it is at present.”

* * *

Dr. Carroll continues: “I obtained copies of the Easter Island inscriptions, and upon examining them was much impressed with the many instances in which the characters were similar to those used by the oldest civilized nations in America, who wrote in hieroglyphics or in phonetic characters.” Dr. Carroll then satisfied himself that the inscriptions in Easter Island were entirely unlike any form of writing used by Polynesians, and hence concluded that the writers of the Easter Island inscriptions were not Polynesians.

A series of coincidences gradually led Dr. Carroll to the opinion

that the writers of the Easter Island inscriptions, who were evidently not Polynesians, must have been natives of South-Western America, who are known to have navigated the Pacific long before the days of Columbus. The similarity of the hieroglyphics with the ancient picture-writing of South America confirmed this view, and it only remained to compare the language of the Easter Island inscriptions with the languages of the South American hieroglyphics. This Dr. Carroll believes he has succeeded in doing; and, following this comparative method he has translated portions of the Easter Island inscriptions, which we shall recur to in a subsequent number. C. J.

Correspondence.

PLANETARY PERIODS.

SIR,—In the article on “The Musical Scale and Man,” in last month’s LUCIFER is a paragraph, quoted from W. R. Old’s *What is Theosophy?* which puzzles me considerably. It runs thus:

4,320,000 is the least common multiple of the number of days required by the planets Saturn, Jupiter, Mars, Earth, Venus, Mercury, and the Moon, to perform their revolutions round the Sun. At the end of this period they are all in conjunction.

Is the writer referring to the revolutions of the planets round the Sun, or to their apparent motion in the Zodiac round the Earth? Two points support the latter view; they are that the Moon is included in the list, and that the astronomical term “conjunction,” which refers to the geocentric system, is used. On the other hand, the fact that the Earth is included points to the former view. I should like to have this dilemma solved. Another difficulty lies in the fact that the planets do not favour an *exact* number of days in their choice of a convenient period in which to accomplish their revolutions; on the contrary, the rotation period of our Earth does not seem to enter into their calculations at all, for they run into as many as seven places of decimals, which considerably aggravates the difficulty of finding the least common multiple.—I am, etc.

H. T. E.

[As Mr. Old is in India, some time must elapse before his reply can be received—to which, we may add, we look forward with as much interest as yourself.—Eds.]

Reviews.

AZOTH; OR, THE STAR IN THE EAST.¹

THIS book claims to be a “New Light of Mysticism,” and is an exposition of the belief and methods of the Western Mystics, with a view to their adaptation to the necessities, intellectual and spiritual, of the present age. The work is divided into two chief parts: I. The Outward Man; II. The Inward Man; the key-note of both is Evolution. All that is necessary for the perfection of humanity, says Mr. Waite, is to be learned from the transcendental science of the Hermetic School, from

¹ *Azoth; or, the Star in the East.* By Arthur Edward Waite. Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C. 1893. Price £1 1s.

the transcendental theology of the Christian Mystics, and from a third source which is designated as the physical mysticism of the Alchemists.

Mr. Waite divides the Alchemists into two classes; those who sought for the physical secrets of Nature, in short, what was in earlier ages the higher chemistry, and those who under the veil of physical experiments, were pursuing a spiritual quest. Yet these latter considered the spiritual and physical order to be so interblended, that to attain to the true and higher transmutation in man, a knowledge of the secrets of physical nature was also deemed a necessity.

The grand restitution included both body and soul, the processes were intimately united, and in a sense they were almost one.

In descanting on this theme, under the heading of "The Alchemical Transfiguration of Humanity," Mr. Waite allows himself to be carried away by his enthusiasm. He lays far too great stress on what he imagines will be, in the future, the increased beauty of outward man, and especially of woman, in that new Earthly Paradise which presents itself to his delighted vision as the outcome of this greater knowledge. He reverts to it again and again throughout the book, and considering its dangerous tendency, we cannot help thinking that this note is struck a little too often. This side of man's evolution is even put in antithesis to that of his inward and upward striving, which all the masters of the spiritual life have assured us is a strait and narrow way, a steep ascent, to look backward from which is unsafe for all but the strongest. Mr. Waite speaks thus (p. 77):

Grand is the destiny, and the way after all is facile, for it is not the maceration of the flesh; it is not eternal war with environment; it is not renunciation, at least in its hard and common significance—by which we shall gain our end. . . . It is by the perfectionizing and beautifying of the flesh; it is by adjustment with higher environment, and by civilizing what is savage in our surroundings . . . and doubtless these things are easier than the old way of asceticism.

Doubtless *easier*, Mr. Waite; but surely you mean that these things will be the *result* of right living, right thinking, and right acting? No, for you continue:

How not easy, when it is possible to ascend into Heaven on the wings of a woman's voice, singing in the spring of the year, and in the spring of being?

What sort of a heaven, then? Surely a Mohammedan Paradise, which is entered, Mr. Waite says,

Through the open gladness and light of loving eyes.

He even twists the meaning of the words from the *Imitation of Christ*, that text-book of renunciation and of the spiritual life, in support of his theory. *Ista est summa sapientia, per contemptum mundi tendere ad regna caelestia* means, according to Mr. Waite,

That we must despise and cast behind us . . . all things dull, common and unclean, all that is tame and arid and commonplace, and set ourselves to enter into that other and divine environment, illuminated by the purple flower of love, wherein all is poetry and romance, wherein all is dream and vision, and where the amber light of the ideal, and the dead gold and the old rose of the enchantment of a moderated aspiration involve all land and all sea in the permanent vestment of a subdued incandescent glory.

Let us, at least, hope that St. Thomas à Kempis is now in some region which has no communication with that wherein dwells his latest interpreter! In his chapter on "The Religion of Evolution," however, Mr. Waite strikes a truer chord. He rightly shows that true religion has always been and always must be the same. That which differs in the various world-religions is the outward expression of the one and only truth. It is not the thing symbolized, but the veil of symbolism which alters. The present official garbs of religion are everywhere being stripped off or torn to pieces; but the question arises, Shall we not still need, by the law of correspondence, some outward sign of the thing signified, some sacrament typifying the inward and spiritual

grace? Mr. Waite is strongly of opinion that some reconstruction of exoteric religion will naturally be developed, since all ideals seek to clothe themselves in form on this plane. But he thinks that such work can only be done by true mystics, possessing a true knowledge of man, both inwardly and outwardly, and of all the needs to which outward religion is intended to minister. "The glory to be realized within" will also reveal itself outwardly with an exterior splendour, and to realize this all the arts will bring their tribute. This is just what happened when the great Gothic cathedrals were built all over Europe, and the reason that such buildings cannot now be constructed, on any original plan, at least, is just that which leads Mr. Waite to see that any reconstruction of exoteric religion is for the present impossible. It may be the work of the future, but men's minds are now all too disturbed, and spiritual thought is in too great a state of ferment to allow of any such design being carried out. Any definite proposition to this end is deprecated by Mr. Waite, and it seems to us that it would have been well had he applied his own rule to the physical evolution of man. When he says, "in the light of the Hermetic philosophy the path of perfection becomes the path of beauty," we reply that in a world of *ultimated* perfection this proposition may be a true one, but so long as the *struggle towards* perfection lasts, the wrestling soul must be outwardly more or less the Man of Sorrow, and that, so soon as the perfect state is reached, man's home will be no longer in a world whose outward beauty is its chiefest charm. That will have become to him the mere illusion of the senses. Even in physical nature this law prevails; there is a certain beauty in the rosebud, but no sooner does the flower reach the glory of its full expansion, than it begins to fade; the breath of the destroyer is upon it. The moment of perfect beauty in a sunset is so transitory that, in the act of asking the friend at your side to behold it with you, the finest flush of colour has already died away, and his eye can never share with yours the enjoyment of that transcendent beauty. So it is with the mystic. What he sees and feels in the inner life is incommunicable, and can never be put into words or taught to another. It can be hinted at in poetry, or suggested in stone or marble, or on canvas, and this is undoubtedly the origin of the great works of art which have lived or are destined to live. And to bring the outer life into such harmony as we can with the beauty of the inner vision is undoubtedly the aim and end of all religion, worship and praise. And, to do Mr. Waite full justice, this is what we think he really means, but he has, unfortunately, overlaid the purity of his thought with such turgidity of expression, which is, perhaps, the result of his excursions into the hermetical and alchemical writings, that it is sometimes hard to understand him. One of the most useful chapters in the book is the first of the Second Part: "Some Axioms of Transcendental Science." These all can understand, and they contain valuable teaching.

The remaining portion of the book is occupied with the further elaboration of what is to be understood by Christian mysticism, the true knowledge of which is, and always has been, transmitted by a body of Initiates, here spoken of as the Holy Assembly.

Of the truth and value of that which is transmitted only those who have received it are able to judge, and we can say nothing further about it. Throughout these chapters, however, Mr. Waite keeps well before the reader the golden truth that all spiritual evolution must be from within. "The Spirit does not really descend into us, but we are elevated into the Spirit."

The consideration of the various doctrines concerning a future state of existence, as put forward in Theosophy, Spiritualism, and Mysticism respectively, is of special interest.

The doctrine of Reincarnation is but slightly touched, as, though

probably true, yet not of vital importance to the mystic. Our task is to go forward by developing the inner man as far as possible in the life now present to us, for "illimitable possibilities of eternity open about, beyond and above us."

In conclusion, Mr. Waite pleads for a fair trial of what he calls the New Mysticism. It is not, he says, for dabblers, but for patient experimentalists and earnest students:

The sanctuary of esoteric science is closed to the frivolous, not by an arbitrary decree, but by the law of their own nature.

The book is handsomely printed and enclosed in olive cloth covers illuminated with gilded symbols, and its appearance will not disgrace a well-kept library.

E. K.

AMENITIES OF THE COMMONPLACE WOMAN.¹

Janet Smith is a fine specimen of "Saladin's" winning style, which combines in such a remarkable way wit with pathos, and a love of humanity with contempt for orthodox religion. The book is written in a chatty manner and literally bristles with anecdotes and observations drawn from the author's vast fund of information and experience. "Janet" is the ordinary poor man's wife, daughter of one John Smith and spouse of another.

She is, if kindly and considerately treated, suited to making a common clay man, with a lighted halfpenny candle of a soul in him, happy; and she is well adapted to driving a bigger and better man crazy.

She has not yet mastered the art of producing at will quality in her offspring.

Miss Foote, the actress, got married to Lord Harrington. *She* tried to produce quality. During gestation she directed her will-power to secure that the unborn child should be a girl. She further directed her desire vehemently that the girl might be the born image of Mary Queen of Scots, and to this end she hardly ever averted her adoring eyes from a very handsome portrait of the beautiful and ill-starred Queen. The child was born. It was a girl. It was the very picture of Mary Queen of Scots. And—it was an idiot.

Saladin is a little unjust in his severity against J. Smith's beliefs, and the following remarks must be taken as mere burlesque rather than as a fair joke at his expense.

A man is, chemically speaking, forty-five pounds of carbon and nitrogen diffused through five and a half pailfuls of water. And very frequently the only determined effort of J. Smith's life is to infuse as much whisky as possible into his five and a half pailfuls of water. All this water that is in his composition does not prevent J. Smith from believing that he was made out of the dust of the ground! But what wise thing can you expect five and a half pailfuls of water to believe?

H. T. E.

RÂJAYOGA BRAHMAJÑÂNUBHÛTI SANGRAHA VEDA.

WE have been sent a remarkable work on practical Yoga, under the above title, in the Hindî language, for notice. For those who do not read Hindî it is of interest because of the numerous diagrams. It is by the well-known Sabhâpati Svâmi of Bombay, whom his disciples style by the vain-glorious title Mahâtmâ Jñânaguruyogî, and is full of Mantrams and Yogic receipts. Needless to say that serious students of Occultism regard the great claims put forward by the Svâmi as a self-advertisement which can only delude those who are ignorant of true Râja Yoga and the modesty of its followers. But as there are a few students who have the ability to sift out truth from error in such things, we publish this notice for their benefit. The cuts are exceedingly interesting, but for the generality it will remain so much Greek, or rather Hindî. It is printed and published by the Tatva-Vivechaka Press, 81, Khetwadi Main Road, Bombay, from which further information can be obtained.

¹ *Janet Smith: a Promiscuous Essay on Woman.* By W. Stewart Ross. Stewart and Co., 41, Farringdon Street, E.C.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR,

January 25th, 1893.

Colonel Olcott and Bro. Edge are in the north, stirring up the Branches; while Bro. Keightley, who will be with you in person very soon, is making his way to Colombo, having just escaped with many others a watery grave in the "coffin-ship" *Niemen*. The ship broke its propeller and part of the hull was knocked to pieces. The captain made for land, but within twenty miles of the coast-town Trincomalee, the boats had to be lowered, and shortly afterwards the ship broke up with all its cargo on board.

As soon as the s.s. *Yarra*, which is conveying the shipwrecked passengers to Colombo, can leave Ceylon for Marseilles, Bro. Keightley will no doubt resume his journey, and, it is to be hoped, with better fortune than he has experienced so far.

Thus abandoned by most of the staff, this "remnant" cannot record any stirring activities at Headquarters. But I can do what will very well take its place, that is, give you some "first impressions" of India, or that part of it which is daily under my observation.

The first thing I was introduced to in the way of Hindû functions was a meeting at Kernan's Castle for the purpose of unveiling a portrait of the legal reformer, Judge Kernan. The edifice is dubbed "castle" by way of compliment, and the builder has done what he can to meet the suggestion. But what goes on inside is the main thing which concerns us at present. You will have heard or read that in the old days when the Princes of India were in their meridian of glory, social disputes were settled by the *Panchai*, a Council consisting of *five* persons of good repute in the district and "elders among the people," knowing the history and connections of every single *gangwar* or villager. This Panchai was instituted for the purpose of arbitration. It was supplanted by Mussulman censorship and later by the European law-court. Judge Kernan proposes at a single sitting to save the characters of the disputants, the legal fees, and the integrity of the people.

Natives of Madras may now resort to Panchai in their quarrels, and Judge Kernan is to be thanked for the possibility of such a blessing. Colonel Olcott took the chair, and spoke of the kindred nature of Judge Kernan's work and our own. The ceremony over, we were invested with the usual compliment of floral wreaths, and departed. It was at this place that I was introduced to Hindû music, which was of the best, the band having lately been in the service of one of the Maharajahs. It took me a quarter of an hour to catch the rhythm of the piece in execution, and that was a very bad quarter of an hour, I can assure you. The following days, during our Convention, I heard more of this music, and finally decided that another incarnation would be necessary for me to fully appreciate the art as interpreted in India. Christmas is not a festival here, but the new year Pangal festival amply takes its place, and this is the occasion of exchanging gifts and good-will greetings. There is no imperious demand for "Christmas-boxes" on the part of functionaries; for in the first place there is no lamp-lighter, no water-works man, etc.—in short, no little autocrats, but the postman and such other *kâmarâlâs* put their case in a much neater

and more agreeable way. One will bring you fruit, another a garland of flowers, and so on, with many good wishes; thus giving you an opportunity of returning the compliment in spontaneous rupees. Pangal is a festival that lasts several days, and commemorates the rising of the sun towards the northern tropic. One Hindû told me it was held when the sun crossed the equator, which would set the date of its origin at fifteen and a half millions of years ago; while if we take the other view, that of the sun's rising towards the equator, it goes back to some three thousand years.

However that may be, Pangal was held on Jan. 12th, and Gao-pangal on the following day. Pangal means "soft food," and the ceremony takes its origin from the legend in the *Mahâbhârata*.

Daksha at one time made sacrifice to the gods, and by mishap left Shiva out of the count. The latter, therefore, came to Daksha's country and laid a scourge upon it, Daksha's son being afflicted by his teeth falling out so that he could only eat "soft food." Consequently, the Hindûs uniformly boil their food at this season and make it up into a paste. Gao-pangal is the Cow-festival, to which many curious ceremonies are attached. The cows are decorated with flowers, have their horns coloured with red and green paints, and are paraded in the streets. All Hindustan keeps this festival, and the priests perform a ceremony in which the cow is extolled as the source of Plenty, and the "five products" of the animal are employed in the ritual. I have heard that a similar veneration of the cow is current in some parts of Spain at this day. On the 15th, in the early morning, I went to the adjacent village of Urur, familiar by name as the seat of the "Talking Image," and there witnessed a masquerade dance that had been on all night in honour of the Pangal. Having been admitted by the priest with the customary smudges of sandal-wood paste upon the forehead and breast, I was duly installed as "one of themselves" and presented with a wreath of flowers, some betel-nut and lime-paste. The chorus of singers surrounded an image of Krishna and Sarasvatî which was mounted on a car. At a signal from the priest, the singing was changed, and the car being hoisted aloft, the people fell into procession and so paraded through the village.

But one could write indefinitely upon the curious sights of Adyar at this season; but I have no doubt said enough by way of an excuse for want of some really Theosophical news, and I hope not more than you will find interest in.

W. R. OLD.

NOTES FROM BENGAL AND THE NORTH-WEST PROVINCES.

The Bengal Theosophical Society of Calcutta has recently opened some rooms at 2, Creek Row, Wellington Square, Calcutta, where there are the library and reading-room of the Branch. The house in question is at present shared with the Mahâ Bodhi Society, which has its office, visitors' rooms, and the nucleus of its library there also. Here Bro. Dharmapâla may be found at work daily, and the well-known forms of Babu Norendro Nath Sen, Dr. Salzer, Babu Neel Comul Mukherji, Dr. Rakkal Chunder Sen, Babu Sarat Chandra Das, C.I.E., are frequently visible.

A meeting of the Branch is held every Sunday in a fair-sized room upstairs. Though the house is small and the accommodation necessarily limited, there is no reason why, in time, the Branch should not take larger rooms. The T. S. in New York, I am told, had a still smaller beginning, and now they have the mansion in Madison Avenue, to show what may be done by united and persevering effort.

The *Kalpa* is the name of a Bengali monthly paper devoted to Theosophy, which is shortly to be issued by the Calcutta Branch. The

paper is to be under the management of Babu Baroda Kanta Mozumdar, and promises to be a success. The subscription is extremely low, and the eight annas asked should place it within the reach of all Bengali readers. The first number will be out on the first day of the Bengali New Year.

Speaking of Theosophical papers reminds me that the *Indian Mirror* is really our English organ in Bengal. Babu Norendro Nath Sen has determined never to issue his daily paper without some reference to Theosophy, the Society and its doings—this exclusive of gratis advertisements of meetings and literature. Words of commendation would be out of place in speaking of this work of one of our oldest and staunchest members.

The Indian Museum at Calcutta, if it could be transported to Regent's Park, would be a boon to our Western Theosophists. As far as archæology is concerned it is *facile princeps* in India. An American professor, whose acquaintance I made, spent days of laborious, but rewarding labour there. Some specimens of Indian carving in stone, showing markedly the Grecian influence, were especially interesting, and the stone-railling erected by King Asoka at Buddha Gya, transported to the museum, and partially restored, will long remain in my memory.

The rooms and magnificent library of the Bengal Asiatic Society are calculated to raise covetous desires on behalf of Adyar. But we must be satisfied; we are not yet a popular Society, nor have we a Government at our backs.

Allahabad is the centre of a further Theosophical Activity promoted chiefly by Bros. Gyanendra N. Chakravarti, Hydari, and Bhagwan Das. A special feature of the Branch is a Students' Association, consisting of some twenty members who meet regularly and discuss Theosophy and kindred subjects. A member of the Branch from time to time gives them help when needed.

During the three days' visit of Col. Olcott and myself, a Branch Meeting, an Association Meeting, a Public Meeting with Lectures and a Conversazione were held. Though the activity of some members has been diverted into political channels, yet I feel I am honest when I say that the Allahabad Branch is a real centre, and one that will always afford help and guidance to those seeking light.

From Allahabad to Bankipore is only a night's journey, and it is pleasant to find within so short a distance another honest Branch of the Society which is really doing its best. Though this Branch is not numerically strong, yet it is thoroughly organized and does systematic work. Bro. Purnendra Narayana Singh is the mainstay of the Branch. The Colonel and I lectured in the hall of the College at Bankipore to a full audience. The room, the doorways, and even the windows were full of eager faces.

At Bankipore there is a granary, a huge, dome-like structure, affording what I should imagine was one of the most remarkable echoes in the world. Every word, every whisper, is repeated distinctly from the floor exactly beneath the feet of the experimenter, with a weird and ghost-like faithfulness of imitation positively startling. The chanting of the *Gâyatri* by a Brâhman present, and of the *Namaskâra* by a Buddhist in our company, was reechoed and repeated from the floor and walls, while the building throbbed with the vibrations of these resonant mantrams.

I write these few notes from Gya, in some spare moments. Yester-

day we had a lecture in the Bar Library here, which was well attended. The President's utterances on "The Truth about Theosophy" were listened to with profound attention. I paid a visit to Buddha Gya this morning, but I must reserve an account of that for another time.

I have been much struck during the past few weeks by the genuine sympathy and kindness of our Eastern brothers to us. Everything that could be done to make our visits pleasant and profitable has been done with a cheerfulness and alacrity beautiful to see. Though we are too often, alas! obliged to differ from our Indian brothers, and sometimes to blame them, yet we can never lose sight of the good-will and kind-heartedness which has been always their characteristic.

The "native" newspapers out here, in eulogizing our President-Founder, are often amusing, sometimes absurd. The *A—B—P*— especially distinguishes itself in this direction by the fulness and all-embracing nature of its metaphors. Here is a paragraph describing a portion of the Colonel's lecture:

"He pointed out how Theosophy, misunderstood and decried, had striven and succeeded, and that how it will prosper in the future, with the banner of Truth unstained by dogma, carried by earnest workers *shouting pennons of joy, waving triumphantly in the breezes of Time.*"

The Colonel's fellow-lecturer is described as having "harped upon the eternity of Spirit," and, in another paragraph, is set forth the ideal conception of "a brotherhood of men standing on a common platform of tolerance and sympathy and singing 'glory to God on the highest.'"

S. V. E.

CEYLON LETTER.

January, 1893.

After a short holiday of ten days, our schools have been reopened and general work has been resumed. During the holidays the workers were not idle. They scattered about in different parts to work for the cause.

During the middle of this month we expected the arrival of our General Secretary, Bertram Keightley, from Madras on his way to Europe. He was expected by the s.s. *Niemen*, a coasting steamer belonging to the "Messageries Maritimes." Unfortunately, the *Niemen* was wrecked off the coast of Trincomalee on the eastern coast of Ceylon. Four days later the General Secretary arrived at Colombo. The account of the shipwreck as related by the passengers was simply dreadful. Our General Secretary was the last of the passengers to leave the ship. He came to Colombo with only the clothes he stood up in, having lost all his baggage, as have also the rest of the passengers. Among the articles lost was Mr. Keightley's "despatch box," which contained his Theosophical treasures, such as MSS. and papers of our late teacher, H. P. B. The s.s. *Niemen* is an old boat, and the enquiry regarding the accident is still proceeding. Bertram Keightley leaves Colombo in a few days for Europe.

Among the visitors to the Sangamitta School were Mrs. Cooper Oakley and the Earl and Countess of Meath. They came by the s.s. *Ophir* on the 24th. Mr. Peter de Abrew met them on board and brought the visitors ashore to the school, where they were received by the Principal.

The party made a "tour" of the Institution with Mrs. Higgins, and they were all quite delighted with the work of the school.

Lady Meath, as many of my English readers will know, is the foundress of the "Children's Ministering League," and we were all anxious to form a Branch of the League for the Sangamitta girls, but it was found impossible to do so, for the "prayer" of the League will

not do for our girls. However, it is hoped that Lord and Lady Meath and their co-workers of the League in London will consider the subject of forming branches among *non-Christian* children also.

Mrs. Cooper Oakley resumed her journey to Australia by the same steamer the same day. Already the voyage had done her some good, and it is sincerely hoped that she will be herself again when she reaches Australia. Mrs. Cooper Oakley is not a stranger to us. She was here nine years ago with H. P. B., and we were all very glad to see her again.

On the 31st the General Secretary convened a meeting of the Buddhist Branch of the Theosophical Society, and addressed the members and gave them some valuable practical hints as to the mode of work for the cause. On the following day he met the workers at the Sangamitta School, and spoke to them and encouraged them in their work. A special meeting was held later on. Before the General Secretary leaves Colombo he will address the Sangamitta girls.

Mrs. Higgins and her party of workers are doing their best to raise the Sangamitta Building Fund. Here is a grand opportunity offered for any friends of women's education to help the cause by contributing to the Fund. Theosophists especially would do well to contribute what they can, as the Sangamitta School is an institution of the Society.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—New Scheme for Saturday Meetings. At a meeting on Saturday, Feb. 18th, H. T. Edge was elected Assistant Secretary in place of Thos. Green. A new scheme for a syllabus of future discussions was proposed, and, after some debate, adopted. Volunteers are to open the discussion in regular rotation, each volunteer undertaking to study a particular book or part of a book bearing on the subject in hand. The syllabus is as follows: *The Essential Nature and Constitution of Man, the Thinker.* (a) *Definition of Man*; (b) *Scheme of Human Evolution from the First Root-Race on this Earth*; *Heredity*; (c) *Physical Body*; (d) *Astral Bodies*; (e) *Nervous Ether*; *Aura*; (f) *Animal Magnetism*; (g) *Vitality*; *Life*; *Lives*; *Microbes*; *Elementals*; (h) *Passions*; *Instincts*; *Sensation*; *Sympathy*; *Antipathy*; *Elementaries*; *Spooks*; (i) *Intellect*; *Mind*; *Reason*; *Psychic and Noëtic Action*; (j) *Genius*; *Idiocy*; (k) *Intuition*; *Conscience*; (l) *Will*; *Consciousness*; (m) *Spiritual Soul*; (n) *Spirit*. L. M. COOPER, *Sec'y.*

Headquarters' Discussion Class.—A class has been formed with the following objects: "The object of this class is to train its members in shaping, framing, and expressing clearly and concisely their opinions concerning the Esoteric Philosophy, with the view of propagating the same."

Any member of the T. S. is eligible for membership, and the expenses are paid by a contribution of 2d. per week per member, payable monthly in advance.

The rules provide for the free expression of opinion upon the subject under discussion. The chair is taken by each member in turn, and all the members are bound to address the class when their turn comes.

The class meets in the Lecture Hall, 19, Avenue Road, N.W., at 8 p.m. every Friday, and an hour's elocution lesson is given on the first Friday in the month.

All information can be obtained by addressing the undersigned at 17, Avenue Road, N.W.

THOS. GREEN, *Sec'y.*

Bow Club.—A Jumble Sale will be held in April, and it is hoped that the inevitable spring cleanings will furnish many contributions. Sacks are always ready to be posted on receipt of an enquiring post card.

Mrs. McDouall has kindly supplied the Musical Drill Class with pretty and appropriate costumes, and a grand demonstration of their skill may be expected about Easter time by the friends of the Club.

Six young ladies of the Clifton Centre have applied for information as to the most useful needlework for the coming Jumble Sale in April.

If all Branches would start such useful work, substantial aid much needed would be given to the Funds of the Club.

Annual subscribers, of however small a sum, would greatly relieve the burden, and set matters upon a firmer basis. Few who know the real work of the Club in the East End, can doubt its usefulness.

A. C. LLOYD, *Matron*.

League of Theosophical Workers.—"Lotus Club." The Club for working men, for which subscriptions were recently set on foot, was opened on Feb. 20th by the Countess Wachtmeister, the opening ceremony being followed by a concert. The chief room, which is capable of holding upwards of two hundred persons, was crowded to its utmost capacity, and in a few well-chosen words the Countess explained to those present the object for which the Club has been founded. There are at present some 120 names on the roll, and the membership will doubtless be much increased now that the Club is no longer a project, but an established fact. It has been somewhat of an arduous matter to convert the dilapidated building into the pleasing and comfortable interior which it now presents, but we firmly believe that the venture will answer our expectations, and be the means of brightening the lives as well as raising the moral and intellectual standard of its members; and the efforts of the Secretaries of the League in this direction will be greatly aided if members of the Theosophical Society will enrol themselves as members of the Lotus Club, and so be enabled to come into contact to some extent with the working classes. The names of those who will follow out this suggestion will be welcomed. The subscription to the Club is half-a-crown per quarter. It is their strong desire that this Club should be used for the purpose of spreading a knowledge of Theosophical truth amongst a class of men who are generally not easy of access. And in this way, as well as in helping to maintain an elevated tone, members of the Society can do much.

The thanks of the promoters of the Club are due to Mr. Machell and two brother artists for their invaluable aid in decorating the walls of the large room, as also to the following subscribers to the fund. The expenses of repairing and furnishing have considerably exceeded the first estimate, and donations will still be gratefully accepted. They would also be glad of any games (chess, draughts, etc.), which friends could spare, or for any illustrated papers, such as the *Graphic*, etc. The following amounts have been received since our last issue: A Friend, £5; J. Morgan, 2s. 6d.; J. C. S., £3 3s.; C. I., 10s.; Lady M., £10.

M. U. MOORE.

Annie Besant's Lectures.—March 7th, National Liberal Club, *What Politics can do and What they cannot do*; 26th, Sunday Lecture Society, St. George's Hall, Langham Place, *Mesmerism and Hypnotism*, commencing at 4 p.m. Prices: 1s. (reserved), 6d., 1d. Tickets on application by letter to Hon. Treasurer, Wm. Henry Domville, Esq., 15, Gloucester Crescent, Hyde Park, W.

Birmingham Lodge.—At our last meeting an excellent paper on *The Higher and Lower Selves* was read by our President, Bro. O. H. Duffell, and a healthy discussion resulted. The feature of the evening, however, was a reading by Miss Mace, a Worcester Theosophist, of that new and delightful pamphlet *The Place of Peace*, which met with general approbation.

SYDNEY H. OLD, *Sec'y*.

The Liverpool Lodge continues to hold its meetings every Thursday at 7.30, at 62, Dale Street. The second scheme of *Secret Doctrine* study is now in the hands of the members, and papers on the *Zodiac*, *Fohat*, *Egyptian Mythology* (three) and the *Kabalah* have already been read and discussed, and other papers are in active course of preparation.

On evenings when no special paper is ready for consideration, the time is spent in reading and commenting on *Letters that have Helped Me*, and on two unappropriated evenings recently, a paper named *Cyclic Impression and Return and Evolution*, by W. Q. Judge, was read by one of the members, and Bro. Duncan repeated his paper on *Some Cogent Reasons for Embracing Theosophy*. GUSTAVE E. SIGLEY, *Asst. Sec'y*.

Manchester Lodges.—A house has been taken for the Crèche and Girls' Club at 36, Gt. Jackson Street, Hulme, and the following officers and committee of management have been appointed. President, Mrs. S. J. Thomson; Secretary, Mrs. A. H. Guest; Medical Officer, Dr. A. H. Guest; Treasurer, Mr. C. Corbett; Committee: Mrs. C. Corbett, Miss O'Neill, Mr. and Mrs. Price, Miss E. Thomson, Miss M. Thompson.

The expense of fitting up the premises will be about £20, and the working expenses for the first year about £1 10s. per week. Subscriptions have been promised to the amount of £7 for preliminary expenses and 16s. per week for working expenses. Further contributions will be thankfully received.

The City Lodge Syllabus for March is as follows: March 7th, *Theosophical Gleanings*, No. 4, from LUCIFER, Vol. VI; 14th, *Pantheism*, by J. H. Fletcher; 21st, *The Devil's Own*, from LUCIFER, Vol. VIII; 28th, *The Advaita Philosophy*, by F. D. Harrison.

Lectures have been given during the month by members of the Lodge (1) at the Presbyterian Church Schoolroom, Withington, on *Evolution*; (2) to the Burnley Coöperative Society on *Theosophy*. On the latter occasion there was an attendance of about 250, and the lecture was very well received.

The Library has been increased and now contains seventy-one volumes besides nineteen volumes belonging to members which are lent to the library when required.

JOHN BARRON, |
SARAH CORBETT, | *Secretaries*.

Harrogate Branch.—Public meetings are held on Sunday afternoons at three o'clock. Papers and Addresses: Feb. 19th, *Five Minutes Papers*, Members of the T. S. and others; 26th, *Disciples of Jesus Christ*, Eliza Pickard (Leeds); March 5th, *Life of Gautama Buddha*, W. Williams (Bradford); 12th, *Reincarnation and Karma*, Sarah Corbett (Manchester); 19th, *Theosophy and Daily Life*, Oliver Firth (Bradford); 26th, *Atonement*, Louisa Shaw; April 2nd, *The Bible*, Hodgson Smith; 9th, *Society and the Individual*, Edward S. Pickard (Leeds); 16th, *Spiritual Gifts*, David S. Ward; 23rd, *What is Occultism?* T. H. Pattinson (Bradford); 30th, *Universal Brotherhood*, Wm. Bell; May 7th, *The Talmud*, Rev. J. A. Meeson, M.A., LL.B.; 14th, *Objections Considered*, Members of the T. S.

7, James Street.

WILLIAM BELL, *Hon. Sec'y*.

Bournemouth Lodge.—Papers on the following subjects have been read recently by various members: *Atlantis*; *The Fall*; *Phrenology and Theosophy*; *Immortality and Reincarnation*; and *The Theosophic Life*. Each subject was well discussed by the members present.

H. S. GREEN, *Sec'y*.

Bradford Lodge.—The Second Annual Meeting of this Lodge was held on February 1st. Bro. Mead, being present, was unanimously voted into the Chair. The following officers were appointed for the ensuing year: O. Firth, President; Dr. E. B. J. Edwards, Vice-Presi-

dent; J. Midgley, Sec. and Treas.; Miss Laura Cooper, Corresponding Sec.; and a Council of seven other members.

During the year nine applicants have obtained membership, eight of whom have joined the Lodge; three have resigned membership in the Society, and eight have removed to other spheres of labour. For some months past the Lodge has been assiduously studying the *Key to Theosophy* and the *Secret Doctrine*.
J. MIDGLEY, *Hon. Sec'y.*

IRELAND.

Dublin Lodge.—Meetings are held at 3, Upper Ely Place, every Wednesday evening, commencing at 8.15 p.m. Syllabus of Discussions for March, April, and May, 1893: March 8th, *The Aim of Theosophy*, Mrs. Duncan; 15th, *Some Teachings of H. P. Blavatsky*, F. J. Dick; 22nd, *The Path*, Mrs. Dunlop; 29th, *Myths of the Old Testament*, P. E. Jordan; April 5th, *The Secret Doctrine on Man's Evolution*, H. M. Magee; 12th, *Paracelsus*, E. Harrison; 19th, *The Theosophical Basis of Brotherhood*, F. A. Roberts; 26th, *Laurence Oliphant*, D. N. Dunlop; May 3rd, *New Light on Old Religions*, J. Duncan; 10th, *Theosophy and Socialism*, J. Varian; 17th, *Dreams*, G. W. Russell; 24th, *Sun and Fire Worship*, A. W. Dwyer; 31st, *Kāma Loka and Devachan*, Miss Lawrence.

F. J. DICK, *Sec'y.*

SPAIN.

We regret to announce the sad loss sustained by our Branch in the death, on Feb. 2nd, of Doña Maria Millán de Corrales.

Day by day the Theosophical movement becomes more noticeable. We are continually receiving fresh requests for admission into the Society, and the number of subscribers to our review *Sophia* also increases.

Several important Clubs in Madrid take in our Review, which is also sent to all the clubs of the Peninsula.

Two new branches are being formed, one in Valencia, under the direction of our brother, Dr. Bernardo de Toledo, whose zeal and activity in the cause of Theosophy never relaxes one moment, and another at Alicante, which is due to the efforts of our brother, José Jimenez Serrano. The latter, it is to be feared, will have to overcome many obstacles raised by the clerical party, which is very powerful in this part of the Peninsula; he hopes, however, to succeed in forming there a solid basis for active propaganda.

We do not know how to congratulate ourselves enough on the presence amongst us of Miss L. Constance Arthur. This lady, who is a member of the Spanish Group, has come to our country to help on our work, in which she takes a lively interest, as she has proven in many instances. She is now in Valencia, where she will do excellent work as soon as her acquaintance with the Spanish language is more perfect.

In Barcelona the situation, which at one time was very critical, seems to have become less strained, thanks to the removal of certain elements.

In Madrid the Group continues to set an example of unity, Theosophical zeal, tolerance, and loyalty. All our brothers strive to outdo each other in activity and intelligence in carrying out the important mission which we have to accomplish—the spreading of Theosophical ideas. Justice compels me to name especially our Bros. Melian, Treviño, and Doreste, whose devotion to the cause in all ways is truly praiseworthy.

The *Seven Principles of Man*, and *Reincarnation*, by Annie Besant, are in the press. These two important pamphlets will appear first in our review *Sophia*, and will be afterwards published separately.

Altogether the general situation is excellent and encouraging, for

Theosophical doctrines are extending little by little throughout Spain, and our brotherhood increases in consequence.

GERMANY.

As a few of our readers may be aware, Dr. Hübbe Schleiden, the editor of the *Sphinx*, has lately founded a Society at Steglitz, near Berlin. As the Doctor's prospectus had, by error, the seal of the T. S. upon it, some of our correspondents have imagined that the "Theosophische Vereinigung" was a Branch of the T. S. Dr. Hübbe Schleiden has promised to rectify the above error and withdraw the seal from his prospectus. In order that there may be no further misunderstanding he has further issued the following notice, which we print with the sole comment that we have a higher opinion of the German people than the Doctor seems to have of his compatriots.

"T. V. and T. S.

"Frequent mention has already been made in the *Sphinx* of the Indian T. S., *i.e.*, Theosophical Society. We have repeatedly and from various sides been asked what relation the T. V. (Theosophische Vereinigung) in Germany bears to the T. S. in the (almost exclusively English) remainder of the world. This is easily explained:

"The T. V. has no official connection whatever with the T. S. But since Truth is always and everywhere the same, whether expressed in English or German, so is also the Theosophy which the T. V. represents precisely the same as that promulgated by the T. S. At most there is only a slight difference of mental bias observable in the fact that the T. V. emphasizes the point that Truth is also to be found in the Christian traditions, if one only knows how to seek it, and is not blinded by dogmatic spectacles; even in the T. S. however, this has never been ignored. But, above all, will the founders of the T. V. never forget and never keep secret that they were first aroused and led on to a scientific recognition of the individual (relative) immortality and to the Theosophical striving after the highest ideal, by the founders of the T. S.

"Why then is the T. V. not a branch of the T. S.? Why should it be such, when the difference of language permits no immediate union between the English and German Theosophists! Again and again have we represented to Theosophically-minded Germans that they should become members of the Anglo-Indian Society, since it aims at extending its sphere of influence over the whole earth and paving the way to a union of all races. But we were always answered: We are quite ready to share in spirit in this brotherly fellowship of all races; but what is the good of an official connection with subscriptions to a country whose language we do not understand and whose books we cannot read? We will always receive here in brotherly manner every foreign Theosophist; and we shall be glad to experience the same hospitality in other countries. But more than a bond in spirit this Brotherhood cannot be. In order to strive after Truth and to teach it, to realize the consciousness of individual immortality (law of Karma), and to awake in ourselves the striving after the highest aims, we need no authorization from England or India; and if we had it, it would be of no use to us. But we Germans are not dependent upon, nor tributary to England from a social, and we should not be so from a financial, standpoint. Reciprocity seems to us the only true *modus vivendi*, for it is the only real Brotherhood.

"As a matter of fact we had tried in the year 1884 to found a branch of the T. S. in Germany. The possibility of gaining many members foundered, however, upon that very consideration, especially among the Germans who did not speak English, and we had to coincide with it then as now.

"HÜBBE SCHLEIDEN."

AMERICAN SECTION.

ANNIE BESANT'S AMERICAN TOUR.

Since our last notice Annie Besant has lectured at Columbus and Dayton, on her way across the Continent from San Francisco to New York. At the latter city she again lectured twice. From thence she undertook a second series of lectures at Boston, Providence, Newhaven, Philadelphia, Baltimore, Washington, ending with Harlem, a suburb of New York. In our next issue we hope to publish a review of the whole tour.

AMERICAN NOTES.

Feb., 1893.

The good work done by Annie Besant's visit to this country simply cannot be over-estimated. Everywhere she has stirred deeply the growing interest in the ancient science.

She leaves for the British shores on Saturday, the 25th inst., carrying with her the good wishes, respect, and love of thousands.

The writer has visited many more of the U. S. Branches this month, and begins to more fully understand and appreciate the American Theosophical movement.

Theosophists are much the same the world over.

In Pittsburg, Pa., there is great endeavour to be found. The energies of Miss S. A. Macmillan, the secretary, and other members must eventually make Theosophy a power in the Iron City.

Kansas City Branch, Mo., has lately awakened to activity. This is mainly owing to the efforts of Dr. J. P. Knocke. Since the visit of Annie Besant many new members have joined, rooms have been taken for library and public meetings, weekly gatherings are held, and, generally, energetic impulses to Theosophical work are everywhere to be found.

A charter has been issued to the Kalayana Branch at New Britain, Conn. It has thirteen charter members.

Chicago T. S. has started a Branch of the League of Theosophical Workers. A headquarters has been opened at 292, 43rd Street, with programme for active work. Open meetings are held on Sunday evenings, and a secretary is in attendance all day to receive visitors.

St. Louis T. S. is holding regular meetings on Thursdays.

The centre at Boston is as active as ever. Under the direction of Mme. Peterson monthly conversazioni are held, with representatives from the Boston, Malden, Cambridge and Harvard Branches. The writer had the pleasure of being present at the first of these. He was strongly reminded of the London original.

Malden T. S., Mass., has commenced a new cycle of growth. After seven years of germinal development its term for sprouting has come, and it is rapidly putting forth shoots in every direction. Perhaps this is to some extent due to a transplanting which took place on Dec. 3rd, new rooms being then engaged for it. The plant is carefully tended by Mr. and Mrs. Wade, Mr. and Mrs. Harmon and others.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 5:—1. Old Diary Leaves, XI.—H. S. Olcott. 2. Od and Electricity: A Parallel with Special Reference to Supersensuous Psychology. 3. True Welsh Ghost Stories, II.—John M. Pryse. 4. The Story of Sikhidwaja-Kumbakonam T. S. 5. Bishop Copleston on "Buddhism"—A Review by a Sinhalese Buddhist. 6. Occident and Orient—J. D. Buck, M.D. 7. Psychometry—W. R. Old. 8. Balzac on Music—Pestonji Dorabji Khandalwala. 9. Wisdom of the Upanishads: Man Here and Hereafter—Rama Prasad, M.A. 10. Reviews. 11. Correspondence. 12. Supplement.

1. The reader still assists at the obsequies of the de Palm. His "sthoobly" is finally placed, head downwards, in a fire-clay crucible and reduced to six pounds of ashes and "osseous articulations." 3. Mr. Pryse continues his ghost yarns, which seem of the same nature in Wales as elsewhere. He does not, however, confine himself to the land of the leek, but draws interestingly from nearer sources of experience. 4. The second contribution of this translation from the *Laghu Yoga-Vāsishtha* is not so interesting as the first. It requires to be read with much discrimination. 5. In this article we have the opinion of yet another Sinhalese Buddhist on Dr. Copleston's recent work. The conclusions of the writer are similar to those of the reviewer in the *Buddhist*, which we noticed last month. We are at a loss, however, to understand the statement that the writings of Confucius were essentially Buddhistic. Setting aside the prior date of the Chinese sage, it is well known that the Confucianist school is most distinctly opposed to Buddhism. 6. This is one of the strongest articles we have yet seen from the pen of Dr. Buck, who tilts with great vigour against that "devil's slogan—the survival of the fittest," and the mate-

rialism of so-called "spiritualism." Speaking of the wisdom of the past and its Eastern custodians the Doctor says:

The living truth cannot be retained by a dead people, and if the natural heir neglects or ignores his priceless inheritance, it will drift towards the setting sun and live in the land of the stranger. Neither sloth nor pride can bid it stay, for its sign manual is Use!

7. "Psychometry" is a paper which interested the "Blavatsky Lodge," and though a little diffuse, is a judicious and philosophical view of the subject. 8. Though not of great interest, the paper on Balzac is remarkably well written for one using a foreign language. 9. Gives some information on one of the later minor sects of the Vaishnavas. 10. Pandit Rama Prasad continues his useful work with the Commentaries of the *Kathopanishad*. The septenary classification of man is again brought prominently forward, and given as follows:

Purusha	1	}	Immortal.
Avyakta	...	...	2
Mahat	...	...	3
Buddhi	...	...	4
Manas	5	}	Mortal.
Artha	...	...	6
Indriya	...	...	7

The Purusha is the highest Âtmâ; the others, besides the lowest, are all Âtmâs respectively. Man's present experience consists, the whole of it, in the changes of the lower tetrad. The lower tetrad has its origin in the upper triad. This, therefore, is the real Âtmâ of the changing universe, which, in its microcosmic aspect, forms the lower man. . . .

The Purusha of the above classification is the unknown substance which is the basis of all the darkness, which is the source of all light. The Avyakta is the first putting forth of this substance. The Purusha-Avyakta is the Sat—the Being—the "am" of human consciousness. The Mahat is another phenomenon of the "am," the colour of egoity, which is but the index of individuality. The Purusha Avyakta-Mahat is the "I am" of the human constitution.

THE PATH (*New York*).

Vol. VII, No. 11:—1. What the Masters have said—One of the Recipients. 2.

The Spheres of Inanimate Objects—Thomas E. Karr. 3. Three Letters to a Child: III. The Making of Earth—Katharine Hillard. 4. A Reminiscence—One of the Staff. 5. Planetary Influences—G. E. W. 6. Jared—Ethelbert Johnston. 7. The Earth Chain of Globes. 8. Faces of Friends. 9. The Formation of Crystals—Sarah Corbett. 10. Literary Notes. 12. Mirror of the Movement.

1. Here are one or two sentences worth remembering:

The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. . . .

The white race must be the first to stretch out the hand of fellowship to the dark nations. . . .

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. . . .

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye." . . .

The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery.

2. A lengthy and sensible criticism of a criticism in the *Theosophist*. 4. This is an article that should be carefully read by those who wish to know something of the inner history of the T. S. The writer of the article lays down the fundamental proposition: No H. P. B., no T. S., or to use his own words:

H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board.

We forgive the "bull" and pass on. 5. Doubtless of interest to students of astrology. Planetary influences and Karma are dealt with. 7. This is a capital article, and if the difference between the terms "coadunition" and "consubstantiality," used by the Masters in explaining the various states of the Earth Chain, is not now clear, it is no fault of our colleague William Q. Judge. 8. The "face" of this month is that of E. B. Rambo, Treasurer of the Pacific Coast Committee of Theosophical Work—and a very pleasant face it is. 9. Mrs. Corbett gives us Froebel's ideas on crystals—which are rendered all the more interesting in that he saw in crystallography "the possibility of direct proof of the inner connection of all things."

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 1 and 2.—D. C. P. gives the Buddhist idea of "sin" as follows:

Any act, word, or thought, which has the tendency to soil the mind (*Visuddha Chitta*) with the qualities or films of *Upadana*, to wit, *Raga* (lust), *Dwesa* (anger) and *Moha* (ignorance), which beget repeated existence, change, misery, pain and death, is properly called *demerit*, a word having a synonymous meaning with "sin." It is different from the Christian idea of sin, in that a demerit does not amount to the transgression of the commandments of a personal creator. And it (demerit) is a factor, which retards the spiritual progress of a person, who would otherwise be verily a God in *Nirvana*. This is *Visuddha Chitta* (purest spirit state), "which no man hath seen at any time," but the only begotten son (*Arahat*), which is in the bosom of the Father.

The Editor, writing on the Convention of the members of the T. S. in Ceylon held in February, very wisely remarks:

What is almost of greater importance (than the establishing of schools) is the systematic study of, and the reading of papers connected with, Buddhism. . . . With regard to the Buddhists of Ceylon, literary activity has been very slack, and the stores of information contained in the *Pitakas* and other Pāli writings have not been gathered. Consequently we find that even in the pages of *The Buddhist* there has always been a great paucity of valuable and original essays, founded on the Pāli works. We trust that the Convention will draw attention to this defect, and urge on T. S. members the importance of literary research as to their own system of religion, Buddhism.

We heartily endorse the view of the editor. If more attention were given to this, the subscription list of *The Buddhist* in the West would rapidly increase; only we hope that unexplained *Jātakas* will not be looked upon as the only treasures. Western students cannot with fairness be so severely indicted when native pandits are so shockingly backward in putting forward their own or traditional views.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 12:—1. *Tribune Théosophique*. 2. *Lettres qui m'ont Aidé* (Tr.)—Jasper Niemand. 3. *Pourquoi devons-nous étudier l'Orient?*—Aniketa. 4. *La Théorie des Tatwas*—Guymiot. 5. *Jeux d'Élémentals*—D. A. C. 6. *Le Cycle de l'Existence Individuelle*—E. J. Coulomb. 7. *La Clef de la Théosophie* (Tr.)—H. P. Blavatsky. 8. *Échos du Monde Théosophique*.

1. The questions deal with "concrete examples of Karma" and the "annihilation" of the Personality. The former poser is lamely disposed of by a citation

from a translation of some extracts from the Kanjur of Northern Buddhism by M. Féer, the latter is more fully treated. 3. This is an exceedingly well written article, full of enthusiasm for the East. 5. Some interesting notes on fetichism in Dahomey by one of our members who has been an eye-witness of the phenomena. 6. This article contains some interesting matter on the Lokas and states of consciousness, but one should step with circumspection among so many technical terms.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 16:—1. Some Anomalies in the Biblical Views of the Constitution of Man—"Sapere Aude." 2. Reincarnations in Tibet—an Editorial from *The Theosophist* of 1882 (not 1892 as printed).

"Sapere Aude," whose Kabalistic knowledge is well known to readers of LUCIFER, gives us a useful, important, and interesting paper. The main portion of it is devoted to a dissertation on the "principles" of man as found in the Kabalah; viz., Guph, or Physical Body; Tzelem, or Astral Body; Chiah, or Life; Nephesh, or Kâma (though in reality the two last are to a great extent interchangeable); Ruach, of which the correspondence with any of the factors of the septenary of the Esoteric Philosophy is difficult to find. There is also the same difficulty in finding synonyms for Âtmâ, Buddhi and Manas, especially for the last. Nevertheless the problem is instructively and learnedly worked out and should be read by all who study the *Bible* from an esoteric standpoint.

The reprint from the *Theosophist* on Tibet contains some valuable information not to be found elsewhere. It is, however, a pity that the reprint has industriously followed all the misprints of the original.

Vol. V, Nos. 17, 18:—"Studies in Buddhism"—A. P. Sinnett. This is a reprint of a series of three articles from *The Theosophist* of 1887. Mr. Sinnett especially devotes his attention to showing that Buddhist philosophy does teach the survival of a "self" which links together the series of earth-lives in reincarnation—although it lays down the changeability and therefore the impermanence of the *personal* soul. Many points are brought forward to show how the crude ideas of

immortality entertained by Western theology have prejudiced the Oriental scholars who have written on Buddhism. Buddhist psychology teaches that everything up to the One Reality is subject to change, and therefore mortal in the highest metaphysical sense. Spirit is not soul for the philosopher, although the two terms may be confused by theologians. The *Abhidamma* has many a surprise in store for the "Whiteleys" of Orientalism in the West.

THE THEOSOPHICAL FORUM (*New York*).

No. 43. Questions CCXV—CCXVIII:—This number contains two very good answers; the first emphatically denies that the family, in any of its aspects, has any right over the conscience of its individual members, the second deals with "how an astral hand can raise a physical book." The editor is to be congratulated. Not so, however, with regard to the last answer of the number, in which an apparently ineradicable prejudice against Eastern metaphysics leads him into depreciatory remarks as to the metaphysical ability and learning of the late T. Subba Row. May we have many such members as our late Brother, is all we can say. Subba Row had an intellect that most of us are well content to pay due tribute to, and more than that, he *knew* much that most of us, the *Forum* included, are ignorant of. It would have been better to criticize the muddled-up query of the questioner who says: "The *S. D.* states that Mûlaprakriti is first emanated, then the Logos. During Manvantara Mûlaprakriti being differentiated, does not exist as Mûlaprakriti, and the Logos returns first to its source." This is news for most students of the "*S. D.*"! Where, in what passages is all this stated? True Subba Row says allegorically that Parabrahman is veiled from the eyes of even the Logos by Mûlaprakriti; but this is a mere axiomatic statement of the laws of thought. The One Reality is *one*, not two or three. Therefore there is no subject or object for it. The Logos is not THAT, *ex hypothesi*; THAT being the All. The All includes both subject and object. Therefore, the subject aspect, or the Logos, perceives not the All but the All *minus* itself, the Logos. This objective aspect is Mûlaprikriti—the root of objective nature; or, in other words, the eyes

of the Logos are veiled from the One Reality by Mûlaprakriti. And yet the three are *essentially* one. We have omitted mention of Shakti or Daiviprakriti (Fohat), as making the third term with Subject and Object—in such categories as the Perceiver, Perceived, and Perception — which together with the Parabrahman complete the divine Te-traktys; but this might complicate the question too much for the twice born Western profundity of the *Forum*.

No. 44. Questions CCXIX—CCXXIII:—The first answer deals with the question of people with strong affinities (good or bad) reincarnating in groups; in the next the editor indulges in a verbal criticism of two passages in the *Secret Doctrine*, and W. Q. J. explains the matter. The rest of the number is taken up with a reference to that most abstruse problem, the “I am I” consciousness; with the fact that the remains of tropical mammalia are found in the arctic regions; and with the “where” of Devachanic experiences.

THE PRASNOTTARA (*Madras*).

Vol. II, No. 25:—In a question on asceticism the following is quoted from Tukaram:

He who is pure in his heart and sweet in his speech, no matter whether he wear a necklace of beads or not; he who has knowledge of his own self and whose ways are (unselfishly) pure, no matter whether he wears long hair on his head or not; he who has relinquished (a desire for) others' wealth, and is dumb at the reproach of others; he is the only true saint.

A question on why the Krishna Avatâra is black meets with very feeble answering; another on the possibility of our Earth serving as a Moon to another Planetary Chain is treated interestingly, but still left obscure; the meaning of “blind faith” also comes in for discussion.

BRANCH WORK.

Indian Section, Paper XXV:—1. Easter Island Statues—John M. Pryse. 2. Avitchi—Purnendra Narayan Sinha. 3. To my Hindû Brethren and the Members of the T. S.—Rai B. K. Laheri.

These three articles make a very good paper. Mr. Pryse strings together some interesting paragraphs on Easter Island from the *Secret Doctrine*. Purnendra Narayan Sinha proves that Avitchi is a proper technical term, used by Paurânîk

writers, for the Hell, from which there is no return, below the seven Pâtâlas, and shows how the very rarity and obscurity of the term proves a most familiar acquaintance with Hindû Esotericism. Rai B. K. Laheri calls on his compatriots to be up and doing. He shows what the revival of Hindû Theosophy is effecting:

There is no more conversion of a Hindû youth to the church dogma of the Christian Missionaries, no more shame and diffidence in calling Shri Krishna the expounder of the most subtle philosophy of the Bhagavad Gitâ, and no more degradation and compromise in including the Purânas as part and parcel of the Hindû Shâstras.

American Section, Paper No. XXXI:—Mediatorship and Mediumship Theosophically Considered—Edgar A. Edwards. This paper was read before the Cincinnati T. S., and will no doubt form a useful, though very familiar, basis of discussion.

THE VÂHAN (*London*).

Vol. II, No. 8:—The term At-one-ment comes in for criticism; Trinitarians and Unitarians are discussed and the “thieves and robbers” text in *Matthew* invites interpretation. The answer by “P” is excellent and shows more careful study than is usually apparent in *Vâhan* answers. “Infant phenomena” and the seven years old limit next receive notice. The problem of “evil” is discussed at some length and the mystic syllable Om comes in for short notice.

PAUSES (*Bombay*).

Vol. II, No. 5:—1. The Secret Doctrine and the Higher Evolution of Man—from the *Theosophical Siftings*. 2. The Theosophical Leaders—from *The Platonist*. 3. Theosophy—from the *Indianapolis Letters*. 4. The Cave of the Echoes—from *Nightmare Tales*. 5. The Astral Plane—Magnetism—H. T. Patterson. 6. The Art of Consolation—from *The Buddhist*. 7. Honover the Zoroastrian “Word”—from *Notes and Queries*.

Vol. II, No. 6:—1. The Secret Doctrine and the Higher Evolution of Man. 2. Is Gravitation a Universal Law?—Fiat Lux. 3. Karma—from *The Pacific Theosophist*. 4. Astrologia Sana—from *The New Californian*. 5. The Cave of the Echoes. 6. L'Amour—from *Le Lotus Bleu*. 7. Theosophy. 8. Chastity—from the *Sanmârگا Bodhini*. 8. Notes and News.

We should like to see, at least, a sprinkling of original articles in *Pauses*.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 5:—1. Editorial. 2. Theosophy in Plain Language. 3. Light from the Past. 4. Krishna—G. W. R. 5. Concentration—F. 6. Redemption. 7. Love—H. F. 8. The Hour of Twilight—Æ. 9. The House of Tears—M. F. Wight. 10. Reviews and Notes. 11. Our Work.

A creditable number on the whole, but the author of the article on "Redemption" has attempted a subject beyond his or her scope. The writer speaks with sufficient assurance, but insufficient knowledge.

THE SPHINX (*Berlin*).

The Sphinx for February has an interesting article by Ludwig Deinhardt on the "Doctrine of Rebirth in the Drama," showing first the increasing public interest in the doctrine by the notice it has received at the hands of various philosophical writers, and then reviewing a drama entitled "The Master of Palmyra," by Dr. Adolf Wilbrandt, late director of an important theatre in Vienna. The writer notes, as a sign of the times, the great interest which this piece has created, embodying as it does the teaching of reincarnation, though not quite on the lines indicated by Theosophy. Dr. Carl du Prel gives another and concluding instalment of his papers on "Clairvoyance." He considers that, though it is not possible to explain the *modus operandi*, yet the mass of facts completely establish its existence as a scientific truth. A number of well-attested facts are then cited, among them an experience of Professor de Morgan's. Dr. du Prel severely castigates the scientists of the day for their indifference to these facts. In "Spiritist Phenomena" Dr. Lampa maintains that the facts thus designated have never yet been subjected to proper scientific investigation, excepting by Crookes, who acknowledged only a psychic *force*, and that it is time they were all explained by physical law. We look forward to Dr. Lampa's explanations (*sic*)! G. Thorsten, in "The Six Swans," supplies the esoteric meaning of this old German fairy-tale. This is interesting, but, on the whole, there are too many stories and too many poems in *The Sphinx*. The present number contains no less than ten pages of poetry.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. III, No. 2:—1. The Editor's Greeting—G. Z. 2. The Christ-principle in Man—E. B. 3. Some Thoughts on the True Theosophical Path—G. Z. 4. The Power of Imagination in Occult Phenomena (Tr.)—William Q. Judge. 5. On the Difference between Theosophy and Spiritualism—C. S. and E. B. 6. Theosophical Activities.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 10:—1. Individuality and Personality—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. The Seven Principles (Tr.)—Annie Besant. 4. Light on the Path (Tr.)—M. C. 5. Introduction to the Secret Doctrine (Tr.)—H. P. Blavatsky. 6. Theosophical Conception of Death (Tr.)—Alexander Fullerton. 7. London Letter. 8. Poetry—Afra. 9. Thoughts.

SOPHIA (*Madrid*).

Vol. I, No. 2:—1. The Seven Principles of Man. 2. Reincarnation and Karma. 3. Different States after Death: Kāma Loka and Devachan. 4. Nirvāna. 5. Theosophy and Occultism (Tr.)—G. R. S. Mead. 6. The Ten Virtues of Perfection or Pāramitās. 7. A Bewitched Life (Tr.)—H. P. B. 8. Theosophical Movement. 9. Necrology.

A very good number. We learn that subscriptions are being taken up freely, some of the principal clubs of the capital having subscribed.

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

Vol. II, No. 7:—Key Notes—Editor. 2. The Nirvāna of Mahāyāna and Hinayāna Buddhism—Annie Elizabeth Cheney. 3. Hercule Mazenod's Opinions—Pascal Germain. 4. To Annie Besant—Louise A. Off. 5. Astral Light—Alpha. 6. Notes from Ladakh—Count Axel Wachtmeister. 7. The Land of Dreams—H. T. Patterson. 8. Invisible Potencies—Ella Wheeler Wilcox. 9. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 10. Cosmopolitan Correspondence.

2. This is interesting as emanating from the notes of a Japanese scholar, who is also said to be "a profound student of Oriental philosophy." A number of points, however, are open to objection.

6. A collection of very interesting traveller's notes.

THE SANMĀRGA BODHINĪ
(Anglo-Telugu: Bellary).

Vol. III, Nos. 1 and 2:—A long and useful translation from *Le Lotus Bleu* on the "Evolution of the Universe" is to be noticed. A paragraph announces that:

The lost books of Euclid in Sanskrit, we hear, are in the press. The Jeypore state is to publish them at its cost.

Some three years ago LUCIFER had a lengthy paper on these supposed missing books submitted to editorial scrutiny. It had already been before the Stockholm Oriental Congress, but had apparently been politely shelved. We came to the conclusion that, from the evidence of Colonel Tod in his *History of Rajasthan*, from the dates mentioned, and from other indications, the Jeypore MS. was in all probability a translation from the first Venice edition of the Elements rather than the "missing books." We should, however, be only too pleased to welcome back again the "Platonic Solids" from any source, Sanskrit, Chinese or Chaldee.

ADHYĀTMA MĀLĀ (Gujerāti: Surat).

Vol. I, No. 3:—1. The Society and its Members (Tr.)—from *The Theosophist*. 2. What is Theosophy? (Tr.)—Ditto. 3. Sapta Bhūmikā (Tr.)—Ditto. 4. Dharma. 5. Discourses on the *Bhagavad Gītā* (Tr.).

LA HAUTE SCIENCE (Paris).

Vol. I, No. 2:—1. La Magie chez les Chaldéo-Assyriens—A. Laurent. 2. La Télépathie et le Néo-spiritualisme—Bernard Lazare. 3. L'Autre des Nymphes de Porphyre (Tr.)—Pierre Quillard. 4. L'Upanishad du Grand Āranyaka (Tr.)—A. Ferdinand Herold. 5. Le Zohar (Tr.)—Un Kabbaliste de la Tradition Orthodoxe. 6. Glanes—Divers.

1. An interesting article containing the translation of some magical invocations, of which the following is the most remarkable:

Incantation! Seven! They (are) seven! And they are not female, they (are) not male. They do not grow. They have not taken mates to themselves; they do not bring forth sons. Fear, force, they do not know; offering and supplication, they pay no attention to; like the horse, who (is) in the mountain, they are mighty. Of

En-ki (E'a), they are the enemies; the rebels against the gods are they! They plant themselves as enemies in the way and work destruction by their hissing! Seven! They are seven! And again twice seven!

2. The author cites his authorities for a belief in psychic phenomena in serried ranks, and has apparently covered a wide range of reading. The useful translations are continued and LUCIFER is courteously referred to in the "Glanes."

SMĀRRE UPPSATSER (Stockholm).

This is a collection of articles by H. P. B., translated by our brother Wilhelm Härnqvist. The following are the titles of the articles: Lucifer to the Archbishop of Canterbury; From Lucifer to a Few Readers; The Negators of Science; A Land of Mysteries; Have Animals Souls; Is the Desire to Live Selfish; The Blessings of Publicity; Is Theosophy a Religion; The Theory of Cycles; The New Cycle; The Signs of the Times; The Beacon of the Unknown; The Roots of Ritualism in Church and Masonry; Dialogue on the Mysteries of the After Life; The Transmigration of Life-Atoms; Occult Phenomena; My Books.

KARMA EN REÏNCARNATIE
(Amsterdam).

Mr. H. Snowden Ward's small pamphlet on "Karma and Reincarnation" has been translated into Dutch and published by our industrious members in Holland.

BOOK-NOTES (London).

We have received the first number of a monthly eight-paged pamphlet, which is intended for reviews and notices of "Theosophical, Occult, Oriental and Miscellaneous" books and magazines. It is edited by our well known co-worker, Mr. John M. Watkins, and published by the Theosophical Publishing Society, on the first of the month, at the modest annual subscription of 1s. 6d. We heartily congratulate the T. P. S. on this new sign of activity, and are convinced that it will be a most useful means of keeping not only members of the T. S., but also general readers of Theosophical literature and the trade, informed of the latest publications.