

LUCIFER.

VOL. XII.

LONDON, JUNE 15TH, 1893.

No. 70.

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.

ONE of the clearest and most emphatic pronouncements that I have ever read, against the application of the principle of the Survival of the Fittest to the evolution of man, comes from Dr. Huxley in his just-published lecture on *Evolution and Ethics*,¹ delivered on May 18th, in the Sheldonian Theatre, Oxford. One of the most mischievous applications of Modern Science to Ethics has been the argument that as Evolution has proceeded by the Struggle for Existence and the Survival of the Fittest, therefore Society should remain fiercely competitive, and the conditions of struggle should not be relaxed, lest the race should degenerate instead of advancing. Charles Darwin wrote me in 1877 that he took that view of life-conditions as affecting man, and that he was regretfully compelled to disapprove all efforts to diminish the struggle for life, since that struggle was the condition of future progress. By it progress in the past had been made; on it progress in the future must depend; and he regarded as shortsighted every attempt to lessen the severity of the struggle, as such attempts preserved the unfit, who would otherwise be killed out. Despite my admiration in those days for scientific theory, I always strenuously combated this conclusion, maintaining that the "fittest" for survival under such a struggle were not the "fittest" for human society; that they were strong unscrupulous fighters, not helpful, conscientious, compassionate human beings. Dr. Huxley, whose position in the scientific world makes his words on such a matter as this of unique importance, has spoken very definitely:

There is another fallacy which appears to me to pervade the so-called "ethics of evolution." It is the notion that because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent "survival of the fittest"; therefore men in society, men as ethical

¹ The Romanes Lecture, 1893.

beings, must look to the same process to help them towards perfection. I suspect that this fallacy has arisen out of the unfortunate ambiguity of the phrase "survival of the fittest." "Fittest" has a connotation of "best," and about "best" there hangs a moral flavour. In cosmic nature, however, what is "fittest" depends upon the conditions. Long since, I ventured to point out that if our hemisphere were to cool again, the survival of the fittest might bring about, in the vegetable kingdom, a population of more and more stunted, and humbler and humbler organisms, until the "fittest" that survived might be nothing but lichens, diatoms, and such microscopic organisms as those which give red snow its colour; while if it became hotter, the pleasant valleys of the Thames and Isis might be uninhabitable by any animated beings save those that flourish in a tropical jungle. They, as the fittest, the best adapted to the changed conditions, would survive.

Men in society are undoubtedly subject to the cosmic process. As among other animals, multiplication goes on without cessation and involves severe competition for the means of support. The struggle for existence tends to eliminate those less fitted to adapt themselves to the circumstances of their existence. The strongest, the most self-assertive, tend to tread down the weaker. But the influence of the cosmic process on the evolution of society is the greater the more rudimentary its civilization. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which exist, but of those who are ethically the best.

As I have already urged, the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it; and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage.

These words sound as an echo of those of a MASTER, who declared that the struggle for existence was the law of progress for the brute, but the practice of self-sacrifice was the law of progress for the man.

* * *

If this reversal of progress-conditions be true—and that it is true, who will deny who cares for the building up of a noble and compassionate humanity?—there must be some essential factor in man's progress other than those which enter into that of the brute. And since the struggle for existence is the law of progress for all non-human things, and since it is by struggle that all physical qualities

are brought to their highest perfection, the element in man which improves and develops by the very opposite course cannot be physical in its nature, nor under the law of physical evolution. Thus we are led to the conclusion that there must be a non-physical, *i.e.*, spiritual, element actively present in man, and that it is the evolution of this which differentiates him from the brute and makes necessary for his evolution as *man* the reversal of the animal conditions of progress. Neither Science nor Philosophy sees in the universe more than the innumerable differentiations of a Double-Faced Manifestation, called Force-Matter by Science, Spirit-Matter by Philosophy; the struggle for existence has developed the physical side, and if a reverse process is to develop something else, a contrast to the physical, it can but be the spiritual side, for there is no third primary aspect.

* * *

The student of the Esoteric Philosophy will see how this teaching of Dr. Huxley's is but another presentment—perhaps an unconscious one—of the two curves, descending and ascending, of the great arc of evolution. What wonder that the method of evolution should change when the midmost point is passed, and when Spirit, beginning its upward climb, impressing the law of its own life on its most evolved products, teaches man that for the growth of the spiritual side of his nature he must associate himself voluntarily with that law of sacrifice, which had been forced on the less-evolved as the condition of their material growth. From the mineral, the vegetable, the animal, sacrifice is extorted; from man it is asked as a free gift. And his glory lies in the giving, the perfecting of his life in its surrender.

Measure thy life by loss instead of gain;
 Not by the wine drunk, but the wine poured forth;
 For love's strength standeth in love's sacrifice;
 And whoso suffers most hath most to give.

* * *

Another thought that "leaps to the eyes" from the above quotation is that of the "end of the world." Cooled down to lichens and red micrococci, or heated up to jungle-beasts; to pass into a frozen ball or to plunge into the sun—is this the end? Aye! for

The theory of evolution encourages no millennial anticipations. If, for millions of years, our globe has taken the upward road, yet, some time, the summit will be reached and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and the intelligence of man can ever arrest the procession of the great year.

This is the spectre that stares at man with glassy eyes from out the far-off future. This the grin of mockery that the cosmic death's head shows. O man! child of the dust, evolved through plant and brute into sage and hero, look forth and see thy doom. By æons of persistent effort, by pain and grief, tear-stained and blood-stained, thou hast won thy way. Thou hast toiled and wrought—for this. Thou hast agonized and died—for this. Thou hast poured out thy blood as water—for this. Thou hast fought, hast endured, hast been martyred, hast triumphed finally—for this. Thou hast mastered knowledge; thou canst not master the great year. Thou hast wrested Nature's secrets from her; thou canst not wrest the Secret of Death. Stunned, blinded, hopeless, man recoils. Is it worth while to sacrifice oneself for the race, if the race must perish? Is it worth while to build for the future when beyond it stretches another future of ice or fire? Whether we give or take, whether we strive or yield, whether we love or hate, whether we serve or tyrannize, the end shall be the same. Out of the mud, into the mud. Why ascend so high at cost of bitter pain only to sink again to the point from which we rose?

* * *

Not such the evolution of the Esoteric Wisdom, not such, for us, the message of the radiant future. Flames, sprung from the Eternal Light, and soaring upward to our source. Prisoned, encased in matter, as the starry diamond in the mine, but working through it, penetrating it with our subtle essence, from stone to plant, from plant to animal, from animal to man. *And then?* climbing upward, with toil and effort, from stage to stage in man; gathering experience, accumulating knowledge, till the infant soul has reached the stature of the Perfect Man. *And then?* resting awhile on the platform gained, and then forward again, builder of new worlds, architect of a new cosmos, all the experience of the past wrought into the power of the future. *A world frozen or burned?* Let it go! there are other worlds. Man lives by Spirit, not by a world of matter; let a universe breathe away its life; it lived but for the evolution of the Soul.

* * *

The evidence of "lost Continents" is steadily accumulating; Dr. Bowdler Sharpe, of the Natural History Museum, lecturing under the title of "The Geographical Distribution of Birds," set himself to the elaboration of a

Theory of the geography of the geological ages of the past, pointing to the existence of a great Antarctic continent basking in a tropical sun at a time when Europe, Asia, and North America were locked up in the icy fetters of the glacial period.

After a long and careful analysis of the various theories as to the distribution of land and water in past ages, he referred to the investigations of Mr. H. O. Forbes, while curator of the Canterbury Museum at Christchurch, New Zealand, and to his conclusion that there formerly existed a great Antarctic Continent.

The lecturer threw on the screen a map of the supposed lost continent, in which the Southern Pole occupied the centre of the figure. It could be instantly seen that such a continent might at one and the same time have embraced South America, Madagascar, New Zealand, and Australia, and thus accounted for the distribution of species in those wide apart regions for which no previous hypothesis satisfactorily accounted. Dr. Sharpe then proceeded, with the aid of a beautiful and elaborate succession of slides representing modern and extinct types of birds, alternated with maps showing the ancient and modern distribution of these types, to marshal his evidence in support of the existence of the former Antarctic continent "Antipodea." He particularly emphasized the evidence offered by the distribution of the struthious or ostrich-like birds, showing the past range of the giant (extinct) moas of New Zealand, which were ostriches twelve feet high, the brontornis in Patagonia, the æpyornis in Madagascar, the notornis in New Zealand and Mauritius, and their connection. Similar evidence was afforded from the existence of giant coots in the Chatham Islands and the Mauritius, the dodo in Mauritius and its connection, the didomculus in Samoa, and by the range of the sheath bills, giant tortoises, "sun bitterns," etc.

Lemuria will soon become an acknowledged fact, at this rate. We have also Dr. Emil Schneider founding a similar conclusion on the distribution of the Polynesian races, or Kanakas, whose relatives are found in Madagascar, among the Navajoes (living on the borders of California and Arizona), in Peru and among the Aztecs of Mexico. Says Dr. Schneider:

The migration of the Polynesian races went probably across a sunken continent (Lemur) from an Indian Aryan home. . . . As a curious incident of Aryan relationship, we may state that Normans and Kanakas call the Ursa Major by the same name, and give it the same signification, though on the low coral islands there has never been a waggon. . . . The migrating Polynesians, never having seen the original waggon, still brought, in the names of their stars, a remembrance of their old home to these distant islands, thus showing their relationship to their brethren far north.

Nor is Atlantis left without witness. Mr. E. J. Howell, lecturing at the Society of Arts on "Mexico, Past and Present," spoke of ruined cities and still populous towns amid the impenetrable forests of Yucatan and Southern Mexico.

Travellers in Mexico are told of populous towns, far from the haunts of travel; but no white man who has ever attempted a visit has ever returned alive to tell the tale of them. The fierce inhabitants of those regions are of gigantic stature; have rites, customs, and wondrous secrets of their own, of which others know nothing. They have a knowledge of herbs and of poisons, with their use and antidotes, unknown to science; and they are supposed to have a knowledge of hidden treasures and of precious stones and metals, but which they can never be induced to reveal.

I may here interject that there can be little doubt as to the existence of the population—whether in towns or not—since, as a Mexican told me, the Mexican Government has received large military aid from these very districts, but aid given under condition that their forests should be respected, and no attempt made to follow the troops on their return. Coming back to Mr. Howell, we hear from him of interesting letters received by him from Dr. le Plongeon, and a translation from a Maya MS., the Troano, describing the submergence of Atlantis.

In the year 6 Kan, on the 11th Muluc, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times and in various places. At last the surface gave way and ten countries were torn asunder and scattered. Unable to withstand the force of seismic convulsions, they sank with their 64,000,000 of inhabitants, 8,060 years before the writing of this book.

This, Mr. Howell thinks, is an account of the sinking of "Atlantis," not the huge continent, as he speaks of it as "a great island called 'Mu,' in the Atlantic Ocean," but the Atlantis of Plato, the last remnant of the continent. The conclusions arrived at are summarized by Mr. Howell from Dr. le Plongeon as follows:

(1) That the Mayas had an alphabet, and wrote the history of their people on stone, papyrus and parchment; (2) that they carried their arts, sciences, religion, language and traditions all over the world—that they were travellers, navigators, merchants, colonizers and civilizers; (3) that intimate communications were kept up in very remote ages between the Mayas and other nations in various parts of the earth, as the Maya language, with the same signification, is found in India, Chaldea, Greece and Egypt; (4) that, in the ancient Egyptian civilization, the manner of writing and of archiving their history on the walls of their temples and palaces, was the same as amongst the Mayas, and that even the names of the city and country itself are words belonging to the Maya language, descriptive of the locality or other characteristics; (5) that the mooted question of the existence and destruction of a large and thickly-populated country in the midst of the Atlantic Ocean, is solved by the different Maya inscriptions and writings he has discovered recording it.

If instead of Maya we read Atlantean, much of this would be true, the Mayas coming in as one of the countless offshoots from the mighty remnants of the scattered Fourth Race.

* * *

In the *Bulletin* of the Botanic Garden, Grenada, there is an interesting article on the influence of the moon on vegetation. In it is thoroughly recognized the strange and, to Science, the inexplicable influence of the lunar rays.

Why is it that our woodcutter knows, as certainly as he knows that the sun rises every morning, that if he cuts wood in a young moon, that is, from New

Moon to Full Moon, it quickly rots, but if felled during a waning moon it resists decay and can be used with safety? Why is it also that a piece of meat exposed to the moon's rays putrefies more rapidly than a piece not so exposed? Because the moon is simply the looking-glass of the sun which catches his rays and reflects them back on our earth, only in doing so, she softens them and endues them with some mysterious magnetic influence of her own, the properties of which we are as yet in complete ignorance of. The ancients, who were skilled agriculturists, considered the influence of the utmost importance, and every farming operation was made dependent on whether the aspect of the moon was favourable or unfavourable.

Then follows the reprint of an essay from the pen of a Trinidad official, forming part of the information furnished to a committee appointed by Sir William Robinson, the Governor, to enquire into this subject. In this essay various suggestions are made as to the best times and seasons for agricultural operations, and the writer, having alluded to the ancient beliefs as to planetary influences, remarks:

To come to our own times, we find the influence of the sun on life, both animal and vegetable, undisputed. It is recognized beyond a doubt that plants to be healthy and vigorous must have a full supply of sunlight, and that a more rapid development of their growth can be secured by exposing them to the electric light (which resembles sunlight), during the ordinary hours of darkness. Now the moon, to employ the language of the Vedas, is "the rays of the sun," *i.e.*, she reflects to the earth the rays of the great luminary which are shed on her surface, and with them their magnetic influence tempered with her own natural properties. Moreover, from her proximity to our planet, she necessarily exerts a more direct and disturbing influence than other bodies more distant. Proof of this is to be found in the tides which are well known to be due to the combined attraction of the sun and moon, but particularly of the latter, whose attractive power in this respect is to that of the sun as ten to three.

This pamphlet is issued from the Government printing office, and is but one more of the accumulating proofs that Modern Science is reiterating the truths of ancient teachings, long regarded as superstitious or fanciful.

* * *

I am glad to say that the Editor of the *Nineteenth Century* has put in an article from Mr. A. P. Sinnett, refuting the contentions of Professor Max Müller, published in the preceding issue. Mr. Sinnett very frankly states at the outset his obligations to H. P. Blavatsky, who had nothing to do with the selection of the name "Esoteric Buddhism," and as he says, "quarrelled with it."

What she really founded was the Theosophical Society for the study of Eastern Religions (among other objects), and it was through that Society, and through her aid in the first instance—for which I can never be sufficiently grateful—that I came into relations with the fountain of information from which my teaching has ever since been derived.

Mr. Sinnett then very effectively exposes the narrowness of the Professor's view, and quietly suggests that scholarship is not universal knowledge, while as to jugglery,

That which is really absurd in this connection is the power a good many people still show of *disbelieving* facts supported by overwhelming evidence, if these fail to fit in with their own narrow experience. Credulity is sometimes stupid, no doubt, but irrational incredulity may occasionally be even more so.

Having shown how very little Professor Max Müller knows about Theosophy, and how blind he is, just for lack of this clue, in reading the ancient Eastern literature, Mr. Sinnett gives an admirable *résumé* of the leading concepts of the Esoteric Philosophy, thus making the most effective possible answer to Professor Max Müller's crude and ill-informed attack.

* * *

The President-Founder sends me the following advance proof of a notice which is to appear in the *Theosophist*, and suggests it should go into LUCIFER. I do not quite like printing compliments to myself in this magazine, but as it seems scarcely courteous not to reprint a Presidential notice, when it is sent for that purpose, I give it.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE, ADYAR,

May 17th, 1893.

The receipt of the following official letter from Mrs. Annie Besant is hereby officially notified:

LONDON, April 27th, 1893.

DEAR MR. PRESIDENT AND BROTHER,

As I regretted sincerely that I was prevented from going to India under our previous agreement, I have much pleasure now in saying that, barring unforeseen accidents, I shall be able to make the Indian tour this autumn. I leave you to arrange the time of my arrival and the detail of my programme, asking only that no charge be made for admission to my lectures and that the tour shall not cover more than about two months. This, with the time taken in the outward and homeward voyages, is as much as I can spare at present for India from my over-crowded life.

Fraternally yours,

ANNIE BESANT.

H. S. OLCOTT, Esq., P.T.S.

The President-Founder is convinced that he gives expression to the unanimous sentiment of the whole educated class of India in promising Mrs. Besant a most hearty welcome upon her arrival in this country, where her intellectual ability, eloquence, transparent honesty of purpose and sincerity of belief are admitted, even by those who are not sympathetic with the Theosophical movement.

Mr. S. V. Edge, Acting General Secretary of the Indian Section T. S., is charged with the arrangement of the programme of Mrs. Besant's tour, in which I shall accompany her, and which will probably begin at Bombay and end at Colombo, in the month of February. Mrs. Besant will attend the Annual Convention at Adyar in the month of December. A list of subjects for her lectures is now under consideration, and will be announced in due time, together with other necessary information.

H. S. OLCOTT, P.T.S.

The Necessity for the Study of Metaphysic.

(Being a paper read before the Annual Convention of the American Section T. S.)

I.

THE words "metaphysic" and "metaphysical" have almost become terms of reproach in the minds of the general run of people in this our intensely "practical" and go-a-head century. They are held to imply the opposites of those qualities which our generation most values, and on whose possession it especially plumes itself. Long-winded discussions, interminable tomes full of sesquipedalian words and crabbed technical terms, all about cobwebs spun from the web of a diseased imagination and leading to nothing "practical," to no certainty or solid ground of assurance—such is the meaning of "metaphysic" to the majority of "common-sense" men.

Even among Theosophists the remark has been heard that we have had enough and too much of "metaphysics," and that we should now devote ourselves in preference to more "practical" matters—ethics, propaganda and philanthropy in particular.

It is the purpose of these pages to examine briefly into the basis of the ideas just stated: in the first place into the justification—if any—of the general popular attitude towards metaphysic and into the real place, significance and value of metaphysics in human life; and secondly to consider how far we Theosophists, as such, are warranted in acting upon the idea that "we have had enough of metaphysics."

Before entering on so important a discussion, however, it will be well to define our terms, the more so as there is not a little gross misconception current—even among Theosophists—as to the meaning of the much-abused term, "metaphysics." This word is often misused by some popular and even some Theosophical writers, to mean the science of what lies beyond the sphere of our physical senses, *e.g.*, as including clairvoyance, intuition, spiritual insight, etc., etc. This use—or rather misuse—of the word metaphysics is quite unjustifiable. It is neither sanctioned by usage, by definition, nor by the history and etymology of the word. It was brought into vogue by ignorant writers; but though it has been a fruitful source of confusion and

misconception among its victims, it has never yet received the sanction of any dictionary or any writer of literary repute.

Historically, the word arose as the title given by the mediæval editors of Aristotle's works to certain of his most abstract and abstruse treatises, which, they thought, should be studied *after* his books on physics, *μετὰ τὰ φυσικὰ*. It subsequently came to be used: (a) as almost an equivalent for philosophy itself, *i.e.*, the science of the principles upon which all knowledge and all being rest; and (b) in a narrower sense as denoting the most abstract and fundamental part of philosophy. Finally, since Kant and the rise of the great German schools of philosophic thought, the term metaphysic has come to be applied especially to that enquiry into the "Theory of Knowledge," which forms the root and fount of all philosophy, and indeed determines the main outlines of any systematic philosophic structure. For the benefit of non-technical readers it may be stated that "Theory of Knowledge" means an investigation into the primary, fundamental conditions which are *implied* or *involved* in our actual experience as we know it. It gives an answer to the questions: *How* do I know? *Why* is my knowledge such as it is?

In what follows, the term metaphysic will be used in the second of the two senses just explained: that is, as denoting the basic general principles of philosophy with special reference to "Theory of Knowledge," while the term philosophy will be used to denote the whole system of which metaphysic forms the foundation.

As already remarked, the ordinary man regards metaphysic, and indeed philosophy itself, as a mere war of words: "Much cry and little woo", as the de'il said when he shaved the soo." And yet all men are constantly talking and thinking metaphysic, nay, acting at every moment of their lives upon metaphysical assumptions. Like M. Jourdain, who had talked prose all his life without knowing it, each of us has been and is talking and thinking upon a basis of metaphysical assumptions all day long.

Our very language embodies a metaphysical theory: crude or popular dualism, it is technically called. As its name implies, this "innate" or instinctive metaphysic assumes the coëxistence of a world of extended, coloured, resisting, hard, soft, etc., material objects on the one hand, and a perceiving "mind"¹ or "soul" on the other; the former, or "outside" world, being in some mysterious manner reproduced or duplicated in the latter, or "inside" mind. Thus we have here, already in the simplest peasant, a full-blown metaphysical theory, the starting point of all philosophy in its known historical development.

As soon, however, as attempts are made to formulate this crude, natural dualism systematically, contradictions develop themselves

¹ The term "mind" here = consciousness in general.

within the theory itself. The man of science appears on the scene and shows us that colour, hardness, heat, cold and all the other so-called "secondary" qualities of our outer world have no existence in the "things" themselves, but depend on the relation of the "things" to the perceiving mind, or to the organism and its senses with which that mind is found to be associated. He shows that the "hard," impenetrable objects of our senses, are really composed of minute parts in rapid motion with relatively wide spaces between them, or he exhibits the phenomena of optical delusions, after-images, and so forth, till we are convinced that the world as reproduced in our mind does not truly represent that world as it exists, as the dualist assumes it to do, *apart from our mind*.

Eventually, the man of science reduces the world he knows to a system of atoms in motion in the ether, which "somehow" produce certain most mysterious effects *viâ* our organisms upon the mind.

This again is a metaphysical theory—scientific dualism. It embodies the results of the working out and consequent criticism of crude or natural dualism.

As I am not attempting here any approach to a history of metaphysics, I shall not enter into an account of the many attempts that have been made to explain, on the one hand, how the "outer" world of objects "gets at" the "mind"; or, on the other, how the "mind" gets at the objects. Suffice it to say that the various explanations propounded so far class themselves ultimately under one or other of two main types of "metaphysical" theory: the one, the Idealist type, resolves objects, atoms, and the whole external world into "mind or consciousness"; while the other, Materialism, resolves "mind or consciousness" into a function or aspect of atoms, or matter in motion.

Enough, however, I trust, has been said to make clear the main outlines of the situation, and to prove (*a*) that all men alike are consciously or unconsciously metaphysicians, living, acting, talking and thinking on the basis of certain tacitly made metaphysical assumptions; and (*b*) that, as regards metaphysic, the only difference between the ordinary "common-sense" man and the philosopher or metaphysician proper is that the former is unaware of what he is doing, while the latter has attained to a more or less clear consciousness thereof.

The Delphic oracle told Socrates that he was the wisest of the Greeks. After a lifetime of thought and effort devoted to trying to understand the Pythia's saying, Socrates declared at his trial that the only explanation of it he could find was: that he himself knew his own ignorance, while the other Greeks *were* ignorant, but did *not* know it. So too on the vaster stage of the world's history, the progress of all life is seen to consist in awakening to consciousness, in the slow and gradual

recognition and realization of what has hitherto lain implicit and unconscious. First we must realize our ignorance; then only does knowledge become possible. Of this process, the history of philosophy is the most perfect example, and nothing can be more instructive than its study from this point of view. But to return to our argument.

The "common-sense" man is thus wrong in despising and sneering at metaphysics as such, for he is himself an unconscious metaphysician through and through; but he is also in part right in his strong common-sense. For much of what passes for metaphysic is mere word-weaving; whole centuries of human life have been spent over wars of words about details of little importance, wherein the real, vital issues at stake were lost sight of. He is right, moreover, in his instinctive feeling that neither of the main types of philosophy—idealist and materialist—into which our nineteenth century thought has run, furnishes at present a satisfactory solution. Neither of them is an adequate explanation of the reality which he feels in his own experience, though of the two the materialist view seems to him more in touch with reality, closer to the vivid, concrete world of his experience than the shadowy categories and empty thought-forms of the idealist schools.

But he is wrong to turn away as he does from the problem itself, or to sneer at and despise metaphysic and philosophy as "unpractical." From the problem neither he nor any being can escape. It is ever with us, and as we grow and develop it ever presses more and more closely upon us, demanding our full recognition, and a solution at all costs. For this problem is, in truth, that of Life itself.

II.

ALL men seek "satisfaction": they differ only as to what that satisfaction is to be found in. This seeking is at bottom the cosmic or Universal Desire which has brought the world into being. It takes on a thousand forms, not only in man, but also in all other kingdoms of nature. It is this resistless, never-resting impulse, this ceaseless seeking for satisfaction which drives us onwards, which is the motive power behind all progress, the cause of all achievement, the creator of civilization. To enter further into the problem of the nature and meaning of this seeking would be out of place here. Enough for our purpose that it IS, and that we are driven ever onward by its breath.

Many seek and expect to find this "satisfaction" in pleasure, sensuous, passional or intellectual, others in the joy of benefiting others, in art, in the exercise of the creative faculties; but all alike seek. Even the Great Ones, for the bliss of that "Cosmic Consciousness" which they attain so far transcends all that we can imagine, that no conceivable suffering can weigh even as a feather in the balance. But They have understood and grasped the true goal wherein alone perfect "satisfaction" can be attained, while we are but blindly groping in the dark.

That wherein a man seeks this satisfaction, wherein he looks to find it, constitutes his ideal for the time being.

All men have some kind of ideal which they pursue, some purpose, object or goal in life which—whether with clear consciousness thereof or not—they seek to attain.

This point, as to whether or not we are conscious of our ideals, whether or not we have them clearly and distinctly before us, is one of great importance practically. Daily experience teaches us all how vitally important it is to know *clearly* what we want, so as to adopt appropriate means for its attainment. Often this makes the difference between success and failure. As regards our ideal—whatever it may be—its clear recognition is a great awakening from the slumber of unconsciousness; and those who pursue their ideal with clear consciousness are a long stage in growth ahead of those who do so blindly.

Thus, even for the most practical and common-sense of men, it is of the utmost moment to realize clearly what ideal he is pursuing, what goal he is aiming at; for his success in attaining it and the degree and perfection of his achievement depend very largely thereon. And this is equally true whatever the nature of his ideal may be.

But, as all history and experience show, that real “satisfaction” which all alike seek, is not to be found in many of the ideals for which men strive; and we see men, even great men, driven on from ideal to ideal; from the pleasures of the senses to the subtler ideals of ambition, power, vanity, selfish love, ever seeking satisfaction but finding none. For each ideal when attained in turn becomes a dead-sea fruit, full of the bitter ashes of disappointment.

To escape from this endless, heart-breaking search, man must at the outset realize clearly what his ideal is, and then critically examine it to see whether or not it can possibly afford him the satisfaction he craves.

Now all that men strive for, every ideal we may form in short, is—whether we recognize it as such or not—drawn from and rests upon a metaphysical basis. This is so, because every ideal embodies—whether we ourselves know it or not—our actual basic view and conception of the universe of experience, and hence is necessarily based upon metaphysic, whether that metaphysic has been clearly thought out, or whether it is the merely instinctive metaphysic of the peasant, which has already been spoken of.

Thus metaphysic as determining, and, in fact, creating our ideals, really governs practical life, and this is its true significance in human history.

Considering humanity in the mass, we find that men live and act under the guidance of two radically opposed conceptions of the universe, following—consciously or not—one or other of them only, or more commonly oscillating uncertainly between them, and so more or

less stultifying their own endeavours. These two opposed conceptions may be termed the material and the spiritual theories of the universe respectively, and each gives birth to its appropriate series of ideals.

The materialistic view consists essentially in the belief that there exists a real world of "things," of matter *outside of, and alien in nature to, consciousness.*

This view, whether held consciously, or only expressing itself in the bias of character, leads to the mental habit of always looking "outwards," and in action to the endeavour to understand and conquer this external world of things, to seize and utilize the forces of this external nature—chiefly for purposes of physical comfort, convenience, gratification and amusement.

Again the subtle passions of human nature become dominated by this bias and find appropriate expression, giving rise to corresponding ideals and aims in life.

Metaphysically, it is based, for the common-sense man, upon the crude or popular dualism, and for the scientist and thinker upon one or another form of the scientific dualism already mentioned. But as the habit of mind thereby engendered, this constant looking "outwards" to a world of "things," this dominating attention thereto, causes both the interest and attention sooner or later to become mainly centred therein, the inner "mind" or soul, the perceiving subject, falls into the background, comes to be regarded as of minor importance, and is finally reduced to a mere function, aspect, or "obverse" of what then stands as the only *reality*, the world of things, or atoms in motion.

This is systematic materialism as a fully developed, conscious view of the universe.

That all dualist schools must sooner or later drift into one or another of the two fundamentally opposed positions is too clearly exhibited by the history of philosophy to need proof here.

Our own century affords a typical illustration of the truth of the position just outlined.

The ideal of the nineteenth century has justly been described by the term "commercial." Wealth, money, the possession of things, is the object in life sought after by masses of people. For a very large proportion, the measure of a man's real value is his wealth—even his intellectual value is estimated by his success in money making, by the sale of his books, by the pecuniary results of his inventions or discoveries. Social position and influence tend more and more to be determined by wealth, especially in the newer countries. Mammon rules the world to-day. And intellectually our century is characterized by the materialistic tendency and outcome of its thought. It has produced the most elaborate and refined materialistic theories in the history of philosophy, and supported them by the most laborious research and experiment in all departments of human knowledge.

The intimate relationship between this characteristic of our century's thought, its civilization and its ideal of life has been fully recognized on all hands. It need not therefore be further elaborated here, though it deserves the most careful study and thought of all earnest minds, for, logically carried through, it must culminate in a systematic Materialism both in thought and in action, with utter selfishness as its guiding principle.

But as Hegel has well shown, every tendency or standpoint of the human mind contains its own negative, which asserts itself as soon as the former has reached its full development and become dominant. And this is so even in our century of Materialism, its negative being, of course, the spiritual view of the universe, to the ultimate triumph of which we may all look confidently forward.

This view, when it has come to clear consciousness, consists, in its negative aspect, in the denial of the existence of anything at all *outside of, or alien to, consciousness*. It holds that the matter, atoms, etc., of Materialism are mere phantoms, empty ghosts of words, the result of abstracting certain special aspects of our experience—resistance for example—and making of these abstractions real existences which are projected, and believed to exist, outside and independent of consciousness, which latter is then, later on, resolved into a function, or an aspect of these very abstractions themselves.

In its positive aspect, the spiritual view involves the conception that the entire universe is *throughout of the same essential or underlying nature as consciousness itself*; not alien to it, nor existing outside it, but in, for, and through consciousness. The term "consciousness" as here used includes not merely consciousness as we humans know it, still less thought only, but any and every possible form of sentiency, feeling and perception.

When, in due time, this spiritual view of the universe asserts itself and becomes in turn dominant, it will assimilate all the proven results of positive science, will find room for, and give the ground of, all the vividness, variety and reality of the concrete world of actual experience, while leaving no outstanding "surds," like matter, to become Frankenstein's monsters and devour their own creators.

At present, the majority of men have not gained a clear perception even of the basic issues, still less of their own standing in relation thereto. As a consequence, they waver to and fro, their lives, whether of thought or action, are full of unreconciled contradictions and inconsistencies, due in many cases less to the weaknesses and imperfections of human nature, than to the lack of clear consciousness and a definite standpoint with regard to the basic problem presented to each and all by the fact that our life consists of conscious experience.

The place of metaphysic in human life is thus to bring us to clear consciousness and recognition of the problem set us by that life itself,

and of the real nature of the basis on which we are living and acting. It exhibits the character and conclusions involved in those instinctive assumptions which underlie all our thought and action, it examines the validity and adequacy of these assumptions, and thus brings clearly home to us exactly what we really and actually *know*, when our thinking and feeling is stripped of all veils of words and of the theories unconsciously embodied in words and forms of speech.

The value of metaphysic in practical human life lies in the fact that, by thus laying bare the bases on which our life and action rest, and showing us clearly what implications are necessarily involved in the existence and structure of our actual experience, it lays the only safe and sure foundation upon which must rest all our further conclusions as to what we can rationally believe, what we may confidently hope for, and what we ought to do.

How largely what we believe and hope for influences our conduct, needs no special elaboration here, nor does the vast importance of the ideas we hold as to the nature of our duty. And since these rest on metaphysic as their foundation, the practical value and importance of that metaphysic and the necessity for its study are obvious.

Such then being the status of metaphysic as regards all men, and there being no doubt of the importance and need for its study, the question remains as to whether we Theosophists have indeed had enough of metaphysic. By "Theosophists" I here mean, not those who are merely members of the Society, or only enquirers, but those who are at least inclined to try to become real "Theosophists."

What makes a man a Theosophist, in this sense, is his desire to understand and pursue a high and lofty ideal, an ideal which shall bring him nearer to the true goal of life and to those Wise Ones who have found that satisfaction for which all are seeking.

His first task, therefore, is to render clear to himself what ideal, what aim in life he is at the time actually pursuing; and next, if, as is most likely, he finds his present ideal unsatisfactory, to grasp and understand that higher ideal which he desires to make his own.

For the accomplishment of both these tasks he will need metaphysic.

Nor is this all. For if he is to stand firm and pursue his ideal without wavering, he must be constantly striving to find a standpoint from which he can interpret and understand the whole of experience in harmony with his ideal, which itself must continually grow nobler, fuller, wider, and more spiritual. For if that ideal is to be the true goal of life, wherein full, complete, and permanent satisfaction is to be found, that ideal must harmonize with the true purpose and meaning of the entire world process, and must stand the test of all experience.

Now we can none of us grasp that ideal in its fulness. At first it often seems almost an empty abstraction, far removed from the practical

work-a-day world—so remote is it and so apparently in contradiction with our present experience. It is only our own inner growth and experience which gradually fill that ideal with life and make it real and actual. But if this is to be achieved, our metaphysical standpoint, whereon that ideal is ultimately based, must be such as not to be permanently in contradiction or inconsistent with any department of experience. For we must learn to re-read the universe of our experience—and we know no other—in terms of that ideal.

But this we cannot do all at once. Both our perception of the ideal and our reconciliation of experience therewith are products of slow and gradual growth from life to life. Hence constant study of metaphysic is of the utmost necessity, for thereby we render clearer our ideal and reach out more and more towards a full grasp of the meaning of life.

Or to state the matter somewhat more generally. Our purpose as Theosophists is to follow ourselves, and to impress upon others, a new and higher ideal, different from the current commercial one now so largely dominant. This ideal lays more stress upon the inner life of thought and feeling than upon the attainment of wealth, power or position. It lays special emphasis upon the training of character, mind, and heart, upon devotion to lofty and noble ideals. It teaches that a man should strive rather to *be*, than to appear or to possess. It holds that man is his own creator and saviour, and that this creation of himself is his most important task in life.

Now if we are to follow out these conceptions in our lives, and to realize them more and more fully from life to life, we cannot tolerate the presence of any permanent contradictions, whether implicit or overt, in ourselves, between these our ideals and our metaphysical standpoint towards life and the universe of which we are a part. For these contradictions, however latent and hidden, will sooner or later work themselves out and find expression in our character and action—unless removed—and thus render our footing unstable, and possibly throw us for a longer or shorter time off the path towards the realization of our ideal.

Or, again, take such fundamental conceptions of Theosophy as the ultimately spiritual nature of the universe, the existence of a spiritual evolution underlying the physical process recognized by science, the laws of Reincarnation and Karma, Universal Brotherhood, the Theosophical conception of duty, and others.

The first of these, the conception of the universe as ultimately of a spiritual nature, which is the root and foundation of all Theosophy, is metaphysic pure and simple. It can neither be understood, grasped, nor demonstrated apart from metaphysic.

The second, spiritual evolution, not only implies the first as its primary postulate, but itself involves the metaphysical points which I

shall mention immediately in relation to Reïncarnation and Karma. Other and more complicated metaphysical issues are also involved in this conception, but it would occupy too long even to indicate them here.

Reïncarnation involves the admission of a Subject or Ego different from both its own states of thought, feeling, and volition, and from the organism through which it manifests. Now this problem of the existence or not of a Subject or Ego is one of the main issues discussed by metaphysic. It is a point of fundamental importance, as the history of philosophy shows. Thus, for instance, it forms the point upon which the Southern School of Buddhism diverged from the Northern, and, in one of its phases, was led into that nihilistic development, as its logical outcome, which has caused that School to be classed as "materialistic" and "atheistic."

Karma involves the wholly metaphysical problem of the relation, on the one hand, of the Ego or Subject to the entire so-called "outer" world or universe, and, further, that of the relation of the thoughts, feelings, and volitions—*i.e.*, the manifestations of that Ego—both to that "outer" world, and in especial to that segment of it known as the organism or body, in connection with which it is manifesting.

The two remaining conceptions of Universal Brotherhood and Duty involve all the points that have been touched upon, and others as well. But space forbids our entering into these questions, or even going in more detail into those already raised.

Sufficient has been said, however, to prove that all these main conceptions of Theosophy involve metaphysic and can neither be grasped nor satisfactorily established or discussed apart from metaphysic.

Thus, if we Theosophists neglect metaphysic and imagine that we have had enough of it, it seems to me that we shall soon find our position, intellectual, ethical, and practical, becoming unsound, and that our belief in these truths is *faith* and not *knowledge*. But Theosophy implies knowledge, and if we do not hold fast to the duty of basing our living and thinking upon knowledge, and of ever striving onwards in the pursuit of truth, we shall be false to our ideal, false to Theosophy and the Society, and we shall fail to accomplish that work for which H. P. B. sacrificed so much.

BERTRAM KEIGHTLEY.

IF Moksha [liberation] could be reached by living on air, or on dry leaves, or on gathered-up grains of corn, or on water, then were snakes and birds and fishes also Muktas [liberated ones].—*Mahā Nirvāna Tantra*.

Free Will and Karma.

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action be free from sin.

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge.

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.—*Bhagavad Gītā*.

THE problem of free will, that is to say, the question as to how far that choice which we appear to exercise in our conduct and actions, is actually a free choice or only a necessity, bound and conditioned by causes which lie beyond our reach on this plane of consciousness, is one which we cannot hope to solve, simply because we cannot get at the plane of causes, because the plane on which we live is almost wholly a plane of effects, and we are not therefore in possession of the necessary factors which should go to make up the equation.

But though we cannot determine specifically, in reference to any of our actions, to what extent we are bound or free, there are some considerations which we cannot neglect, entering into the question of that free choice which we are all conscious of exercising, and which we do exercise, however much our philosophy may prompt us to fatalistic conclusions. For the veriest fatalist does act as if he had free choice in some matters; we have to admit the apparent freedom, and act as if it were a real freedom, however much we may postulate a deeper necessity as the real determining power.

I would make two divisions of the subject, (*a*) the actual problem as to how far, if at all, we are free to act in one direction or another; (*b*) what should be our mental and philosophical attitude towards life itself, in view of the limitations imposed upon us by necessity.

(*a*) I use the term necessity as synonymous with Karma, in a restricted sense. Karma is the law of action. All effects are the results of previous action, and the law which counterbalances the cause and the effect, the law which makes action and reaction equal and opposite, is the law of Karma. This law teaches us that our present life is determined and conditioned on every hand by necessity; that certain forces are operating in the moulding of our life and destiny, because these forces were set in motion by us in previous incarnations. I am speaking now, of course, of our individual life in so far as it differs in its circumstances from the individual lives of our fellow-men;

for there is also the deeper necessity of our human nature as such, by which we have to share in the Karma of the whole race.

The following quotation from the *Secret Doctrine*, vol. i. p. 639, sets this forth very clearly:

Those who believe in *Karma* have to believe in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his web. . . . When the last strand is woven, and man is seemingly enwrapped in a net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions.

It should be observed that this implies choice as well as necessity; but when the choice has been made, when the die has been cast, there is no longer any room for free will in that particular direction. It may seem to some, however, that this will land us in the deepest depths of fatalism, that it will involve us ultimately in a chain of cause and effect from which there is no hope of escape, that it will finally leave no room whatever for any freedom of choice. There is much to be said for the extreme necessitarian view of the matter, for that philosophy, if such it can be called, which regards choice as a mere matter of habit, or of likes and dislikes engendered by heredity and environment, over which we have no control. I hope to be able to show, however, that this view of the matter may be quite consistent and accurate, even when pushed to its extreme limit, and yet it is in harmony with the deeper teachings of Theosophy, which undoubtedly does leave room for the exercise of free will within the limitations of Karma; but which further shows the way of escape, "even if thou wert the greatest of all sinners."

The question is really one as to the action of Karma, as to how far the Karmic effect of an action may reach. Now Karma is cause and effect, but the effect may be either proximate or deferred. The action of Karma, therefore, is intimately associated with the transfer of energy to a higher plane, where it may remain latent for a long period of time, but will ultimately become the determining power in a new series of actions on the plane of effects. We shall see, therefore, that the Karmic effect of any action, in so far as it becomes a determining power in our future lives, must be exactly in proportion to the transfer of energy to a higher plane which is associated with that act. Neglecting for the time being the higher spiritual planes of *Âtmâ-Buddhi*, and dealing only with the mental plane, we may say therefore that the Karmic effect of any action is just in proportion to the extent to which we can bring our mental powers to bear upon that act; because by exercising the mind in the act, we produce on the mental plane a corresponding dynamic effect. Now this is practically saying that the more we are conscious of freedom of choice, and the more we exercise our mental

powers of discrimination in reference to any particular action, the greater and more far-reaching will be the Karmic effects. We all admit that an irresponsible action does not merit the same reward or punishment as one done with deliberate intention. Further we make allowances for the state of society and environment. The act of killing and eating an enemy cannot be regarded in the same light when it is performed by a savage, as it would be if done by a member of a civilized community. Now, we are bound to associate with the law of Karma the idea of absolute justice. Where there is no choice there is no responsibility, and where there is no responsibility there can be no Karmic penalty.

Let us suppose, for instance, that some act in one incarnation, say the act of wilful murder, has thrown a man back by its Karmic effect into an environment of cruelty and violence. Let us suppose that it has thrown him back into a savage community, where it is the right thing to kill and eat your neighbour. In due time, perhaps, the man himself is killed and eaten by a stronger neighbour. But there the Karmic effect ends. Like produces like; the man by the murderous thought which he cherished in the previous incarnation has been attracted in the next to a corresponding environment. For remember that it was not the *act* of murder that produced the Karmic effect, but the *thought* of murder which the man cherished, which produced the dynamic effect on the higher plane, and was therefore carried forward to another incarnation. But in this new incarnation the act of killing is not associated with a dynamic mental effect, with a choice between right and wrong. It is the law of the community to kill, the savage knows no better, unless you succeed in awakening within him the dormant moral faculty; therefore the same act in this incarnation, the act of killing, does not carry forward a Karmic effect. Or take as another illustration the case of the hereditary criminal, the man born with the "criminal brain." It may be impossible for us to determine in any particular case to what extent, if at all, the man is responsible for his criminal acts; but we cannot postulate the same Karmic effects from any particular criminal act of such a man, as we should for one who had a normal brain, and whose associations were not criminal. The criminal himself is the Karmic effect of some previous act on the part of the Ego. The Ego is punished by being forced into an environment of criminal heredity for one or more incarnations; but in so far as it has now only a criminal brain to work through on this plane, it is to that extent irresponsible on the higher plane for the criminal acts, though it may suffer on the lower plane during a long series of Karmic effects.

It is impossible for us to apportion the Karmic merit or demerit which may attach to the acts of any individual, or even to our own acts. It may be that in many cases, even where there appears to be a deliberate choice, there is in reality a deeper necessity governing that

action. But we can at least postulate that the retributive action of Karma will only extend to that circle, however limited it may be, where there is really freedom of action. Nor will it avail us to excuse our actions on the plea of necessity. We may deceive ourselves, but we cannot deceive the immutable LAW.

Now it quite conceivable that although every action can be traced back, in the ever-widening circle of infinity, to some ultimate necessity—the whole manifested universe being itself the “son of necessity”—yet within certain limits, within the limits that condition any particular plane, there may be perfect freedom of action. Moreover it would appear, from the considerations of the action of Karma just educed, that freedom of action is obtained just in proportion as the higher principles are able to act on the lower; or in other words, just in proportion as action on the lower plane is governed by interaction with a higher plane. Man is higher than the animals, he has so much more freedom to work with and through physical laws, just in proportion as he brings to bear upon these laws the rational thinking principle, Manas. And above Manas is Âtmâ-Buddhi; but these principles being as yet only latent in us, we are not responsible above a certain plane.

It is conceivable, therefore, that though an act must produce a specific effect in a smaller or wider circle, and though we may postulate an ultimate or deeper necessity governing all action, yet within certain limits there may be freedom on all planes of action; there may be necessity in the mass, so to speak, but freedom in the individual units of the mass. Thus, individually, we are powerless to resist the great stream of evolution which is gradually moulding humanity into something ever higher and higher in the scale of consciousness; yet we may have power to turn back against that stream, and by so doing generate a Karma which, for a certain number of incarnations, will produce results which we call evil. The evil, however, is only relative to the small circle in which we are free to exercise a choice; it stands as good to the larger circle where necessity operates, because it is the corrective which, sooner or later, brings us back into line; which, indeed, prevents us from escaping altogether from the great cycle of necessity of our humanity as a whole.

And, just as we may thus conceive of the working of both free will and necessity in our individual lives, so we must also conceive the operation of the same principles in those higher intelligences which operate on the more universal planes of consciousness, those hierarchies whose conscious intelligence gives rise to the manifested universe in all its aspects. The universe is the “son of necessity,” because it is the Karmic result of the *action* of these intelligences, of whom man is part, and of whose essence he partakes in his various principles. The conscious choice at some particular period, by such intelligences, will be fraught with Karmic effects on humanity which will last for mil-

lenniums untold. The *Secret Doctrine* gives us the record of such Karmic effects.

Thus good and evil, free will and necessity, are intimately related. Everywhere throughout the universe we can trace the operation of these; and the one law that binds and harmonizes them is, KARMA.

(b) The second division of our subject takes us at once to a higher region. We leave behind us the question as to how far we are in our individual action conditioned and limited by Karma; nay, we are even able, by that deep spiritual insight which Theosophy gives us, to rise above the action of Karma itself. "*Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge.*"

What is this spiritual knowledge? It is the realization of our own divine nature, of our oneness with the SUPREME, of the SELF within us; and the working out of our life, the constant reference of all our thoughts and actions to this HIGHER SELF. It is what is called in the *Bhagavad Gitâ* "Devotion to the Supreme Spirit," or more simply "Devotion."

The *Bhagavad Gitâ* is divided into chapters, each of which gives a phase or aspect of this Devotion. The book itself is the book of the "Science of the Supreme Spirit," or the "Book of Devotion." An understanding of its teachings, and a realization of its principles brings about true liberation; for only when all our actions are consumed in the fire of the selfless SELF, shall we "in action still be free from sin." But we must note what is the nature of this freedom to which we are to attain; and if we collate the various passages in the *Bhagavad Gitâ* bearing upon this, we soon find that it differs most essentially from the popular notion of freedom. It is not freedom to choose between our likes and dislikes. It is not freedom to turn this way or that at our own pleasure, to choose between the pleasurable sin or the painful duty. It is not freedom from conditions, nor freedom from action; but it is freedom from *attachment* to these.

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.

Be free from the "pairs of opposites" and constant in the quality of Sattva, free from worldly anxiety and the desire to preserve present possessions, self-centred and uncontrolled by objects of mind or sense.

Let then the motive for action be in the action itself, and not in the event. Laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from the total abandonment of action.

Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the event, obtaineth the supreme.

We have seen that by reason of our own individual Karma, and also by reason of those deeper Karmic effects which lie utterly beyond our

reach, and of which the manifested universe is the expression, we are bound and conditioned on every side, and forced into actions which it is conceivable we might repudiate if we had absolute free will in the matter. Now it has been commonly supposed that since Karma results from action, if we could be actionless we should also be Karma-less. This idea gave rise to the Yoga or contemplative school of philosophy, where it is endeavoured to free the individual from rebirth, and obtain union with the Supreme through inaction and constant meditation. Krishna admonishes Arjuna, however, that liberation cannot be obtained by this means. The true method is right performance of action without attachment to the result; for by this means the Ego is liberated from the illusion of self in connection with any particular chain of cause and effect, and no further room is left for the Karmic action which gives rise to that illusion of personality which constitutes our series of incarnations.

Krishna, speaking as the supreme Spirit, says of himself:

“There is nothing in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. . . . All actions are effected by the qualities of nature. The man deluded by ignorance thinks, ‘I am the actor!’ But he who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action.”

Inaction defeats its own end, because although we are free for the moment to choose between action and inaction, yet there is a deeper necessity, a deeper law which impels all things, even the supreme Spirit to action. Inaction then, in so far as that inaction is a non-performance of that which it is the law of our nature to perform, becomes a “sin.”

The term “sin” must not be confounded here with the Christian theological sense of the word. It means simply the transgression of the natural law of our being, using the term natural in its fullest and widest sense, to include the whole of our being, and not making any artificial distinction between “natural” and “spiritual.” It is the province of artificial systems of theology and ritual to make artificial sins. All religious devotees, of whatever creed, have some special rules of conduct which it is a “sin” to transgress. When we have reached that larger knowledge, however, which liberates us from all artificial systems, the only law which we recognize is a *natural* one, operating on all the planes of our being, and producing physical, mental, moral, and spiritual conditions, to which we must conform if we would be free from “sin.”

There is a further idea, however, attached to the term “sin,” as used in the *Bhagavad Gîtâ*. The deepest law of our being is our real and essential oneness with the Supreme Being. All that serves to dissociate our consciousness from that oneness, all that produces in us

the sense of separateness, is therefore evil; it is "sin." Religion (*re-ligo*) is that which binds us back to our real Being, that which dispels the illusion of separateness and personality. Religion, therefore, must be a natural process, in the fullest sense of the term. Now that which separates us from the universal, that which gives rise within us to the idea of the particular, to the idea of time, space, personality, and all other finite concepts, is our attachment to and identification of ourselves with a certain sequence of cause and effect. At the present stage of our evolution we have the consciousness of a personal "I," which is individuated and distinct from other "I's." That sense of "I" is associated with a certain sequence of cause and effect on the physical plane, that sequence being the aggregate of innumerable lesser units of consciousness, constituting the various organs and cells of our physical body. We do not identify our sense of individuality with every particular cell or molecule of our body. Those cells or molecules live out their own independent lives, their own sequence of birth, activity, and death, and it is the aggregate and sequence of them which go to make up that larger unit of consciousness, which for the time being we call "I."

Now just as each individual man is thus the macrocosm to his own world of microcosms, so the Supreme Spirit is the macrocosm, the one unit of consciousness, to which our individual Egos stand in the relation of microcosmic units. We shall be able to see now why non-attachment to the fruit of action brings about our final salvation, by enabling us to attain to the Supreme. Attachment to the fruit of action generates the Karma which identifies us with a certain sequence of cause and effect, giving rise to the idea, "I am the doer," "I am the actor," "This is mine," etc. It gives rise to the "illusiv appearance of the marshalling of events and actions on this earth." But when we have recognized the identity of our own soul with the "over-soul"; when we have recognized the oneness of our real spiritual nature, which is not born and does not die, with the Supreme Spirit which IS throughout Eternity, then the illusions of sense life fall away from us, it is no longer "I" who am born and die, who suffer pleasure and pain, who am "bound upon this wheel of change." And yet it is I. It is the larger I which is the HIGHER SELF.

Foregoing self, the Universe grows "I":
If any teach NIRVANA is to cease,
Say unto such they lie.

It is "I," burst from the prison bonds of sense. In that prison I moved from life to death, and death to life, chained to my former actions.

But now,
Thou Builder of this Tabernacle—Thou!
I know thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay.

We find a reflection of "this same exhaustless secret, eternal doctrine," in the Christian scriptures also. Strip away the personal element which makes Jesus of Nazareth the Logos, and the theological dogmas of original sin and vicarious atonement, which make our damnation an arbitrary punishment, and our salvation an equally arbitrary reward, instead of a natural process, and the doctrine is identical. For it is neither Jesus of Nazareth nor Krishna, as *personalities*, who are the Saviours of the world. But Christ (not Jesus), Krishna, and the Logos, are one and the same. They are but different names for "the light that lighteth every man that cometh into the world." And that light, however dimmed by our sense life on the physical plane, and by error and perversion of priestcraft on the intellectual plane, is still the light of the Supreme Spirit burning in the inner sanctuary of our own immortal nature. It cannot shine upon us from outside; we need no salvation at the hands of a personal creator.

Within yourselves deliverance must be sought;
Each man his prison makes.

But when we have apprehended this indwelling Christ, Krishna, Logos, Supreme Spirit, call it what you will, we turn from the illusions of sense life, and place our feet on that *PATH* which leads us back "*from the other shore.*"

But the journey is still before us; we have to cross over all that load of accumulated Karma which we have been gathering to ourselves in our wanderings from incarnation to incarnation in the illusive fields of *Mâyâ*. And this we do by the power of this same indwelling spirit. This we do "in the bark of spiritual knowledge," such as all great teachers have revealed, such as constitutes the *Esoteric Doctrine*. For though we must work out our past Karma to the last vibration, we now patiently endure that which happens to us of good or ill. No longer attached to the fruit of our actions, we do not carry forward the account to a new incarnation.

"Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return."

What is this freedom, then, which we shall finally attain? It is the freedom of our whole nature, the freedom of the whole universe. All things are lawful to us then, though all things may not now be expedient, as St. Paul puts it. All things are lawful, because we ourselves have become the *LAW*; because being united with the Supreme Spirit, and knowing it as our own *SELF*, we shall say with Krishna:

"There is nothing in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action."

The Jews tried to kill Jesus because he made himself equal with God. But this is the *Esoteric Doctrine*, whether taught by Jesus or by

Buddha; and the exoteric religion of forms will always seek to kill the esoteric religion of spiritual freedom.

But like St. Paul we have still to say: "Not that I have already attained, or am already made perfect." It is not a question as to what we are now, but as to what we shall be, when through the power of that Supreme Spirit which dwells in all, and which draws all things back to itself in the great day "BE WITH US," we have risen triumphant at our final initiation.

Such is our high doctrine, such is the power through which, even now, we are "more than conquerors."

W. KINGSLAND.

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 130.)

IX.

CREATION.

THE unity manifesting itself as a trinity is a process taking place eternally in God, and is the cause of creation. God manifests Himself to Himself through His own wisdom. He enters into Himself and issues out of Himself into all things through His wisdom. If there were no divine reason in God, there could be no trinity in Him, and no creature could ever have issued from it. Deity can become manifest only through that which is lower in the scale of gradation. There is a two-fold Word in God, namely, one that issues, and which is the principle of formation; the other one issues not, but remains for ever in the speaker. God was Himself the Word in the bottomless depth of divine nature, and the Son issued in the fulness of created forms, united with the word which for all time remained within the principle of fatherhood. The giving birth to the Son is the work of the Father, and the creation of the world is the work of the trinity. God speaks only one Word, namely, His Son; but through that Word He speaks forth all creatures, without beginning and without end. If He were to cease to speak His Word only for one moment heaven and earth would perish. Within the clear mirror of eternity, the eternal self-knowledge of the Father, He creates an image of His own self, His Son, and in

this mirror the images of all things are formed, and may be known therein, not as creatures, but as God in God. Thus the three activities of the tri-unity are to be distinguished from each other. The Father created all things out of no-thing; the Son is the antitype of all becoming; the Spirit is the architect and ruler of all becoming in eternity and in time. In the Son is contained the sum and substance of all ideas; the Spirit comprehends the law of eternal order.

God does not exhaust His riches in creating a world; His glory is that He might have created a thousand times more if He had willed to do so, and nevertheless He would have remained above them all in His own pure essentiality undiminished. God in beholding Himself conceives of Himself as the fulness of world-creating ideas, the prototypes of all things. This eternal self-seeing or self-meditation in eternal tranquillity is the creative activity of God and the giving birth to the Son, in whom all things are created; for creating means giving birth. Nevertheless, a distinction must be made between the direct birth of the Son and the indirect creation of the creatures; for the Son remains essentially within and coëxistent with the Father, but the creature retains its divine essentiality only in regard to the eternal idea, which is the foundation of its being. (Only the eternal ideal is permanent and immortal; forms are nothing, if true ideals which they represent are not realized in them.) There are consequently three kinds of creation: the birth of the Son, the creation (evolution) of all things, and the involution of things or their return to God by means of divine grace (the power that radiates into them from their own divine source).

The creatures remain in eternity such as they are in the God-generating Deity; the Son has within Himself the images of all things, and He knows all things according to their eternal essentiality. He is the oneness of all creatures, while He Himself remains identical with the creator, and is therefore also His own creature. This eternal issuing of the creature from the creator, while it remains nevertheless immanently in God, is described as a play of the Son produced in the sight of the Father; for while an infinitude of manifold and ever-changing images passes before the eye of God, nevertheless no actual change takes place within the eternal unity of the All; there is nothing that differs essentially from the one eternal God, whose self-consciousness is His wisdom and His body the All.

God creates the world out of nothing, for there is nothing from which He could have taken the material for forming a world; He is His own matter and form. (Nothing is but God; the world only appears to be, and being a mere appearance it has no substantiality. God is the All; there is no other beside Him, the things we see are the manifestations of His power, and merely appearances, and as such they are not God and not divine, they are nothing in themselves.)

God is eternal and all things have been eternally in Him, but these things were and are nothing in themselves. Before creation God was nothing for His creatures, they knew nothing of Him; but relatively to Himself He was always the same in regard to them what He now is and will remain eternally. (He is the spectator beholding what takes place eternally in His imagination, but He Himself remains unaffected by the play and always the same, even if the performance comes to an end.) No creature could possibly manifest God, because creatures were not (before God became manifest). He gives to His works being, form, substance out of nothing (except His own potentiality). This nothing cannot come out of nothing, because in God there is not nothing; neither could He have taken this nothing from anything outside of Himself, for there is no "outside." The nothing was nowhere, and God took it from nowhere. Between God and the Deity is the infinite potentiality of all being, the absolute "be-ness" which is non-being or nothing, and from this absolute foundation of all being, which is also the foundation of God, has He created all things. Creation is nothing differing essentially from God, it is a manifestation of God manifesting Himself to Himself, a process of self-knowing in which subject and object, the knower and the known are identical, and this process of creation is a *necessity*, because God cannot *be* without knowing Himself. (An unconscious God, a God not knowing His own existence, would not be a God.)

The universe (in its aspect as a trinity of space, matter, and motion) is therefore eternal (it cannot exist without God and God does not exist without His universe). Before the world was the Deity (Parabrahman), not God (Brahmâ); He was what He was. When the creatures began to be, God was not God for Himself, but in His creatures (as their essential being). God in perceiving Himself perceives all creatures, not as creatures (in themselves), but as creatures in God. God is the absolute One; He knows nothing but Himself. He (being the all) could not know Himself without also knowing all of His creatures. We can, therefore, not speak of a "time" before the creation of the world (because where there is no consciousness there can be no conception of time). There was no time; but all things are eternally within the absolute foundation, in God, in whom all multiplicity disappears in one unity. God became God in creating the world, and in this sense the Word was latent in God and was God, and is to be distinguished from God (although being identical with Him).

The terms "created" and "uncreated" must not be regarded as referring to a "before" and "after," but as cause and sequence in an eternal becoming. God continually becomes God in generating His Son, and the act of creation takes place continually (while nothing comes into existence which not eternally is). There is no past and no future in God; He is still creating that which He has created thou-

sands of years ago, He stood eternally in eternal immovable solitariness and is still the same. In creating the heavens, the earth, and all creatures His own self-existence became as little affected thereby as if He had never created anything. (A man does not cease to be that which he is, even if he does not imagine anything.) In God no new act of volition ever took place. The common interpretation of the word "creating" is entirely false. God created neither the heavens nor the earth; He spoke them out in His eternal Word. All that He thus called into existence He created without undergoing Himself any change; but the creatures (the appearances), when they have once entered into existence, are subject to continual change. (The "beingness" in them never changes; but their state of being changes continually.) There is nothing besides God, and therefore He is unchangeable (there is nothing that could produce any change in Him). If an architect were perfect, he would require no materials for building a house, the house would spring into existence with his idea of it. Thus are the manifestations of God. Whatever He thinks is done in the eternal present, while, in fact, nothing is done externally or internally; it is a becoming without becoming, a change without changing, and this becoming constitutes the being of God. Do not imagine that God, when He created the earth, made one thing to-day and another thing to-morrow, for, even if Moses said so, he knew better; he merely said so because he could not have brought these things to the comprehension of the people in any other way.¹

X.

THE WORLD OF IDEAS AND THE SENSUAL WORLD.

THE world is eternal. A God without a world is not thinkable. Creation is a process taking place in God continually; but the eternal world is not that of the creatures. The world exists eternally in God as a type or ideal principle, and the world of ideas is at the basis of the existence of all the objectified images constituting creation. Every-

¹ This will undoubtedly clash with the opinions of many who have read the *Secret Doctrine* and *Esoteric Buddhism*, and who take the statements in those books in an external temporal sense; but that which refers to eternity is to be conceived from the point of view of eternity, its understanding belongs to the knowledge of the soul (Buddhi-Manas) and not to that of the lower activity of the mind. H. P. Blavatsky says that the Seventh Round is always present, and that we need not wait for its coming for thousands of years. John Scheffer expresses the same truth in saying: "Heaven (divine self-consciousness) is always near; all we have to do is to take one hearty step to enter into it." God's divine nature becomes manifested in us as soon as we cease to hinder its manifestation in ourselves. "Time" exists only for the appearances; eternity belongs to the eternal reality in ourselves. For this reason Jane Leade, one of the greatest Occultists, but whose writings are, unfortunately, little known and still less understood (because they must be understood spiritually) says: "The time is at hand, wherefore let none look afar off or run out of themselves and neglect their vintage at home, but regard how near the grape is to ripeness which contains the wine." The kingdom of Christ is always near; we cannot create it, we can only receive it when it becomes manifested in us. All our own efforts to make ourselves holy or divine in any other way than by obeying divine law are foolish. Therefore the same author says: "Meddle thou not with that; only receive it passively and cooperate with it when it ariseth, and then walk with and draw in the feeding fire and air, and when it resteth in its own place rest thou with it, and be assured that it will not leave thee till it have concentrated thee in the Deity." (Jane Leade, *Revelation of Revelations*.)

thing becomes according to a divine antitype and not directly according to the image of God. God's infinitude expands in the radiant fulness of special forms of light; but they remain in Him a united multitude within the Unity. Only by means of issuing from this Unity, assuming a separate existence in space (by becoming differentiated), and ultimately becoming material and subject to sensual attractions, does the world of temporal creatures come into existence, and this world is not eternal.

The essential being of all creatures is in God as the origin of the types which they represent. Each has been produced by its preceding image. Each thing is produced by one of a similar kind; man produces man, a lion a lion, fire produces fire, and the image which an artist produces exists as such in his mind. God created the world; but there must have been in His reason a preceding image of a world, according to which He created just such a world, and not another one of which no image existed in Him.

But every world is built up according to a certain order, and this order was eternally in God, the First Cause, and known to Him and intended by Him; and as this order includes an appropriate order for all creatures, therefore God has in Him not only the type of the world as a whole, but also the type of every creature in it. There must be in God as many types as there are planes of existence in creation, and therefore there is one type for the roses, one for the violets, types for men, angels, and for everything.

This multiplicity of types does not come into conflict with the eternal Unity in God, because God is not Himself those types; but He sees the image as a mirror of His own being, according to which the sensual thing is ultimately formed, and within all the multiplicity of forms God sees only the reflection of His own being. God wholly knows His own being as far as it is knowable within Himself, and in so far as the creatures have their divine existence in Him. This similitude which unites the creature with the divine essence is called the preceding image, and therefore there must be as many images as there are objective representations of types having their similitude in God. The preceding images are not the essence of God, not as that essence is in itself; but they are in it as images in a mirror; there are many images but only one mirror, one being.

Whatever God recognizes, He recognizes by means of these images. Evil is without reality; it is rather a deprivation of being, comparable to blindness, which as such is nothing, it being only absence of sight. Thus God does not know evil and sin as such; but in the image of their opposites, such as falsehood in the image of truth.

In this aspect God has all things hidden within Himself. The creatures in themselves (in their own simple nature), and also in that

nothing out of which they were created, are incomprehensible, comparable to an impenetrable darkness without light and without differentiation. The world of the preceding images is that nature which is of God, a unity, without form or shape. It is the first emanation. There God endows all things in an equal measure, and they are equals in coming from God. Angels, men, and all things are equal when they first issue from God. The lowest creature coming from God is more glorious than the highest creature in its own nature (considered separately from God). In this sense all things are equals in God and are God themselves; God in God. All things are in God, as far as they have been immanent in Him from eternity; not in a gross state of materiality, such as we are in at present, but like the art within a master artist. God beheld Himself, and thus He beheld all things; but God was not differentiated as are the things with their different attributes. Even if the things exhibit many differences of character and form, they are nevertheless only one image in God.

From this archetypal world is to be distinguished the world of creation. The former is eternal in God, the other subject to changes and time. The former is real, equal in essence with God; the latter is unreal and unsubstantial. If there were neither differences of attributes, nor time or locality, the All would be only one being. Time separates things; eternity unites them. Everything is for ever young in eternity. Corporeity is a departure from true being, an accident and a degradation. All things have emanated in time in a finite form; but they have remained infinite in infinitude. In themselves, in their temporal state, they are nothing (mere appearances); in eternity they are real and their life is in God. Thus the creatures are an emanation of the First Cause, a manifestation of the infinite potentiality in God; becoming recognizable by its magnificent display of differences. When the world issued from God it assumed a differentiated aspect; nevertheless in its essence it is one and undifferentiated.

The created world is therefore a departure from being, unsubstantial and nothing in itself. If I know all creatures, I still know nothing; for they are all as nothing (*per se*). They only become something in being acted on by that light from which they receive their substance and being. They are all unsubstantial and unreal, for their substantiality and reality depend on the presence of God in them. If God were to depart from them for one moment, they would vanish into nothingness. He who recognizes God, sees that all creatures are nothing. One creature compared with another creature may appear beautiful and seem to be something; but if they are compared with God, they are all nonentities.

(*To be continued.*)

Theosophy or Psychological Religion.¹

A REVIEW.

(Continued from p. 244.)

IN this number we shall review what the lecturer has to say on the philosophical literature in India, or rather on the particular Schools of Shri Shankarâchârya and Shri Râmânujâchârya. If we contrast Indian with modern thought, although the problems presented for solution are almost identical, there is nevertheless a great gulf between them from a historical point of view. All modern Western philosophy has been modified directly or indirectly by the great minds of Greece.

In India alone philosophy was never, so far as we know, touched by any external influences (p. 67).

It is just here that the professor begins to warm to his subject; generously leaving on one side the dark aspects of Hindû religion which it shares in common with all others, the lecturer comes out with the following important statement.

What we can study nowhere but in India is the all-absorbing influence which religion and philosophy may exercise on the human mind. So far as we can judge, a large class of people in India, not only the priestly class, but the nobility also, not only men but women also, never looked upon their life on earth as something real. What was real to them was the invisible, the life to come. What formed the theme of their conversations, what formed the subject of their meditations, was the real that alone lent some kind of reality to this unreal phenomenal world. Whoever was supposed to have caught a new ray of truth was visited by young and old, was honoured by princes and kings, nay, was looked upon as holding a position far above that of kings and princes. That is the side of the life of ancient India which deserves our study, because there has been nothing like it in the whole world, not even in Greece or in Palestine (p. 68).

Continuing to paint the peaceful days of ancient Âryâvarta with still more glowing colours, the lecturer asks:

Was it so very unnatural for them, endowed as they were with a transcendent intellect, to look upon this life, not as an arena for gladiatorial strife and combat, or as a market for cheating and huckstering, but as a resting-place, a mere waiting-room at a station on a journey leading them from the known to the unknown, but exciting for that very reason their utmost curiosity as to whence they came, and whither they were going (p. 69).

I confess it has always seemed to me one of the saddest chapters in the history of the world to see the early inhabitants of India, who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, of their wars and conquests,

¹ The Gifford Lectures for 1892, by F. Max Müller, K.M.

who wanted nothing from the outside world, and were happy and content in their own earthly paradise, protected as it seemed by the mountain ramparts in the north, and watched on every other side by the jealous waves of the Indian Ocean, to see these happy people suddenly overrun by foreign warriors, whether Persians, Greeks or Macedonians, or at a later time, Scythians, Mohammedans, Mongolians, and Christians, and conquered for no fault of theirs, except that they had neglected to cultivate the art of killing their neighbours. They themselves never wished for conquests, they simply wished to be left alone, and to be allowed to work out their view of life which was contemplative and joyful, though deficient in one point, namely the art of self-defence and destruction (p. 70).

That ideal of human life which they had pictured to themselves, and which to a certain extent they seemed to have realized before they were discovered and disturbed by "outer barbarians," had to be surrendered. It was not to be; the whole world was to be a fighting and a huckstering world, and even the solution of the highest problem of religion and philosophy was in future to be determined, not by sweet reasonableness, but by the biggest battalions. We must all learn that lesson, but even to the hardened historian it is a sad lesson to learn (p. 71).

A grievously sad lesson indeed! But was it all quite so? Was the heterogeneous medley of nationalities that must have always composed the Indian populace as far as we have any historical evidence—was this such a shut-in community, ignorant of its neighbours, at peace with itself? Was the *Âryan Sanâtana Dharma*, or Ancient Law, indigenous to Indian soil, or super-imposed on a comparatively autochthonous cult and populace? Facts seem to point to the latter supposition. Who were the *Brâhmans*; whence did they come? Who, again, were the *Kshatriyas* to whom the *Brâhmans*, in the *Upanishads*, go for instruction? We have to seek north of the Snowy Range for the origins of both. The professor has sketched the ideal *Âryāvarta* of old as the sacred books tell of it; but sacred books are notoriously sadly deficient in historical accuracy, though whether this is a lack of real wisdom has yet to be decided. Still such was the ideal of India of the past, and no doubt such ideal was occasionally realized by large communities in ancient India. What a contrast to the India of to-day! The intellect of its younger generation aping the West, and that too in everything but what is best in it; eager to play the monkey, for more than monkey the youth of India can never be in this; the West can only coarsen them; their more delicate psychic constitution, much as they may try to atrophy it by following Western methods, cannot stand the material strength of occidental "civilization." They are as children over-awed by greater physical strength; and children because they have abandoned their own hereditary strength of the mind and soul. As to non-Anglicizing India, we meet to-day with little but crystallized orthodoxy; a desperate clinging to what is most worthless in its ancestral traditions, like the frantic clutch of one dying in fear. What is the cause of it all? Foreign conquest is undoubtedly the physical instrumental cause; but what was the cause of this? Equally without doubt was it disloyalty to the true spirit of their religion and its degeneracy into empty form and ritual

and nothing more. This is the common experience of all religion, and if India persists in exalting empty forms and rituals and dogmas above the real spirit of true religion, India is doomed. So also will it be with all other countries. But India can be saved if only the members of the T. S. in the land do their duty, bravely and fearlessly pointing out abuses, and, what is more, supplying the remedies they so well can if they but really exert themselves. They at least have had light thrown upon the Ancient Law, and it is their duty to pass it on to others. Scholarship may be left to the stone walls of universities, Theosophy has its resting place in the human heart.

Professor Max Müller cannot, of course, keep off his special hobby of philology, and though this is indeed the least interesting part of his lectures, he clearly demonstrates the enormous antiquity of Âryan philosophical thought by showing that abstract nouns must have existed before the Âryan separation (p. 78). And here he would have it that he knows more about the origin of Greek thought than the Greeks themselves, who asserted their indebtedness to the East. He would have it that Greek philosophy was an entirely independent growth, a sort of spontaneous generation! But let us keep to the more immediate subject of Indian philosophy.

Speaking presumably of the Manifested Deity, the Aparam Brahman or Brahmâ, which the lecturer calls "the infinite in nature or Brahman," he translates the three hypostases Sach-chid-ânanda, predicated of it, as Sat, being, Chit, perceiving, and Ânanda, blessedness (p. 94); where, though happy in his translation of Ânanda by "blessedness," he is unfortunate in the inadequate term "perceiving" for Chit. Chit, if anything, is "consciousness." Speaking of the identity of Âtman, the "infinite in man," with Brahman, the "infinite in nature," the lecturer adds an interesting note as to the existence of the same in Christian scripture—though not of course in orthodox teaching—which has been so often pointed out in Theosophical literature.

The early Christians also, at least those who had been brought up in the schools of Neo-platonist philosophy, had a clear perception that, if the soul is infinite and immortal in its nature, it cannot be anything beside God or by the side of God, but that it must be of God and in God. St. Paul gave but his own bold expression to the same faith or knowledge, when he uttered the words which have startled so many theologians: "In Him we live and move and have our being." If any one else had uttered these words, they would at once have been condemned as pantheism. No doubt they are pantheism, and yet they express the very keynote of Christianity. The divine sonship of man is only a metaphorical expression, but it was meant originally to embody the same idea. Nor was that sonship from the first restricted to one manifestation only of the Divine. The power at all events to become the sons of God was claimed for all men. And when the question was asked how the consciousness of divine sonship could ever have been lost, the answer given by Christianity was, by sin, the answer given by the Upanishads was, by Avidyâ, nescience (p. 94).

This is precisely the claim urged by our writers for now nearly twenty years. The identity of the Individual with the Universal Soul and the correct and catholic² understanding of the doctrine of the sonship (*filieas*, *υιότης*) will tend much to remove that untheosophical exclusiveness of what people call Christianity. If Professor Max Müller can do anything to make these doctrines non-heretical in the eyes of the established theological authorities he will be doing a good work; but we fear that the "Church" is as far from "grace" on these points as it has ever been.

As the lecturer proves, it was the strong intellectual life of Greek philosophy that brought these wider views into the narrow channel of Jewish exclusiveness. It was the philosophers of Alexandria that gave the impulse to whatever of philosophy has filtered into Christian theology.

As to the dogma of sin, whether original or otherwise, this cannot be explained but by the doctrine of Avidyâ, not ignorance simply, a negative characteristic, but a positive attribute, "nescience," as the lecturer translates, following the translation³ of so many Theosophical writers. And this was the view of Clement of Alexandria¹ and others that the Church has condemned.

We now come to a consideration of the renowned Vedânta Sûtras, those philosophical dissertations on the Upanishads, or Esoteric Doctrine of the Vedas, which have been—

Harmonized and welded into a system of philosophy that for solidity and unity will bear comparison with any other system of philosophy in the world (p. 97).

Speaking of the aphoristical, and, so to say, algebraical, nature of the Sûtra-style, the lecturer makes another important admission.

I must confess that whether these Sûtras were composed at a time when writing was as yet unknown, or whether they were meant at first as the headings of written treatises, their elaboration seems to me far beyond anything that we could achieve now. They must have required a concentration of thought which it is difficult for us to realize (p. 98).

All this is an old story to students of Theosophy; but it is well to continually refresh our memory on these facts, for we have to get them into the heads of many people. And, no doubt, the public will be more inclined to take what Professor Max Müller says on the subject than what so many of our own writers, even though they happen to be born Hindûs and learned Sanskritists, have said.

Well, then, to start with, a Vedântin sweeps on one side the Karmakânda of the Vedas as unessential; that is to say, the Hymns and Brâhmanas or ritualistic treatises, all that has to do with the performance of rites (Karma). He confines his attention to the Upani-

¹ *Strom.*, v. 14, 113: οὕτως δύναμιν λαβοῦσα κυριακὴν ἢ ψυχὴ μελετᾶ εἶναι θεός, κακὸν μὲν οὐδὲν ἄλλο πλὴν ἀγνοίας εἶναι νομίζουσα. Thus by the power of the Lord [Paramâtmâ], the Soul [Jivâtmâ] strives to become God [Parabrahman], thinking that evil is nothing else than nescience [Avidyâ].

shads, the Jñānakānda, that which deals with Jñānam or real knowledge, the discrimination between the Âtman and Anâtman, or Non-Âtman, and the rest.

Professor Max Müller summarizes the distinction between the two principal schools, the Vishishtâdvaita and Advaita Vedânta respectively of Shri Râmānujâchârya and of Shri Shankarâchârya. The lecturer's summary runs as follows:

Râmānuja holds to what we should call the theory of evolution; he looks upon Brahman as the cause, upon the world as the effect, the two being different in appearance though in reality one and the same. Everything that is, is Brahman, but Brahman contains in itself the real germs of that variety which forms the object of our sensuous perception. The Brahman of Râmānuja may almost be called a personal God, and the soul an individual being sprung from Brahman. Though never really apart from him, it is supposed to remain for ever a personality by itself. . . . Shankara holds to the theory of illusion (Vivarta) or nescience (Avidyâ). He also maintains that everything that exists is Brahman, but he looks upon the world, with its variety of forms and names, as the result of illusion. Brahman with Shankara is impersonal and without attributes. It becomes personal (as Îshvara, or the Lord) when under the influence of Avidyâ, just as the individual soul deems itself personal when turned away from the highest Brahman, but is never in reality anything else but Brahman (p. 108).

In this connection we should recollect that H. P. Blavatsky has repeatedly stated that of all the Indian Schools that of Shri Shankarâchârya approaches most nearly to the Esoteric Doctrine, just as the Yogâchârya School of the Mahâyâna, or Great Vehicle, approaches most nearly to it in Northern Buddhism. In fact, the Yogâchâras are called by their more orthodox co-religionists Vedântins in disguise, while the Advaitis are termed by orthodox Hindûs Prachchhanna-Bauddhas, or Buddhists in disguise.

But before passing on, it would be as well to have some clearer idea of the Vishishtâdvaita position than the lecturer gives on p. 315. The Advaita position is distinct and clear, its non-duality emphatic—one, no second. There is no question of return to Unity, for there never has been any real separateness. The idea of separateness is simply—an illusion. The doctrine of Shri Râmānujâchârya, on the other hand, is far more complicated. It admits Parabrahman as the reality, but:

It exists in inseparable union with Chit (Âtmâ) and Achit (Anâtmâ), two other realities. It is knowable only in that condition, but it is not material. It is different from Chit and Achit, and is of an intellectual nature (Jñānâtmaka).¹

So there are not only one incomprehensible but three incomprehensibles.

Hence is derived the name of the philosophy, for:

The word Vishishtâdvaita is composed of the two words Vishishta and Advaita. Advaita means non-duality, or one reality; Vishishta means containing the attri-

¹ *A Catechism of the Vishishtâdvaita Philosophy*, by the late N. Bhâshyâchârya, F.T.S., who was not only an excellent Sanskrit scholar, capable of lecturing as fluently in that "dead language" as in the vernaculars, but a lineal descendant of one of the seventy-four Âchâryapurushas or most learned disciples of Shri Râmānujâchârya.

butes (Visheshana), *i.e.*, containing Chit and Achit as Sharîra. The term Vishisht-Advaita, therefore, means the non-duality, or one reality—Parabrahman—which is united with Chit and Achit as attributes.

We hope that the word play of "Visheshana" will not shock the philological feelings of Professor Max Müller, but he should recollect that such has always been the traditional custom of the Pandits, and that any attempt to foist modern philological methods on the old systems, so far from throwing light on the real philosophical significations of terms, will only entirely obscure the meaning of the writers and commentators.

Further on (pp. 315, *et seqq.*) the lecturer attempts to distinguish between the ultimate end of the Yoga of Shri Râmânujâchârya and Shri Shankarâchârya, but with no great clearness. The professor might have found the distinction summed up in the two technical terms Sa-loka-tâ and Sâyujyam of the *Brihadâryaniakopanishad*.¹ The Salokatâ, the Vishishtâdvaita Yoga, is eternal bliss in the presence of Deity, but still separate, a sort of co-adunition, literally "the dwelling in the same place (Loka) with"; the Sâyujyam, the Advaita Yoga, is the complete union and identification, the consubstantiality, from which indeed there has never been really any departure.²

Professor Max Müller devotes his fifth lecture to the journey of the soul after death, and gets hopelessly tangled over the statements in the Upanishads with regard to the two paths, the Pitriyâna from which there is return or rebirth, and the Devayâna from which there is no return. He quotes all the passages from the Upanishads and leaves the reader in the depths of bewilderment. But this is to be expected of a writer who denies an esoteric doctrine, who would have it that the *post mortem* states of consciousness are no mystery for the profane, whereas the very tyro in the study of occultism knows that it is just here that practical esoteric knowledge begins and that the stages have never been given out except in allegory and symbol; simply because they cannot be described in terms of five-sense consciousness.

Let us take the more familiar passage from the *Bhagavad Gitâ*, which reëchoes the teaching of the Upanishads, with H. P. Blavatsky's glosses thereupon.

I will state the times [conditions] at which devotees departing [from this life] do so never to return [be reborn], or to return [to incarnate again]. The fire, the flame, the day, the bright [lucky] fortnight, the six months of the

¹ Brâhmanam iii. 23. "Sâyujyam salokatâm jayati ya evametatsâma veda."

² In this connection we should remember the six kinds of Moksha or Nirvâna as given exoterically.

1. Salokya; reaching to the Loka of the Supreme Self and its eternal contemplation.

2. Samîpya; approaching to the Supreme Self.

3. Sarûpya; assuming the form of the Self.

4. Sârshî-tva; attaining the power of the Supreme.

5. Sayujya; assimilation with the Supreme Self.

6. Vi-deha-kaivalya; the attaining of the Nirvânic state without any more rebirths; literally "incorporeal supreme bliss."

There is a seventh; but this is esoteric—*pace* Western Orientalism.

northern solstice, departing [dying] . . . in these, those who know the Brahman [Yogis] go to the Brahman. Smoke, night, the dark [unlucky] fortnight, the six months of the southern solstice (dying) in these, the devotee goes to the lunar light [or mansion, the Astral Light also] and returns [is reborn]. These two paths, bright and dark, are said to be eternal in this world [or Great Kalpa (age)]. By the one (a man) goes never to return, by the other he comes back.¹

An understanding of the above astrological symbology is possible only for him who knows the two Fires, and all their correspondences in the microcosm and macrocosm. The two Fires are the *triple* formless invisible Fire hidden in the Central Spiritual Sun, the Heart of the Unmanifested Universe, and the septenary Fire of the Manifested Universe, or Astral Light; all of which have their correspondences in Man and his "principles" or "aspects."

Equally uncertain is the learned philologist over the "bridge" simile in the Upanishads and Avesta and elsewhere, the link before the lower and the higher Self, the Antahkarana or Internal Organ, though it is true that later on he finds a "bridge" in the Self itself; but this is from a totally different point of view. This bridge is also called a Path elsewhere. As *The Book of the Golden Precepts* says:

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the "path" between the two—Antahkarana.

Upon which H. P. B. comments as follows:

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."

This is brought all the nearer home to us by the verse:

Thou canst not travel on the Path before thou hast become that Path itself.

This path is mentioned in all the mystic books, and perhaps in none is it more finely described than in the scripture of the School of Alandi, called the *Dnyaneshvari*. This is said to be a mystical commentary on the *Bhagavad Gitâ* written in ancient Marâthi by Jnâneshvara in the thirteenth century at a village some ten miles from Poona.

In the sixth Adhyâya, or Chapter, Krishna thus speaks to his friend and disciple Arjuna:

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

Whether one would set out to the bloom of the East or comes to the chambers of the West, *without moving*, O holder of the bow! is *the travelling on 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.²

To reach this "path," the "bridge" (within) between the lower and the higher has to be crossed. These stages which are normally passed

¹ Chap. viii. p. 80, Telang's Translation.

² See "Dream of Râvan," LUCIFER, No. 67, pp. 33, 34; also *The Theosophist*, May, 1881.

through only after death, and unconsciously in sleep, can be realized consciously by the Yogî while still in the body as the result of long and arduous training of the spiritual faculties. But we fear we are getting too mystical for average Western Orientalism, that cannot rise superior to the Sun myth idea or the natural phenomenon of the bridge of the rainbow!

In his more distinct review of the two great schools of the Vedânta, the lecturer confines himself entirely to the intellectual aspect, of which he gives an impartial and not uninteresting summary from the more accessible books. The professor makes fairly clear the Vedântin idea of reality as opposed to the idea of Mâyâ, which is generally so clumsily and inadequately rendered by the English term "illusion."

The Vedântist is very careful to distinguish between two kinds of reality. There is absolute reality which belongs to Brahman only; there is phenomenal reality which belongs to God or Īshvara [the Logos] as Creator and to all which he created as known to us; and there is besides, what he would call utter emptiness or Shûnyatva, which with the Buddhists represents the essence of the world, but which the Vedântist classes with the mirage of the desert, the horns of a hare, or the son of a barren woman (p. 320).

Voidness, however, is a poor word to use; the doctrine of the real non-existence or ultimate non-reality of phenomena is a perfectly reasonable metaphysical postulate, and is not a tenet of ultimate negation as the above wording suggests. True the Vedântins call the Buddhists Shûnyavâdins or "assertors of negation," but this is the kettle calling the pot black, and Westerns have yet to wait for a translation of the higher metaphysics of the Bauddhas.

In this connection the lecturer lights for a moment on the right signification of Mâyâ, but buzzes off again immediately without due explanation. Mâyâ or Avidyâ is the divine magic power or Shakti of the Logos, as the lecturer rightly says, quoting from the *Vedânta-sâra*, "a power within the divine (Devâtma-shakti)" (p. 321). But evidently the transcendent intellect of the Vedântin philosophers has by this time got entire grip of him, when he writes of his own distinguished fellow countryman, the philosopher of Königsberg:

It may seem strange to find the results of the philosophy of Kant and his followers thus anticipated under varying expressions in the Upanishads and in the Vedânta-philosophy of ancient India (p. 322).

Clear-headed again is the Gifford lecturer when he speaks of the strangeness with which it comes to Western ears:

When the soul is made to say to a personal God, "I am what Thou art, Thou art the Self, I am the Self, Thou art the True, I am the True."

And he adds the following portentous words:

Religions which are founded on a belief in a transcendent yet personal God, naturally shrink from this conclusion as irreverent and as almost impious. Yet this is their own fault. They have first created an unapproachable Deity, and they are afterwards afraid to approach it; they have made an abyss between the human

and the divine, and they dare not cross it. This was not so in the early centuries of Christianity. Remembering the words of Christ, Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσω τετελειωμένοι εἰς ἓν, "I in them and thou in me, that they be made perfect in one," Athanasius declared, *De Incarn. Verbi Dei*, 54. Αὐτὸς (ὁ τοῦ θεοῦ λόγος) ἐπηθρώπησεν ἵνα ἡμεῖς θεοποιηθῶμεν, "He, the Logos or Word of God, became man that we might become God."

But ever since the time of the first Council the craven Church has denied these words of its Master, and we who believe such things are condemned as heretics and enemies of Christ by the Ecclesiasticism that has swallowed up Christendom since the days of the Councils. The Christendom of to-day will have nothing to do with the Sâyujyam of the Advaita, it clings doggedly to the Salokatâ of the Vishisht-âdvaita, it confines all its attention to Bhakti Yoga, the approaching the presence solely by worship and love, and will have nothing to do with Jñâna Yoga or the Yoga of Wisdom, which it condemns as an impertinence bred of human vanity—the Gnôsis is dead for it.

The professor, however, is very weak on Yoga, in fact he does not seem to know the elementary distinction between Râja and Hatha Yoga, which the T. S. has hammered upon for so many years. It is extraordinary how out of date the lecturer is in his knowledge of Theosophical literature; he seems to imagine he is saying something new when writing:

I believe that from a pathological view there is nothing mysterious in any of the strange effects produced by restraining or regulating the breathing, fixing the eyes on certain points, sitting in peculiar positions, and abstaining from food. But these things, which have of late attracted so much attention, are of small interest to the philosopher, and are apt to lead to much self-deceit, if not to intentional deception.

This is quite true, as every member of the T. S. knows. Eastern Hatha Yoga is as dangerous as Western Mediumship, and both have been relentlessly and consistently discountenanced in a far more effective and intelligent manner by students of Theosophy for now nearly twenty years than in the mild and vague paragraph of Professor Max Müller. Still, what has this to do with spiritual Râja Yoga? But then comes some news for us!

The Hindus themselves are quite familiar with the extraordinary performances of some of their Yogins, or so-called Mahâtmas, and it is quite right that medical men should carefully study this subject in India, to find out what is true and what is not. To represent these performances as essential parts of ancient Hindu philosophy, as has lately been done by the admirers of Tibetan Mahâtmas, is a great mistake (p. 327).

What a mixture! How very gracious of the professor to admit that the Hindûs know something of their own Yogins! But "Yogi" is a generic term, Herr Professor, and covers a multitude of sins and virtues, and there are many many kinds of Yoga, and Mahâtma is a term sometimes employed by a coolie even to a police peon! And the

“Mahâtâmâ” of the *Bhagavad Gîtâ* is not a self-tormenting Tapasvin or a Hathayogic mountebank. And Râja Yoga has nothing to do with Prânâyâma (or restraint of breath) and the Âsanas (or postures), but pertains to the mind alone; and this is the only Yoga recommended by students of the Esoteric Philosophy. And the last sentence, to use a homely phrase, is entirely false—doubtless unintentionally, but it is so as a matter of fact.

But the learned professor, who is so unlearned in Yoga, has not yet worked through the strata of his bad Karma. The Phalashruti, or effect of reading his teachings on esoteric matters, will not lead to deliverance for those who believe on him. His Sanchita Karma is not enviable in this respect. Hear him yet again:

It is likewise a mistake to suppose that the ancient Hindus looked upon the Upanishads. . . . as something secret or esoteric (p. 327).

Still:

It is quite true that the doctrine of the Upanishads is called Rahasya, that is, secret; but it is secret in one sense only, that is to say, no one was taught the Upanishads in ancient times, who had not passed through the previous discipline of the two stages of life, that of the student, and that of the householder, or who had not decided from the first on leading a life of study and chastity (p. 329).

Just so; but the professor has omitted the most important factor, viz., the Guru or teacher. It was impossible to learn the doctrine without a teacher. The office of Guru is, and always has been, the most sacred in the life of India. The Guru is everything, he alone can give the key whereby the inner meaning of the Upanishad can be disclosed. Brahmachârin and Grihastha, Vânaprastha and Sannyâsin, must all go to the Guru to receive the various degrees of initiation (Dîkshâ). And as Professor Max Müller has certainly not externally passed through any of the four Âshramas, and shows no sign of having passed through them internally, much less of having received the Dîkshâ of a Guru, we are forced to conclude that the Upanishads are very secret for him still, as any one may see from his translation of them, and that he is no Rahasya-dhârin or possessor of the mysteries. The latter we quite believe, but the professor's denial of the traditional methods of Indian religion we leave on one side as unworthy of further remark; a man who eliminates the prime factor of the whole of Indian religious study, who thus totally neglects the existence of the Guru, can only be set down as ignorant of facts, and therefore an exceedingly unsafe guide. We are afraid that in spite of Professor Max Müller, the traditional methods will still be pursued. For as the commentator on the *Uttara Gîtâ* has it:

As the ass bears the bundle of sandal (wood), whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of the many Shâstras, because they do not understand the *real* meaning of them, but carry them about like the beast of burden.¹

¹ ii. 37.

One more point before we leave the Vedânta, to show the paucity of knowledge of the lecturer on a subject he vainly endeavours to misrepresent, because presumably he feels it dangerous to his own pretensions. Speaking of the Vedântic Lingadeha, he says:

I believe it is this fine body, the Sûkshma Sharîra, which the modern Theosophists have changed into their astral body, taking the theories of the ancient Rishis for matters of fact (p. 306).

This is entirely erroneous. The Astral Body of the Esoteric classification is a subdivision of the Vedântic Sthûla Sharîra, or Gross Body. The Vedântic Linga Sharîra, or Linga Deha, corresponds to the Kâma "principle" and the lower part of the Mânasic "principle" of the Esoteric Philosophy.¹

In conclusion of this subject of Vedânta, as Professor Max Müller refers his readers only to Professor Thibaut's translation of the Vedânta Sûtras, in the "Sacred Books of the East" series, to Major Jacobs' careful translation of the Vedânta Sâra, and to the excellent work that Professor Paul Deussen has done on the Vedânta in German, in addition to his own inadequate translation of the Upanishads, it will be useful to append for the benefit of Theosophical students a list of articles and translations that have appeared in *The Theosophist* from the pens of native members of the T. S. who view the matter from a totally different standpoint from the Western philologist. These not only believe in the Vedânta as a transcendent intellectual philosophy, but also in its psychology as a *practical science*.

Vol. I: Shankarâchârya, Philosopher and Mystic: The Vedânta Philosophy: Brahma, Îshvara and Mâyâ.

Vol. II: The God of the Upanishads.

Vol. III: Advaita Philosophy: A Criticism on the Problems of Brahma, Îshvara, and Mâyâ.

¹ We append a few details on the Sûkshma Sharîra, which may in one sense be called the *Astral Man*, though never the Astral Body, to show how far out the lecturer can be at times.

The Vedântic Linga Deha.

Prânas,	}	Prâna, vitalizing, respiration and the rest.
or		Apâna, expelling foreign matter of all kinds.
Magnetic	}	Samâna, holding together, digesting, etc.
Vital		Vyâna, distributing.
Currents.	}	Udâna, regulating speech, and carrying the soul from the body.
Jñân-		Shrotram, hearing.
endriyas,	}	Tvak, touch.
or Powers		Chakshus, sight.
of Sensa-	}	Rasa, taste.
tion.		Gandha, smell.
Karm-	}	Vâk, corresponding to the physical larynx.
endriyas,		Pâni, " " " hands.
or	}	Pîda, " " " feet.
Powers		Pîyu, " " " anus.
of Action.	}	Upastha, " " " pudenda.
These are <i>not</i> the physical organs.		
Antah-	}	Ulla, instinctual mind, seldom found in any of the categories.
kavana,		Manas, the searching, doubting faculty.
or	}	Buddhi, the deciding faculty.
Inner		Chitta, the power of imagination.
Organ.	}	Ahankâra, the faculty of individuality, literally "I-making."

In the Esoteric Philosophy these categories are sevenfold.

Vol. IV: *Âtmânâtma Viveka of Shri Shankarâchârya (Tr.): Personal and Impersonal God: The Advaita Philosophy of Almora Swami: The Vishishtâdvaiti Catechism dissected by an Advaiti: The Vishishtâdvaita Philosophy: The Septenary Principle in Esotericism: Shri Shankarâchârya's Date and Doctrine: The Vedânta-sâra.*

Vol. V: *Ashtottara Shatopanishadah: The Three Aspects of Brahma: Vedântism and Buddhism: The God Idea: The Panchadashi: The Philosophy and Science of Vedântic Râja Yoga: Vedântism.*

Vol. VI: *The Âtma-Bodha of Shrimat Shankarâchârya (Tr.): Shri Vâkyasudhâ (Tr.): Doubts on Vedânta Philosophy.*

Vol. VII: *Sârthânthikavidhi Shlokams, or Rules of Practice for the Student of Râja Yoga (Tr.): Shri Shankarâchârya's Viveka Chûdâmani, or Crest Jewel of Wisdom (Tr.).*

Vol. VIII: *Prabodha Chandrodaya, or Rise of the Moon of Intellect and Âtma Bodha (Tr.): Kaivalya-nava-nita (Tr.): Viveka-Chintâmani (Tr.).*

Vol. IX: *A Brief Sketch of Mâdhavâchârya: The Âryan Catechism: Nature's Finer Forces: Shri Shankarâchârya's Prashnottara-ratnamâlika (Tr.): The Vedânta.*

Vol. X: *The Advaita Philosophy of Shankara: Âtmajñânânam: Shândilyopanishad of Atharva Veda (Tr.): Monism or Advaitism?: Nâda-vindu Upanishad of the Rig Veda (Tr.): Sound, Speech and the Logos: Thoughts on the Prashnopanishad: Vajrasûchi Upanishad of Sâma Veda: Shârirakopanishad of Krishna Yajur Veda (Tr.): Nârâyano-panishad of Krishna Yajur Veda (Tr.): Vedânta Vartikam (Tr.): The Vedântin.*

Vol. XI: *Age of Shri Shankarâchârya: Kailalya Upanishad of Krishna Yajur Veda: Amritavindu Upanishad of Krishna Yajur Veda (Tr.): Nirâlamba Upanishad of the Shukla Yajur Veda (Tr.): Sarvasara Upanishad of Krishna Yajur Veda (Tr.): The Seven Grades of Progress in Vedânta: Varâha Upanishad of Krishna Yajur Veda (Tr.).*

Vol. XII: *Âtma Bodha Upanishad of Rig Veda (Tr.): Brahmopanishad of Yajur Veda: Dhyânavindu Upanishad of Sâma Veda (Tr.): Garbha Upanishad of Krishna Yajur Veda (Tr.): Maitreya Upanishad of Sâma Veda (Tr.): Mandala Brâhmana Upanishad of Shukla Yajur Veda (Tr.): Occult Physiology: Pingala Upanishad of Shukla Yajur Veda (Tr.): Râja Yoga: Skanda Upanishad of Krishna Yajur Veda (Tr.): Tejo-vindu Upanishad of Krishna Yajur Veda (Tr.): Târasâra Upanishad of Shukla Yajur Veda (Tr.): Yoga Chûdâmani Upanishad of Sâma Veda (Tr.): Yoga Kundalinî Upanishad of Krishna Yajur Veda (Tr.): Yoga Tattva Upanishad of Krishna Yajur Veda (Tr.).*

Vol. XIII: *Adhyâtma Upanishad of Shukla Yajur Veda (Tr.): Amrita Nâda Upanishad of Krishna Yajur Veda (Tr.): The Gâyatri: Hamsa Upanishad of Shukla Yajur Veda (Tr.): Kali Santarana Upanishad of Krishna Yajur Veda (Tr.): Shri Shankarâchârya's Mahâvâkyadarpanam (Tr.): Subâla Upanishad of Krishna Yajur Veda (Tr.): The Twelve Upanishads: Wisdom of the Upanishads: The Vichâra Sâgara, or Ocean of Enquiry.*

From the above list I have omitted many papers that bear indirectly on the subject. In addition to these there is also a list of separate books and of translations and articles in other Theosophical magazines and publications, but I think the above is sufficient to show that the T. S. had done something to the elucidation of the Vedânta philosophy for Western students, independently of the "Sacred Books of the East" series. Still the lecturer is a good friend for going as far as he does and coming out with the bold declaration:

Whatever we may think of this philosophy we cannot deny its metaphysical boldness and its logical consistency. If Brahman is all in all, the One without a second, nothing can be said to exist that is not Brahman. There is no room for anything outside the Infinite and the Universal, nor is there room for two Infinites, for the Infinite in nature and the Infinite in man. There is and there can be one Infinite, one Brahman only; this is the beginning and end of the Vedānta, and I doubt whether Natural Religion can reach or has ever reached a higher point than that reached by Shankara, as an interpreter of the Upanishads (p. 311).

Leave out the equivocal epithet "Natural" from the phrase "Natural Religion," and our warriors will have nothing to do but comb their own locks.

G. R. S. MEAD.

(To be concluded.)

Theosophy and its Practical Application.

EVERY Philosophy worthy the name must have a bearing upon human life and human conduct, and the deeper the Philosophy the more far-reaching will be its bearing upon both. In the hasty and superficial glance we are apt to throw upon the problems that arise in connection with man in society, the measures which deal immediately with immediate needs are those which appeal most strongly to our sympathies and are approvingly labelled "practical." Thus politics and philanthropy—using both words in their narrow sense of legislation and material charity—have attracted hosts of good and earnest people, who bring a law for the body politic and a plaster for the body personal, with the full and honest conviction that nothing more is needed to cure our social and personal ills. A deeper study proves that the disease has struck its roots downward beyond the reach of any remedies that touch but the surface, and then economic evils are dealt with, the practical politician developing into the "unpractical"—the more really practical—Socialist. A still deeper study, and economic evils are recognized as not basic, and the problem of human nature is faced, the question of changing the very basis of society from the artificial and legal to the truly natural, from the assertion of a right to the discharge of a duty; then the Socialist develops into the "unpractical"—the most really practical—Theosophist.

A Philosophy which stretches through millenniums, proclaiming eternal truths and unchanging laws, obviously cannot lay down authoritatively the details of practical applications which must vary with all great alterations in political systems and all diversities of economic conditions. As it is the work of the mathematician to apply the principles of his science to the solution of any special problem set before him, so it is the work of the adherents of any philosophy to apply its principles to the solution of any special social problems arising in their own generation; they may err, as the mathematician may err, in their

working out of the principles, and so may fail to solve the problem. Mathematics remain, though a mathematician may blunder; Philosophy lives, though a philosopher may lack insight. The following attempt to show the practical application of Theosophical teachings to questions of the day may contain many errors, for it is only the effort of a pupil to apply the science he is studying. But despite the likelihood of blundering, it is the duty of the student of the Esoteric Philosophy, in any age, to seek to solve the problems of his own day by the principles he has embraced, and to try to utilize those principles as the spear of Ithuriel, to distinguish the fair-seeming falsehood from the angel of truth.

Those who founded the Theosophical Society and who work through it—those whom we speak of as the Masters—had the serving of the race and the progress of mankind in view when They initiated the movement. One wrote as follows:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, "not for himself, but for the world he lives." This philosophy, the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue.

Let me apply, as an illustration, the doctrine of Reincarnation as it bears on the question of slums, of the housing of the poor, now so much debated. Is this or is it not a question of national concern—one which the nation should take up as a nation, instead of leaving it on one side to the efforts of individual and voluntary charity?

Reincarnation, as every one knows, is the fact that the human soul is reborn on earth for life after life, and that by the experience of each life it gathers knowledge and builds up character, bringing with it to each new life on the earth the results accumulated in precedent lives. At each return it is drawn by natural affinity to the race, family and environment suitable to itself, these forces of attraction working as definitely and as surely as the physical forces working in the solar system. The Theosophist, knowing these laws, will be influenced in his view of the slums by this knowledge, and just as a doctor would see in a filthy court a spot attractive to disease, so does he see in the spiritual, mental, moral and physical degradation of the slum a spot certain to attract toward it souls at a very low grade of evolution. Souls of all kinds are seeking Reincarnation; some of these have behind them many lives of persistent effort toward purity and nobility of character, and bring with them tendencies toward virtue; others have behind them many lives of yielding to animal tendencies and brutal desires, and bring with them tendencies toward vice. Such types and those of countless intermediate grades are drawn back to earth to work out the results they have started in their previous lives. They are drawn to the environment suitable to their tendencies, and to the parents fitted to pro-

vide suitable bodies for the expression of these tendencies. Now, if a nation contain the plague-spots known as slums, in which are gathered together thieves and harlots, drunkards and ruffians, and in addition large numbers of men and women of good character forced by poverty into these miserable associations; if the physical conditions are evil, the mental and moral conditions depraved, the spiritual conditions dark, the total environment is such as must attract souls of a most undeveloped type as well as those bringing with them tendencies of a brutal and depraving kind. Incarnated in bodies composed of poisoned physical materials, surrounded by influences that shut out inspirations of a purifying character, these souls remain untouched by aught that might give upward impulse and so acquire a thicker and thicker crust of degrading evil. Their thoughts, foul and malignant, fill the atmosphere around them with images which react hypnotically on all who dwell within their range, and so the putrefying spot remains uncleansed, while its activity is increased by the flow toward it of increasing numbers of souls attracted by its mephitic air.

It can hardly be said that such an immigration is one to which a nation can remain indifferent, for it means the building up of its future State out of rotten materials—out of bad citizens. According to the conditions of spiritual, mental, moral and physical life made by a nation will be the types of souls which are drawn to it for incarnation; if it permits within its borders conditions suitable for brutal and evil characters it is attracting such inhabitants, and as they increase in number it will sink lower and lower in the scale of nations, and the descent will be at an ever-accelerating rate. The practical outcome of this view of matters is that national legislation is advisable to get rid of these magnets of evil, and that it may be wisely employed as a means on the physical plane to remove physical evils.

Another question that should be dealt with by the nation as a nation is what may be called the antithesis of the preceding—the providing of a noble and elevating social *milieu*, which will offer the most favourable possible conditions, attractive to the more advanced types of souls. Facilities of education, of course, and these freely open to all, and including all the opportunities of culture now attainable only by the wealthy. In addition to these definite educational facilities, the nation should multiply libraries, museums, art galleries, theatres, opera houses, concert halls and all places for forms of training of the intelligent and æsthetic faculties. These should be national institutions, provided for in the national budget, or whatever may be called the financial statement of the convenient administrative area, and they should be regarded as wholly at the service of the public.

Looking at these matters from the standpoint of the Esoteric Philosophy, I see another reason for making national provision of the most extensive kind for this training of the brain-mind. For, as a race, we

have reached the point of evolution at which the animal development lies behind us, and the evolution of the mind has become the duty incumbent on all. Unless at this stage this evolution is rationally accelerated we are not making the basis necessary for the next great step forward, the evolution of the spiritual consciousness.

But looking over civilized nations to-day we see that no such basis of mind evolution is now being made by the population as a whole. The majority of people are engaged in a continual struggle for a means of livelihood; that is, in the mere support of the Animal Man. This struggle engrosses their thoughts and their time and continues from year to year; the development and training of the mind is an impossibility for them, and they die with it unimproved. Now, man's power over the forces of nature at the present time is so great that animal necessities might be supplied at a short daily expenditure of time, and the leisure rendered possible by the vastly increased powers of production might be turned to the training and development of the mind. This implies, however, that man's productive power should be used for the general good, and should not, as now, be on sale at a market price fixed by the amount necessary for keeping it in running order. It would be idle to provide means for culture in a system which makes leisure for culture unattainable, and it therefore becomes of vital importance that thoughtful men and women of all classes should cooperate in shaping practicable improvements in the present fashion of distributing the fruits of industry. What these improvements should be is matter for debate, but to me it is beyond debate that they are urgently necessary, and that political energy should be directed to bring about the social changes as rapidly as possible, when it has been decided what those social changes should be. Whether a reform is brought about by a Monarchy, a Republic, a Legislative Chamber, a Popular Referendum, is a matter of comparatively small importance; a nation clothes itself in the political form that suits its genius and its customs, and what is suitable to one may be most unsuitable to another. But it is of importance that every soul born into the nation shall find there opportunities of growth suitable to the point which the race has reached, and that it shall not be hampered by anachronisms like the social system of the day.

The social form necessarily lags behind the better thought of each generation, because all social systems are merely the expression of past thoughts. Every thought bodies itself in form, and, as the majority of the thoughts of the past, as of the present, have been selfish, we have inevitably a social organization of which selfishness is the predominant characteristic. To-day we see efforts toward change, growing out of the lofty and altruistic ideas which have been thrown into the mental atmosphere by "dreamers of Utopias," every such dream tending to materialize itself as a social effort toward a better condition of society.

As these thoughts influence mind after mind concerted action becomes possible, and gradually the generally concerted action called political is brought into play. So long as a nation was divided off into subjects and rulers, workers and nobles, politics were naturally concerned with questions of governmental form, for all social matters were dealt with by the "natural governors and leaders of the people." But as these older systems have gradually crumbled away and the ruling power has passed more and more into the hands of the population at large, the questions which are of immediate interest to the population pass into the sphere of politics. A man sees that whether he be living under a Monarchy or a Republic, whether there be a State Church or not, whether the legislature be elective or hereditary, he wants to supply his bodily necessities with as little labour as he can, and to obtain as much happiness as he can, whatever may be the nature of the happiness he desires. He, therefore, when he comes into possession of political power, at once endeavours to see how he can turn it to account for the improvement of social conditions, since these are the conditions that affect his happiness.

The special duty that under these circumstances devolves on those who look below the surface is to present high ideals to those who have come into possession of the ruling power, so that they may aim less at material luxury and physical enjoyment than at mental and moral growth and the establishment of conditions favourable to these. By precept and example, all who realize the possibilities of the higher evolution of man should work toward simple living and the development of the intellectual side of man's nature as against the animal. The intellectual and the beautiful should be encouraged, and the forces which work toward raising and refining should be strengthened. For these are the next rung of the ladder on the upward climb, and must be trodden ere the greater heights of the spiritual life can be reached by the race at large. To eliminate the grosser side of the animal and to train animal strength into willing and perfect obedience to the mind is the present task of the race, and politics directed toward social improvement may well be adopted as one of the means to this end by those whose talents and tastes lead them into the political field. But it seems to me that politics can only be regarded as a means to an end, not as an end, for where men enter political life to gain political place and power for their own enjoyment, politics always become a mass of intrigue and corruption. To serve man, to help forward human evolution, is always a noble and an ennobling aim, be the field of effort what it may—political, mental, religious. For this is the supreme truth; that we are here for service, not for self-aggrandizement, and that the salvation of the world is in the hands of man.

ANNIE BESANT.

[Originally issued by the Chicago Literary Press Bureau.]

Science and the Esoteric Philosophy.

THE BROWN-SÉQUARD METHOD.

I SEE from a leader in the *Echo* of May 8th that attention has been drawn anew to the method of Professor Brown-Séquard, so much discussed a few years ago in medical journals, which claims to produce a rejuvenescence in the human economy by means of injections of certain fluids from the guinea-pig, or some similar animal, into the blood. Says the *Echo*:

Karl Vogt, the celebrated Geneva naturalist, has become a *quasi* convert to Professor Brown-Séquard and his method of restoring the vital forces by hypodermic injections of animal juices. This has come about through the wonderful cure effected on the person of M. Vogt himself. For some time past he had felt himself failing, and became at last incapable of mental effort. He was obliged to abandon all attempts at sustained thought, which caused him intolerable fatigue. He would sit for hours before his desk with sterile imagination and impotent brain. . . . Yielding to the solicitations of his son, he consented to try the Brown-Séquard system. Five injections produced no effect; the sixth was followed by fever and increased weakness; the seventh by a milder attack of fever, after which came a deep sleep, and M. Vogt awoke a new man. He continued the treatment for a month, and now, restored to the plenitude of his forces, he does his work, at the University and at home, with the same freshness and vigour as of yore. . . . M. Wilhelm Vogt is going to Paris to study the preparation of the wonderful elixir in conjunction with MM. Brown-Séquard and D'Arsonval, after which he intends to establish a laboratory at Geneva. This endeavour to improve on natural methods for the maintenance or the restoration of health by inoculation will probably prove as ridiculously disastrous as Dr. Koch's celebrated discovery. . . . Medical men, and, too frequently, scientific men, are too much fascinated with pernicious practices of introducing foreign substances by mechanical means into the vascular system, instead of cultivating faith in the ameliorative agencies of nature's law.

Could a better example be found of the direction in which Modern Science is tending, or one more ominously prophetic of the depths into which it may lead us, if not prevented by the saving hand of the Esoteric Philosophy, which alone can dethrone the monarch Matter from his baneful dominion? The most telling accusation against materialistic Science is that, in place of keeping its proper limits, it has usurped the sovereignty of men's thoughts and carried the rigid angular laws of physical matter into the realm of the emotions and intellect. The whole object is to recuperate the vitality, to feed the gross body; the higher principles may go to the dogs. A better way of feeding the Kâmic principle could not have been devised, but we doubt if such a remedy can be of permanent assistance even to the bodily health; for with this, as with other stimulants, the dose will

have to be continually increased, and we shall soon have a class of "Séquardomaniacs" who will practically live upon animal secretions, until even this elixir shall fail to perpetuate by a single hour their miserable husks. I have found in H. P. Blavatsky's writings the following references to this subject:

The famous "rejuvenating system" of Dr. Brown-Séquard, of Paris, through a loathsome *animal injection* into human blood—a discovery all the medical papers of Europe are now discussing—if true, is *unconscious black magic*. (*Key to Theosophy*, ch. xiv. p. 293, 2nd ed.)

This [Mesmerism] is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Séquard method, is on the physical. ("Black Magic in Science," LUCIFER, vol. vi. p. 274.)

VITAL FORCE AND CHEMICAL ACTION.

Modern science denies the existence of the vital principle. As H. P. Blavatsky says in the *Secret Doctrine* (i. 602):

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the *phenomenon of life*, only properties inherent in matter, it laughs whenever life is called *Vital Principle*, and derides the idea of its being independent of and distinct from the organism.

And in LUCIFER (vol. vii. p. 357):

According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings."

This teaching of Science is confirmed by an article from the pen of Professor Thorpe in the *Fortnightly Review* for May, entitled, "On the Rise and Development of Synthetic Chemistry." His theme is the way in which complex substances, formerly thought to be producible only in animal and vegetable organisms, have been prepared synthetically in the laboratory, and he arrives at the conclusion that so-called vital force is nothing but chemical action, by the following highly conclusive reasoning:

By demonstrating that urea can be made synthetically by ordinary laboratory processes and from substances inorganic in their origin, Wöhler proved that vital force is only another name for chemical action; and that an animal is nothing but a laboratory in which a multitude of chemical changes, similar to those which occur in our test-tubes and controlled by essentially the same conditions, is continually taking place.

To put the matter syllogistically: urea can be made by vital force; urea can be made by chemical action; therefore vital force is chemical action!

But what is this "chemical action" which is threatening so dangerously to supplant vital force in our organisms? It is the transference of "chemical energy" from one substance to another, force being manifested in the form of heat, light, etc., during such trans-

ference. But what is "chemical energy"? It is denied any existence apart from matter, and is described as something inherent in matter—inherent, that is, in the "molecules" or "atoms." Now it has been pointed out that all so-called "potential" energy must in this case be in reality kinetic, for the only way in which energy can be conceived of as being stored up in matter, according to the atomic theory, is in the form of motions, oscillations, or vibrations in the atoms. Granted then, that chemical energy is motion in the atoms, and chemical action consists in the translation of this motion into other velocities or modes of motion, what is it that produces this motion in the atoms? That is just the question Science cannot answer, and in denying the existence of an actuating vital principle it finds itself in the dilemma of either regarding force as apart from matter, or of regarding matter as possessing the most unaccountable inherent properties of motion among its atoms.

But, in ridiculing the scientific theories, I am not attempting to deny the fact that the complex substances found in vegetable and animal organisms can in many cases be prepared from the simpler compounds known as "inorganic." What the Esoteric Philosophy contends is that, in the process of building up complex substances from simpler ones, it is necessary to infuse vital force into the latter. Chemistry would express this as the "supplying of chemical energy," and it is a well-known fact that in synthesizing compounds energy has to be supplied from without. For example, carbon and hydrogen are made to combine by electricity, and substances containing a large storage of energy, *e.g.*, phosphorus and sodium, are often called into requisition. This leads to the suspicion that, before chemists can advance much further in their synthesizing, they will be compelled to draw for their store of energy upon the "organized" kingdoms, and thus will be led out of the domain of chemistry into that of Sorcery and magic. We shall have them using blood to furnish the vitality (or chemical energy) necessary to make the simpler substances combine to produce the complex ones.

What the Esoteric Philosophy teaches with regard to the subject of organic and inorganic matter is that the same vital principle actuates both, both being in reality organized. Hence there is no reason to doubt that the same substances which, when life quits the organism, break up into the simpler substances known in chemical laboratories, can be built up again, by the converse process of *supplying* life, from the said simpler substances. The *Secret Doctrine* (i. 603) says:

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

THE ATOM.

It is important to notice that, although H. P. Blavatsky frequently uses the word "atom" in explaining the views of Occultism in her *Secret Doctrine*, she uses it in a totally different sense from that of Modern Science; and not only so, but she frequently emphasizes this distinction, casting ridicule upon the scientific conception of the atom. Take for example vol. i. p. 567:

As to the "elemental atoms," so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindû to Brahmâ when he calls him Anu, the "Atom." Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*) a *soul*; not necessarily a disembodied soul, but a Jiva, as the Hindûs call it, a centre of *potential vitality*, with latent intelligence in it. . . . Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks, and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those philosophers believed more or less in *animated* atoms, not in invisible specks of so-called "brute" matter.

And again on p. 569:

They [the ancient Initiates] taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms—in reality Souls and Intelligences. But those "Atomists" were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely, *inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other.

The visionary nature of the modern concept called the "atom" is well shown by Butlerof. Either matter is infinitely divisible or it is not. If it is, then the existence of matter as a distinct entity becomes reduced to an absurdity, and matter is made up of mere nothingness. If, on the other hand, matter is *not* infinitely divisible, but is reducible to atoms, these atoms must be either elastic or non-elastic. If they are elastic, they must be composed of other atoms, for (according to Science) elasticity is a function of atomic structure, being caused by the mutual approach followed by separation of constituent atoms; hence the atom becomes itself divisible, which is absurd. But if the atoms are *not* elastic, all possibility of motion among them, and hence of energy or *vis viva* in matter, is at an end. (See *Secret Doctrine*, i. 519.) This double dilemma results from ignoring the *subjective* point of view, and mistaking for realities what are merely concepts derived from our senses. Occultism regards atoms as "souls" or "lives," that is, forms of consciousness, which, when in sufficient number, produce upon our senses the impressions which our mind synthesizes into the concept "matter."

PROFESSOR DEWAR'S LIQUID AIR.

As this article professes to keep up to date in the discussion of Modern Science as far as its bearing upon Occultism is concerned, it will be expected of me that I should say something of one of the most notable achievements of late in Science, namely the liquefaction of air. But there is nothing to say beyond the remark that we have here a good instance of Modern Science keeping to its own department—that of studying the properties of matter—and refraining from attaching an undue prominence to its discoveries. As long as Professor Dewar liquefies air, Occultism will have no bone of contention to pick with him; but if he leaves his own field of action and begins to attempt to induce from his experiments laws to govern the moral and social condition of mankind, and to override the other fields of speculation, then he will have laid himself open to the same charges as those other Scientists who lay down the law to-day. But there is no reason at present to dread such an event.

FURTHER APPLICATIONS OF THE PRINCIPLE INVOLVED.

The principle involved in experiments on the passage of matter from one state of density to another is that matter, in passing from a denser to a more refined state, absorbs or takes in a supply of heat, and, in passing from a more refined to a denser state, gives out a corresponding supply of heat. Thus, to turn ice into water, much heat must be applied, which heat does not go to raise the temperature, but is used up in turning solid into liquid. Again, to turn water at 100° C. into steam at 100° C., much heat must be applied. Conversely steam in passing to water, and water in passing to ice, yield up a large amount of heat. This familiar law of physics can, like all such laws, be applied by the method of correspondences to unlock the mysteries of higher departments of Science. The application is this: to pass from a lower to a higher state of development, energy must be absorbed, work must be done upon the organism; man can only progress by taking in large stores of energy and working hard—for hard work stores up, not dissipates, energy. On the other hand, by relinquishing effort, and allowing his force to ebb away and spend itself in enjoyment and dissipation, man can descend from a state of refinement to one of greater density, as is so often seen. It is also easy to see how a man, by sacrificing a large store of energy from the psychic or spiritual planes, may find himself thereby in possession of large quantities of energy to dissipate on the material plane. Just as gases contain more potential energy than liquids, and liquids than solids, so intellectual faculties are more effective as containing potentialities of force, than are psychic faculties, and psychic than physical. But correspondences like this are better left to each student to work out according to his own requirements.

H. T. E.

Karma and Astrology.

WHEREVER we turn our faces we are met with nothing but Karma, all that is manifested is nothing but the manifestation of Karma, and that which is not manifested means simply Karma unmanifested. Truly the Shâstras have said that Karma is Brahm. The highest Adept is not able to know all the niceties, the intricacies, and the hidden ramifications of ceaseless and unspeakable Karma.

In this material world, from every grain of dust down-trodden by the feet of animals, up to the highest developed human being who treads over this sub-lunar vault, there is nothing but Karma manifested, Karma materialized, Karma personified, and Karma embodied. Every particle of the human body is shaped and framed according to the result of our past Karma, nay, the very tendency of our mind, our habits of life, feelings, thoughts, and will are all moulded and shaped according to the form which we gave to them in our past incarnations. Thus the outward marks all over our physical body are the indications of our past Karma. The knowledge of these marks and their true interpretations according to the established rule laid down by the ancient Rishis, is called Sa-mudrikâ. This is one way of interpreting past Karma. There is also another way of doing so, viz., by the means of Astrology. Astrology is that branch of the science of mathematics which relates to the interpretation of past Karma by the means of the planets, constellations, and stars. The latter form, as it were, the index to the book of our past Karma; not that they *rule* our fortune blindly, but that they simply and merely indicate, and thereby explain to us, the kind of Karma which we did in our past incarnations, and for which we enjoy or suffer in this life.

I must mention here, before I proceed further with the subject, that the astrological portion of this article is drawn from Pandit Chandi Parshad's answers to questions which I have now and then put to him on the subject. The Pandit is a peculiar man, a very learned scholar in Astrology and Astronomy, and possesses equally deep knowledge in other branches of Sanskrit learning. He is the pupil of the great Bapu Deva Shâstri of the Benares College, who was a friend and teacher of Dr. Ballantine, the well-known Sanskritist and Oriental scholar. The Pandit's age is about seventy-five, but he looks like thirty-five. He is a Sâdhu, but at the same time an embodiment of eccentricity and scepticism personified.

According to the Âryan Shâstras twenty-four hours make a day and night; this period commences at 12 a.m. and ends at twelve o'clock on the following night. This is called in Sanskrit Ahorâtra. In this word Ahorâtra there are four syllables, viz., A-ho-râ-tra. Now everything has "real" and "unreal" mixed with it. Our business is to get rid of the unreal thing from the real. The unreal portion is dark, it is only outward and manifest, whereas the real portion is always bright, hidden, and unmanifested. In the present instance the first and the last syllables, viz., *A* and *tra*, represent night portions of the twenty-four hours, and therefore unreal, consequently the outer syllables are relinquished and only the middle portions, *i.e.*, *ho* and *râ*, retained, these being pronounced Horâ. The science which treats of Horâ is called Astrology. Horâ is the Jîva, the actor at one time and the sufferer at another; it is the day portion of the twenty-four hours in which man is active and materially conscious of his acts. This, in other words, means Karma. Therefore Astrology treats of the karmic portion of universal knowledge in the microcosm. Astrology without the doctrine of Karma is lame and meaningless, and Karma without the science of Astrology is simply a doubtful, dark, obscure thing without any index to guide or philosophy to support it. It is no wonder, then, that those men or nations who do not believe in the Doctrine of Karma, in connection with that of Reïncarnation also, do not believe in the science of Astrology, for such have no necessity for it.

The Vedas are considered to contain universal knowledge, because Veda means Divine Knowledge, and Divine Knowledge cannot but be universal. It is said in the Shâstras that the Veda has ten different parts, it being personified and compared with a man. Of these ten, five are the organs of sense, and five are the organs of action or Karma. According to this, Music is considered the power of hearing, Medicine that of smell, Logic and Grammar as Vâch or the power of speech, etc., and last of all Astrology, which includes Astronomy, is the power of sight of the Veda. The sight comes last, for amongst animals the eyes are the last things that open. It is said that no sooner does the time for the opening of the eyes of a child approach than it comes forth from its mother's womb.

For this reason it is enjoined in the Shâstras that a student who wishes to know the science of Astrology, or, in other words, to open his eyes, must know beforehand all other branches of knowledge, such as Music, Medicine, Logic and Grammar, Chemistry and Alchemy, which correspond to the sense of taste in the Veda, etc. It may be observed here that four Angas (lit., "limbs") of the Vedas are now missing, and therefore they are not known to the public. The public only knows six, and therefore they speak of the Shadanga of the Vedas instead of ten.

Astronomy simply teaches the external course or motion of the planets, etc., in relation to the Sthûla or Gross Earth, but Astrology teaches the Shûkshma or subtle relation of the planetary bodies together with the karmic influence of the Jîvas. It is interesting, therefore, to know how these relations are established and what are the means of distinguishing them. This knowledge not only helps a man to simply understand the rules and methods of Astrology, in order to ascertain the nature of the Karma which an individual did in his past life, but, most important of all, it produces a conviction as regards the truth and reality of the doctrines of Karma and Reïncarnation.

If there is any scientific and positive evidence necessary for proving the theory of Reïncarnation in relation to the doctrine of Karma, that want is supplied by Astrology, which takes the subject at once in its hands, and proves inch by inch and foot by foot the fact that all the happenings, both bad and good, in the present life are merely the result of the causes that we started in the past, and if what Astrology says is verified in this life and proved logically and scientifically, then where is there room to doubt the fact of Reïncarnation and the effect of past Karma in the present life?

The signs of the Zodiac form by themselves a complete system of symbols to explain the karmic influence or effect of the Cosmos, and are also indicators of karmic influence on man. In other words, the Zodiac applies to karmic evolution and involution, the ups and downs, the Srishti and Pralaya, or the birth and death, of the Macrocosm and Microcosm. There are seven meanings attached to them, as stated in *Isis Unveiled*. Three meanings, viz., Adhibhautik, Adhidaivik, and Adhyâtmik, i.e., physical, astral, and spiritual, are related to the Microcosm, and the same number to the Macrocosm. Each three, again, of the Microcosm and Macrocosm may be sub-divided into seven, and so there will be seven meanings attached to each of them. The seventh, of course, is the highest meaning, and therefore *no-meaning*. But these significations are not easy to understand, and there are few persons amongst us who can explain the several meanings in all their bearings.

If this article is continued, I shall try my best to lay before my readers as much material as I have been able to collect from different sources, so that some of them may be able to find out the missing meanings and make up a complete whole as far as it lies within their power to do so.

I shall also endeavour to avoid as much as possible, the use of Sanskrit terms or technical words, because, as I am told, they are very difficult, and perhaps also confusing, to the general readers of LUCIFER in the West.

Karmas are of three kinds, viz:

(a) Independent.

(b) Dependent.

(c) Interdependent.

Independent Karma is that, the result of which is only confined to, and therefore is borne by, one's own self independent of another; as for instance, giving charity to the poor. In such a case, whatever age, year, month, day, and hour of time, the doer of the Karma made the gift, in his next or a subsequent incarnation he will get the result—in this case reward—exactly at the same age, year, month, day and hour of his life.

Dependent Karma is that, the result of which the doer suffers, not independently as in the first case, but for which he is subject to, or dependent on, another; as for instance, if a person of forty years of age slays a child of only five years, then he will not suffer the result of his past Karma in a subsequent incarnation at the fortieth year of his age, as in the first case, but must receive the consequence at the fifth year of his next or a subsequent birth, as the result of his past Karma is entirely dependent on the "vengeance" of the child whom he had killed at the fifth year of its age.

Similarly, if a boy of sixteen has done any injury to an old man of seventy years of age, then the wrong-doer is not to receive the result of his past Karma in his future, *i.e.*, subsequent incarnations at sixteen, but at seventy, the age of his victim. He must live to suffer at the same age as was that of his victim when he himself inflicted the injury upon him, and most probably at the same time and place, and with the same means and instruments, and in the same method or manner in which the injury was inflicted. This is what is called receiving in the same measure which one gave in a previous life.

Interdependent or reciprocal Karma is that, the result of which is mutually dependent on another. As for instance, when a child is made to do an act of charity by his parent before the age of discretion, *i.e.*, when he is very young; in this case the Karma of the one is dependent on that of the other, or what may be called mutually dependent. For instance, if the charity was practised when the age of the child was five years, then according to the law of interdependent Karma, the parents would derive the benefit in their subsequent incarnations through this child at his fifth year of age, whether as parents, friends, or relations. Readers of this article may not perhaps know that in the East some children are considered very fortunate by their parents, because with the advent of their birth, wealth and fortune pass into their hands. Here lies the secret of the blind faith on the part of the parents, that their child is very fortunate from the date of its birth.

Karma has five elements, *viz.*, the doer, the object, the cause, the effect, and the act of doing. But Karma is neither the doer, nor the object, nor the cause, nor the effect, nor the act of doing. It is the law of Universal Justice and Wisdom that regulates the cause and effect, or

in other words, that law of Nature which develops a cause into an effect when a cause is started. Karma is, therefore, called the Law of Causation. The doer of a Karma in one incarnation becomes the object in the other, and therefore, the latter term is not much considered in dealing with the doctrine of Karma. Similarly, as the act of doing is practically immaterial so far as the result is considered, the Law of Karma generally takes only the doer, the cause, and the effect, into consideration.

Independent Karma has reference to the doer, the dependent Karma has reference to the effect, and the interdependent Karma has reference to the cause.

There are twelve divisions in the signs of the Zodiac, so also there are twelve houses in the Kundali of a Horoscope.

The twelve houses of the Kundali are divided into four divisions of three each, making up the number twelve. The first of these is called the "centre"; the second, the "beyond centre"; and the third, the "prevailer."

The first of these corresponds with the independent Karma, because it confines itself to its own centre; the second corresponds with the dependent Karma, because in this case the cause goes out of its centre and thereby becomes dependent on another; and the third agrees with the interdependent Karma because it is mutual.

The meaning of this is that, any planet when indwelling in any of the houses in the circle of the Horoscope indicates the nature of the Karma—good or bad—that the man had done in his previous life, *i.e.*, whether independent, dependent, or interdependent.

For instance, if a good planet, as, for instance, Venus, indwells in the first house in the horoscopic circle, then it is to be inferred that the good Karma of the individual's previous life, for which he will get the result now, was independent; if the same planet dwells in the second house then the inference will be that the good Karma of his previous life was dependent; if in the third place, then interdependent. If the planet is bad, as Saturn or Mars, then we have to substitute the term bad for good.

It is to be observed that as the divisions of Karma are of three kinds, as the houses in the circle of the Horoscope are of three kinds, so also the courses of the planets are of three kinds, *viz.*, "proceeding," "receding," and "exceeding." According to the first the planets travel straight forward at an equal rate, according to the second the planets travel back or take a reverse course, and according to the third the planets go at a rapid speed.

These also correspond with the three divisions of Karma; the first kind correspond with the first division, the second with the second, and the third with the third. This necessarily means that the course of the independent Karma is forward; that of the dependent Karma, backward; and that of interdependent Karma, rapid.

What is stated above is the general doctrine expounded by eighteen Rishis from Garga down to Chyavana, including the great Bhrigu himself. The doctrine of Rishi Bhrigu, based on the Law of Karma, and expounded by him in what is called *Bhrigu Sanhitâ*, or the "Code of Bhrigu," is simply admirable; some of the expressions are so subtle and highly scientific that it is almost impossible to understand them with ordinary intellect. High metaphysics are in such a manner blended with, or rather engrafted on, the most intricate and difficult problems of science, philosophy and mathematics, that it is simply the wonder of the age, and shows the unfathomable knowledge of the ancient Rishis.

It is a great pity that copies of the *Bhrigu Sanhitâ* are fast disappearing from Indian soil. Some persons have started false claims to the possession of this *Sanhitâ*, and take advantage of the confidence which the people repose in this book. These men sell Rishi Bhrigu for their livelihood and practise deception. Indian Râjâs and chiefs are now fond of other things, and who will take care of Bhrigu? The Europeans do not believe in Reïncarnation, and therefore they do not care for such works, or else by this time thousands of hidden mysteries of Nature would have been disclosed.

A bird's eye view of Bhrigu's doctrine of Karma and Astrology may, perhaps, be given in a future contribution.

RAI B. K. LAHERI.

Lûdhiâna.

A Note on the Gospel of Peter.

IN the winter of 1886-7 the French archæological mission in Egypt discovered at Akhmîn in the tomb of an obscure monk a vellum codex in Greek characters. The tomb is given a date of between the eighth and twelfth century; the date of the MS. has not yet been guessed at. The codex was first edited and translated into French by M. Bouriant in the *Mémoires de la Mission Archéologique Française* (tom. ix. fasc. 1, 1892). Since then there have been editions and translations brought out by Pastor Lods in Latin, by Professor Harnack in German, by Professor Rendel Harris in English, by Dr. Martineau, and also by others. The text of the Gospel is but a fragment of 9 pages (6 × 4½ inches), bound up with a fragment of the Apocalypse of Peter and two fragments from the Book of Enoch, in all 33 pages. The Greek text of the Book of Enoch is said to be valuable as being nearer to the original text than the Æthiopic, which is thought to have been translated from the Greek, and on which we have had to depend almost entirely so far.

Before the discovery of this fragment very little was known of the Gospel of Peter (εὐαγγέλιον κατὰ Πέτρον). Serapion, Bishop of Antioch, in the latter end of the second century, Eusebius tells us in his Ecclesiastical History (vi. 12), found the people of his diocese at Rhossus in Cilicia using this Gospel. At first he sanctioned its use, but subsequently forbade it as showing a Docetic tendency. The converts of Rhossus, however, continued to use it in their devotions. Prior to that, Justin Martyr refers to it as an authentic writing (*Dial. c. Tryph.*, 106), and later on Clement of Alexandria quotes from the Gospel, implying that he regards it as of equal authority with the other Gospels. In this connection it is useful to remember the opinion of Dr. Martineau in his recent lecture at University Hall (see *The Westminster Gazette* of May 8th):

By way of further vindicating the equal authority of the Gospel of Peter, Dr. Martineau referred to two popular misconceptions. An "apocryphal" book is commonly supposed to mean something fictitious. It really means only a book which after a period of doubt and discussion has been excluded from the canon by the ultimate decision of the Church—mostly on grounds of doctrine. The Church, that is to say, adopted certain doctrines, and then ruled out any books which deviated from them.

In the next place, people often attach erroneous importance to the names of the Gospels, and suppose, for instance, that the Gospel of St. Mark always bore his name. But until 150 all Christian scripture was anonymous. And naturally so, for all early Christian teaching was oral. Writing was not then a common accomplishment, and if the teaching was reduced to writing at all, it was only in the very imperfect form of notes by hearers—notes and accounts, which naturally varied just as the testimony of witnesses in a court of law varies. . . . The names of the Christian writings were attached later, and sometimes with great uncertainty even as to the particular person meant by name. Generally the names were given as weapons for controversial purposes. A bishop would clap on to a writing containing a doctrine he liked, the name of an apostle he liked, and then was able to say to his opponents, "See how your teaching is contrary to what the Apostle says."

The orthodox objection to the Gospel of Peter is its Docetism—that is to say that the Christ suffered in appearance not in reality, since it was impossible for God to really suffer. Heresy or no heresy, the opinion dated from very early times in Christendom, for Jerome tells us that "while the apostles were still surviving, while the Christ's blood was still fresh in Judæa, the Lord's body was asserted to be a phantasm" (*Adv. Lucif.*, 23). It is interesting to note that the same opinion obtains among the philosophical Hindûs with regard to the doctrine of Avatâras, or descents of the Logos. They argue that if the Logos were to take up the body of some individual soul, the Karma of that soul would be interfered with. Therefore a mâyâvic body is evolved for the purpose of incarnation. It is curious also to remark that the author of *Philosophumena* in describing some of the schools of Docetæ traces one of them to the Gymnosophists of India

(viii. 7). Thus in the fragment of Peter we find the words, "he was silent as if having no pain."

The next important point to notice is that not only is there no account of the resurrection known to the author but even no rumour of it. Equally curious, too, is the version of the cry on the cross, "My power, my power, thou hast left me!" In addition there are at least twenty-nine striking differences between the Petrine account and that of the canonical Gospels, all of which are exceedingly interesting, but too long for our present notice.

The conclusion we come to is that there were many accounts floating about, many traditions, all equally authentic and equally authoritative; that out of these the Church, when it came into power, selected those it liked best for its own purposes and rejected the others. That those who do not submit to this selection of the Church and have no confidence in its Œcumenical and other decisions, are free to adopt other opinions and still retain the name of Christian if they so choose; and that so far from the Church having settled the "heretics" once for all, they are year by year resurrecting from the past to slay their slayers in their turn. A broadening influence is about, and the yeast is strongly at work, and such works as Professor Rendel Harris' *A Popular Account of the Newly-recovered Gospel of St. Peter*, which is written from the narrowest standpoint of Protestant theology, may comfort the hearts of young curates, Sunday-school teachers, and our Evangelical country cousins, but will find no place on the book shelves of the real thinker at the latter end of the nineteenth century.

G. R. S. M.

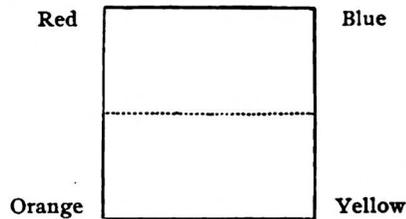
The Fourth Dimension.

THE Fourth Dimension is an inconceivability introduced as a convenient hypothesis to explain the apparently impossible. If there are three dimensions in space, why not four, why not seven? And if there *are* four, how do things comport themselves in that unrecognizable fourth? A *point* occupies no dimension and any given situation. When it moves it traces a line and this has one dimension, viz., length. When the line moves sideways a four-sided figure in two dimensions results, and any line that rests one of its ends upon a surface of the square is in the third dimension. In order to get some idea of what is meant by the Fourth Dimension we must suppose a race of beings who lived only on the flat, in two dimensions, length and breadth, and who could neither perceive nor conceive of any height or thickness, but knew only of that which lay on their plane in front of them or sideways. Then, as is our consciousness to theirs, so is the

consciousness which knows of four dimensions to ours. Let us, therefore, narrow ourselves down to their consciousness. Space would be the same infinity for them as for us, but it would be all on a level. They would have no more sense of spatial limitation than we, and their movements would be the same as ours if our world was flat and balloons unknown. Their intellect and spirituality might be identical in scope with our own, for no intellect is conferred by the fact that we can look up as well as ahead, and that our bodies are thick as well as flat. Intellect comes by the comparison of facts, and the facts obtainable from a survey of a two-dimensional world would afford as good material for the growth of intellect as those of a three-dimensional world. The two-dimensional beings would know of matter as flat only, not thick. They might otherwise be as good metaphysicians as we, and reason as learnedly as we about the Logoi and Time and Space and Everlasting Life.

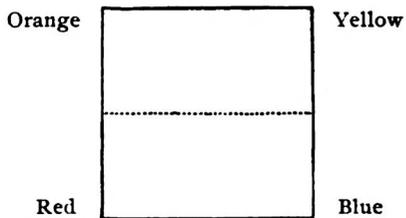
Let us suppose that such a being, cognizant only of length and breadth on his own plane, and not of height, was standing close to a flat square plate, each of whose corners was of a different colour, red, orange, yellow, and blue.

Orange is to his right hand, red to his left, and behind these yellow to his right and blue to the left. But suppose he wishes so to face the plate that red is to his right hand and orange to his left.



He cannot turn the plate over, for that would be making use of the up direction of which he knows nothing. He can only push it about on the flat or move round it, which are the same things. Clearly he can never get the colours as he wants them, for though he can get red to the right, blue would then be to the left, and he wants orange. Now imagine that a gale of wind blew the plate over, making use of the third dimension. To his astonishment he has now got what he wants;

red is to his right and orange to the left. How will he explain the phenomenon to himself? Not in the way that is so obvious to us. Let us call the corners of the plate by the initials of their colours, R, O, Y, and B.



Our man will be driven to supposing that the row of points constituting the line R B, and those constituting the adjacent half of the surface up to the dotted middle, moved across the middle line and took up situations corresponding on the other side; that the opposite half of the plate behaved in a similar manner, and that, as the molecules constituting the two halves met on the dotted line they must

for the moment have interblended with each other. He would argue that matter must be permeable to matter, and we will not immediately call his contention absurd. Now suppose that as the plate was being slowly blown over by the wind there stood over it, looking down upon it, a man who, having been blind from birth, had had his sight suddenly restored, and to whom, therefore, everything would look equally far and equally near, to whom an approaching object would not be known as approaching but only as getting bigger, subtending a larger angle, and to whom all nature fronting him would be a flat picture. Such a man looks down upon the wind-blown plate. Two perceptions are combined in looking down upon a flat plate being turned over. One edge gets nearer to us and the opposite edge further away. That is the first perception. The other is that the two opposite edges approach each other, blend, cross, and reappear on the opposite side. Our restored blind man would only cognize the second of these phenomena, and his perception of the revolving plate would coincide with the explanation of the two-dimensional man. Is *our* explanation of the affair, namely, that the plate was turned in the third dimension, any nearer the truth?

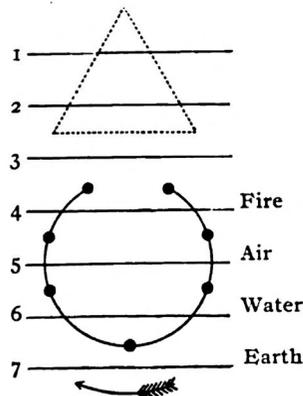
The dimensions are forms or analyses of the idea, Space. And Space is an existence in, not outside, consciousness. If it be maintained that Space has an existence outside, and other than as a form of, consciousness, then an objective existence, *objective nothingness*, is thereby postulated, existent emptiness. This being absurd, it follows that Space, as an existence, is within consciousness, a form of consciousness. And since the external world is only known to us as a mass of those changes in consciousness called sensations, it follows that farness, nearness, greatness, smallness, to the right, to the left, up, down (all analyses of Space), are the ways in which sensations take up their arrangement in cognitive consciousness and become known objects. Space (as its analyses) is the framework, sensations the contents, both being wholly within our subjectivity. Space in its present form comes into existence for our Egos parallel with the accretion and evolution of our bodies, for it arises at first from the sense of effort required in moving, and afterwards the same is shown in the estimation of the probable amount of effort necessary for the reaching of a desired object. The now instantaneous estimation of required effort is the root of Space as a form of consciousness. The dimensions, therefore, as specialized applications of the idea Space are constructions for our own convenience in the understanding of those sensations that convey to us the external world. And, still more radically, Space is the derived product of our feeling of non-identity with the objects of the external world.

The Universe is one Self, Âtmâ-Buddhi, the cosmic Ego. All the world is in the field of its imagination, *is* the field of its imagination. All matter and the forces moving matter, is its thought, thrown, as it were, as a panorama in front of itself for its own inspection. As the

drama proceeds, this Universal Self focusses itself at countless points, giving thus origin to the selves of men. These, forgetting their primal unity with each other, forget in the same way that, as a universal unit before division into little units, *they themselves* created in their conscious collective imagination the matter in which they live, with which they are clothed, and which moves before them. They take imagination for reality, and suppose matter to be absolutely other than themselves, which supposition is at the back of the ideas both of solidity and of space. The Universal Self sports, as it were, with substance, confers at will any qualities upon it. But to the derived lesser selves, these qualities become *laws* which *they* discretely cannot alter. They must explain, as it were, to themselves that which they see going on around them, an increasingly clear and correct explanation whose forms are Space and Time. Space, therefore, is in us, not in the things it enables us to comprehend and arrange.

We saw that the Supreme Self gives birth to the spiritual monads which in the roll of ages become men. They fall in all their primordial spirituality into matter, and there is at first too great a gulf between that purely spiritual consciousness and the gross encasing matter. Thus, for matter and of matter, the monad is unconscious. It is conscious only on the highest plane, and conscious therefore not of gross matter but of the spiritual ideas which on the highest plane correspond to and are the noumena of matter on the lowest. Therefore it has to develop senses and intellect which shall correspond to the gross phenomena. This it does by developing the idea of dimensional space and fitting its objectivized sensations into that. The monad may be represented as the apex of a triangle, in which meet the sides of spirit and matter and where is omniscience. But at the base the two sides have separated—matter at one corner, consciousness at the other. The consciousness which at the apex was spiritual, at the base is intellectual, and it creates space as the base-line to unite it to and enable it to comprehend the matter.

In the accompanying diagram we need not speak of the three upper planes, since they belong to the stages of evolution of the Universal Soul. We begin with the fourth plane on which the separate human monads take origin, and to which they return after the material cycle is over. Each monad must be regarded as having two planes of consciousness; spiritually it is of one conscious essence with the Universal Soul; materially, each monad has to make for himself a consciousness corresponding with the plane of matter which at each descending stage it is his duty to



get to understand, and on which accordingly he creates a new conception or dimension of space. The alchemical names of the planes are convenient, and each corresponds to a state of consciousness and a dimension. Fire corresponds to no dimension, air to one, water to two, and earth to three dimensions.

Fire.—The monad at the very beginning of his journey, before the dawn of intellect, is wholly spiritual, and has no conception of matter as an external existence.

Air.—The monad learns that he is not alone. He is as a blind man who, moving repeatedly forward, each time strikes against something, and who, forming no conception of the relationship of objects to each other, regards them isolatedly as in line with himself, developing thus the conception of one dimension. This is therefore the plane whereon the monad learns of matter as discrete particles in linear relation with himself, isolated as regards each other, and he has no conception of number; the objective is a unit.

Water.—The monad gets to a conception of the objective as units, each having a linear relationship with himself and a sideways relationship with each other. His conception of nature is two dimensional, and the objective particles flow to and fro and laterally.

Earth.—The monad reaches the concept of objective solidity in three dimensions. Matter reaches its grossest, and the next step will carry us upward, for there are no further downward degrees.

Water.—This next step is the return to the plane of water, the astral plane, with the now well acquired physical intellectuality. The new sense is clairvoyance; the new property of matter is its complete permeability to itself, answering to the Fourth Dimension; the new power is that of effecting this, of doing actually what appears to be done when a solid is reflected in a mirror.

On the highest of these four cosmic planes, the spiritual consciousness of the monad or individualized spirit is perfect, unclouded. He is in the Turiya or fourth state. Then, to follow the *Dream of Râvan*, comes the gulf of Lethe, wherein the monad, passing across to the first gleam of our intellectual consciousness, loses that unmoving wisdom which unifies past, present, and future. From this oblivion he descends on the further side the realms of illusion and reversed reality. Retaining nothing from the spiritual bank of Lethe save dim reminiscence, it attempts to recover and reproduce the field of the knowable outside itself, putting forth feelers and beginning thereby to create the objective, to out-visualize what was and even now truly is within itself. So first it passes into what is for us now the dream state, where the external existences it begins to perceive are shadowy, phantasmal, evanescent. And in creating an external phantom world, it creates also a phantom body, now the Mâyâvi Rûpa, to face such world, and to be vehicle for its psychic consciousness, now sensational and

Egoistic. Lastly, still almost in the words of the *Dream of Râvan*, from this subtle and phantasmal personification outward of the germs of that knowledge which in its first state was wholly within it, it descends into a state where the Universe is wholly objective and three-dimensional, needing arrangement under the forms of Space and Time, and where that monadic Self which successively forgot itself from Turiya to Lethe, and from Lethe awoke into an intelligence struggling outward, imagining itself into a conscious, breathing, feeling, nervous soul, now out-realizes itself from a soul into a physical body with five senses and organs of action, to face that now fully objective world which it has wrought out of itself. Now lies before it the task of reäscend, and finally the carrying of the light of the physically awakened self-consciousness and self-knowledge, undimmed across the gulf of Lethe into the region of spirit from which it emerged.

The plane now in front of us is the astral, of which already we get glimpses. Distant scenes and forms present themselves to us and mix with the common scenery of our rooms, streams of pictures flow by, blended, transferred, evanescent in all their seeming solidity, voices and sounds from remote places and people begin to reach our unaccustomed ear. At spiritualistic séances knots are tied in endless ropes, solid metal rings appear on the neck of the medium in close contact, and in these and multitudinous other ways we are confronted by phenomena we can only explain as the transit of matter through matter, as occurring in the "Fourth Dimension." This is but our conception of the truth, our way of explaining to ourselves certain groups of phenomena whose reality is abstract motion. All the senses are differentiations of the sense of touch. From one or all of the seven planes of substance, one or more of the seven senses are receptive of touch, and it is because the touch comes not from dead but from living subjective substance that it can be received into our Egoistic subjectivity. Our consciousness and the consciousness of nature is that common element which makes one knowable to the other. In learning to see and act in the "Fourth Dimension," we are to acquire a new mode of sensitivity to the qualities of nature. The field of our consciousness has expanded another degree towards the great field of nature-consciousness in which it lies. We are becoming a degree more sensitive, and matter is about to become transparent visually and practically. Visual and *practical* transparence is the "Fourth Dimension"; not the taking on by matter of any stature in some inconceivable direction, but the taking on by human consciousness of a new sense and power. The term "Fourth Dimension" is therefore, as H. P. B. points out, incorrect. When our two-dimensional being has his plate blown over, he is ignorant that its surfaces are now reversed, and though his explanation of the permeation of its halves by each other is good so far as he can cognize the phenomenon, *we* know that it does not cover the fact of the reversal of

the surfaces, and that for this a third dimension is required. But the theory of the visual and practical permeability of matter in known dimensions *will* cover all accessible phenomena, and though there may be aspects of these phenomena not so covered, they are at present wholly unsuspected by us, and we need not make the theory of a "Fourth Dimension" to account for incognizable and unsuspected facts. It is enough that we are about to climb upon a new plane of the hitherto unknown. There would be neither reverence nor awe, but only the seed of spiritual death in the thought that these vast fields were but fields of which this plane was an epitome, a plane already well under the scalpel and microscope. We need not limit our aspiration, for we shall never press the limits of the Universal Soul. Reverence and aspiration do but grow with growth; they are the springs of endeavour. We set limits to possibility in our ignorance, as the ancients made the sky a vault. The vault dissolves with time and knowledge, leaving us again to face the unknown, to make from time to time new vaults, and to learn from time to time that the only illusion is to conceive limits in the illimitable. Great in its future is human consciousness; for this, nature has laboured age after age as the crown of her endeavour. Now that it has come and we are what we are, we need have no fear and even no hope, for hope is nearer fear than certainty. The scope of man lies only with man to determine; it lies with him to slip or not the links that tie him to earth and to his past, that shut him out from Those Who, standing ahead in that light, which for us is yet darkness, would fain teach and help on those even who cannot recognize Them. We can; for us They are living men, and, making Them our ideal, with faces set to the light, we can amidst all obstacles, all weaknesses, all failures, move to that supreme goal. There need be no despair, no thought that the work is too great, no humility of that kind. Ever let us keep trying; we may fail a thousand times, but while the struggle is renewed there is no such thing as failure irremediable.

HERBERT CORYN, F.T.S.

No man is born into the world whose work
 Is not born with him; there is always work,
 And tools to work withal, for those who will;

* * * * *

And he who waits to have his task marked out,
 Shall die and leave his errand unfulfilled.

Our time is one that calls for earnest deeds.

J. R. LOWELL.

Unconscious Development.

Everything that is really fundamental in a man, and therefore genuine, works as such unconsciously; in this respect like the power of nature. That which has passed through the domain of consciousness is thereby transformed into an idea or picture, and so if it comes to be uttered, it is only an idea or picture which passes from one person to another. Accordingly any quality of mind or character that is genuine and lasting is originally unconscious, and it is only when unconsciously brought into play that it makes a profound impression. If any like quality is consciously exercised, it means that it has been worked up; it becomes intentional and therefore a matter of affectation, in other words, of deception. If a man does a thing unconsciously it costs him no trouble, but if he tries to do it by taking trouble, he fails. This applies to the origin of those fundamental ideas which form the pith and marrow of all genuine work. Only that which is innate and genuine will hold water; and every man who wants to achieve something, whether in practical life, in literature, or in art, must follow the rules without knowing them.—*Studies in Pessimism.*

All sense of restraint, even if self-imposed, is useless; the desire to be pure must be spontaneous in order to be efficacious.—*Elixir of Life.*

THE above passage from Schopenhauer is the key to many problems in the education of children. Is it not also the key to many of the difficulties of the student of Theosophy? The regeneration of the nature of man is a *hidden* process, hence is it called *Occultism*. He who tries to perceive with his lower mind the steps of that process will hinder growth, for these deepest secrets of nature cannot be weighed or measured, nor can they be grasped by our ordinary consciousness. No doubt there is a faculty by which these changes may be apprehended, but that faculty is unconscious so far as this plane is concerned. We have no means of exercising it so long as we are imprisoned in the lower mind. Hence, speaking from the lower mind standpoint, it is true to say that all our deepest thoughts, our noblest aspirations proceed from the depths of the unconscious. If a man occasionally bursts his prison, and learns more or less of the Great Secret, still he can on his return tell little or nothing to his fellows which will be understood. The how or the why of the growth of a plant is beyond our comprehension, much more then the how or the why of the development of human character. That a tree by its growth can force down a strong wall we sometimes see, and we may guess therefrom that the human Soul in its development can push aside any artificial impediment however apparently immovable. The inner force of nature is all-powerful, and brings about all things with-

out conscious effort. But of this inner force the secret is hidden; a man cannot rouse it to action in himself any more than he can cause an artificial rose-bud to grow into a rose. Spiritual progress does not come to a man because he longs for it. The longing is merely discontent, and does not change the inner nature. Even a very superficial study of human nature shows that those who are most anxious to progress are the least likely to do so. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn."

All this sounds very pessimistic. A hasty student would perhaps deduce from it that all effort is useless. This would be incorrect, but it would be better that he should think so for a time than that he should go on imagining that by taking thought he can add a cubit to his stature. In the former case he is like a traveller who has fallen into a well, and the very discomfort of the position will induce him to try to get out. In the latter he has simply taken a wrong road, and may continue to travel further and further out of his way. The effort to grow means the fostering of ambition, it means looking for reward, it means trying to measure the infinite with a two-foot rule. There are certain things which a man may gain by direct seeking, but happiness and spiritual progress are not among them. For spiritual progress does not come by following rules or methods, it comes of itself when the man is ready for it. It is not brought about by joining a School of Occultism, by initiating others, by adopting any particular mode of life, but only "by following the rules without knowing them." There is no receipt for it, and it is not gained by ascetic practices. Says the *Bhagavad Gîtâ* :

Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride.

I have said that the above passage from Schopenhauer is the key to many educational problems. The real education of children does not take place through attending school or learning lessons; it depends on something which lies deeper than these things, and it often goes on more rapidly during leisure time than during school hours. For the methods pursued in schools cultivate almost of necessity the seeking for reward, the constant thought of self, the spirit of competition, whereas the best intellectual development takes place when the thought of self is not present, when the child has forgotten his own existence, and is thinking only of the subject in hand, when in short there is no conscious effort. It may seem at first sight that conscious effort is higher than unconscious effort. But this is not really the case. Conscious effort develops the learned man, unconscious effort develops, in its higher forms the genius, in its more elementary forms the strong and original mind. That which is learned by unconscious effort is always assimilated, and becomes a part of the child's very nature, a

motive force to develop intellect and mould character. That which is learned by conscious effort *may* be assimilated, but is more often only swallowed, and in that case is not conducive to mental health. What we call "overwork" is generally work on a wrong system. Worry, strain and anxiety arise because the thought of self is too active. There is no anxiety when the mind is concentrated on the subject itself, but only when the child is thinking of his own success or non-success.

Now all this applies to the spiritual progress of students just as much as to the intellectual development of children. Anxiety, worry, strain, are all signs that the student has taken the wrong road; he is perhaps wanting to be at the head of the class, or at any rate to gain a prize or pass an examination. We have most of us been carefully taught at school to work with these objects in view. How many teachers are there who even *think of trying* to develop in their pupils an interest in the subject itself apart from personal success? And everyone knows the force of acquired habit. But for those who are trying to work for Theosophy there is a further consideration, which does not apply in ordinary intellectual work. Self-seeking in intellectual work does produce to a certain extent the result aimed at. A man can, if that is his object, use intellectual work as a fulcrum to raise himself above others, to satisfy ambition or love of gain. But in ethics, where there is self-seeking there can by the very nature of the case be no progress.

The difference is this: In intellectual progress the method which excludes the thought of self is the *best*: in moral or spiritual progress it is *the only one possible*. Conscious effort then towards moral or spiritual progress is of no use, the only kind of effort that is of use is unconscious effort. Now our traveller has fallen into the well, and we must leave him there a while to reflect. After all every man has to get into that well, and find some way or other of getting out. There is a way out which some have found, but they have to leave the useless part of themselves behind. Until they can do that, they have to remain in the well. A man cannot be helped out by another, he has to find the way out for himself. The means by which he gets out are part of that spiritual knowledge which cannot be expressed in words. Since the knowledge proceeds from the plane of the unconscious, it cannot be conveyed from one man to another, but can only be revealed to each man direct from the source of spiritual knowledge. Hence if he asks for a clue, the only answer is: "Seek for the Path."

Intellectual processes sometimes throw light on spiritual problems, so here is a passage from Hartmann's *Philosophy of the Unconscious*, which the man in the well may ponder on:

A healthy conscious will is the indispensable condition of receiving truly great, noble and pure aspirations. On the other hand conscious will has no influence at the moment of conception, nay, a strained conscious seeking after it hinders the reception of the idea from the unconscious.

Translated on to the spiritual plane, this would perhaps read as in the *Voice of the Silence* (p. 17).

The light from the One Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the first. . . . But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Âkâshic heights reach the ear however eager at the initial stage.

Or it may read as in the *Bhagavad Gîtâ*:

But I am not to be seen even as I have shown myself to thee, by study of the Vedas, nor by mortifications, nor almsgiving nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has me alone as the object.

SARAH CORBETT.

Reviews.

HELENA BLAVATSKY, ANNIE BESANT, E LA TEOSOFIA MODERNA.¹

THIS should prove a useful pamphlet, and it is to be hoped that it will find circulation in the country where, as its author tells us sadly, Theosophy has hitherto been represented officially by a single individual.

A short sketch is given of the founding of the Society, of Madame Blavatsky's life and character, of Mrs. Besant's early religious history and of her work since she joined the Society. The writer is evidently well acquainted with Theosophical literature in general, proves herself a good student of the *Secret Doctrine*, and has succeeded, so far as it is possible in a short popular notice, in giving a faithful outline of the scheme of evolution, of the philosophy known to the world as modern Theosophy. She traces the source clearly, and the main points are well brought out.

To Italians the Theosophical view of Satan may be a startling revelation. Speaking of the story of Prometheus the writer says:

With intelligence came desire and the passions, and from them was born the law of Karma, or cause and effect, reward and punishment, and, in consequence, death and the law of Reincarnation. . . . Satan, therefore, the Seraph, the rebel Cherubim, is the creator of human intelligence, he who gave to man the immortality of thought if not of the body. Satan represents activity, dissension, independence; he is fire, light, thought, progress, liberty, and with all that he is *Sorrow*.

The writer says that Theosophy respects all life, that it is the friend of vegetarianism and advocates cremation. She sums up in a few words her impression of Madame Blavatsky:

And all this knowledge has been spread by means of one woman . . . that strange, fascinating woman called Helena Blavatsky. . . . In fact, reading the works of this extraordinary woman, whose profound erudition is joined to clear logical eloquence, who, if sometimes contemptuous of the arguments of her enemies, presents the vast picture of creation with masculine power . . . it would appear much more surprising that such a wealth of metaphysics should be expounded by her unaided, than that it should be given, as is stated, by transmission of thought, by Masters in the East.

C. M.

¹ Roma: Stabilimento G. Civelli. 1893.

VIVISECTION.¹

MR. EDWARD CARPENTER takes advantage of his subject to pen a diatribe against medical science as trenchant and as scathing as his celebrated indictment of Modern Science in *Civilization: Its Cause and Cure*. After setting forth the horror of vivisection—the horror that we civilized people, who pride ourselves on our advance beyond the ancient nations in the matter of humanity, should take the animal that looks up to us, fears us, and trusts us, and subject it to operations which it exhausts the vocabulary to describe—he takes the excuse for this practice as two-fold, viz., that “vivisection is a means of knowledge, and a means through knowledge of the alleviation of human suffering, and of human progress.” While forbearing to criticize the first of these statements, on the ground that there is a *possibility* of gaining knowledge, in the future if not in the past, by vivisection, he answers the second by a decided negative.

And here we come to the question which, it seems to me, underlies this whole matter, and which has, as yet, never been taken sufficiently seriously into consideration by the general public. Vivisection, it is said, leads to increased knowledge of the action of drugs and specifics, and of various curative appliances. Let us grant this. Then the question still remains: Do these drugs and specifics and appliances really strike at the root of the suffering, or do they only, so to speak, lop off the small branches, leaving the tree to grow thicker even than before? Is it possible, in fact, that human suffering is increased by the use of these things rather than diminished?

The general tendency of drugs taken to relieve insomnia is to produce a worse form of disease, for they merely prevent the inherent malady which causes the insomnia “from showing its usual signals on the surface, and compel it to work underground and come up in a new form at some other point, and intensified by concealment.” The same with drugs taken to relieve dyspepsia; they prevent nature from sounding her alarm, and enable the patient to continue the bad habits which caused the disease, until a breakdown occurs.

If this is so, if the extended use of drugs and externally curative appliances tends to set up morbid trains of action in the system, then we have to consider that their use is liable to increase human suffering in two ways—both by covering over and so aggravating the original disease, and by introducing new trains of disease. And though we may allow that in some cases they act beneficially, these are large and very serious detractions to place to the negative side of the account, and may well justify us in putting it as probable that they increase the total amount of suffering instead of diminishing it. If the best plea in favour of vivisection is that it occasionally brings to light some such palliative as I have referred to, it stands on very shaky ground indeed.

The case against inoculation is even worse, for Mr. Carpenter describes it as introducing “a domestic pest to keep us partially clean—a half-tame bacillus instead of a raging wild one,” and mentions that there is a growing conviction that the alarming multiplication of cancer cases of late years is due to vaccination. He maintains the argument put forward in *Civilization: Its Cause and Cure*, that:

Failing to see—what indeed is a central fact of facts—that there is a positive force of Health in each creature, seeking suitable physical (and mental) conditions in order to establish itself, and continually working towards its own establishment, the current view is that Health is a chance product of conflicting external forces, a mere fortuitous absence of disease; and that the best we can do is to bolster up the human organism from the outside till such time as it can be bolstered no longer, like an old barn whose life-time may be prolonged by props and stays, but which must infallibly at last tumble into ruins. Taking this view, our attention, instead of being concentrated on the real source of Life and Health within us, is continually turned outwards in anxious search for new remedies, new props and stays for the falling structure. In our fear and desperation we lay hold on anything that offers the slenderest hope; and since cowardice is ever cruel we do not hesitate to torture a thousand dumb creatures, whose confiding glances should pierce us

¹ No. 6 of the Humanitarian League's publications. By Edward Carpenter and Edward Maitland. William Reeves, 185, Fleet Street. 1893. Price 6d.

with the keenest reproach, if so be that out of their sufferings may emerge the slightest prospect of our being able to stave off for a single day the destruction which so fearfully threatens us.

We fully agree with Mr. Carpenter in his opinion that vivisection is the logical outcome and last expression of the scientific Materialism of the day, that man has no right to try to escape the sufferings due to his own evil courses by torturing the innocent animal kingdom, and that the little knowledge he may glean from the operating table is as a farthing rushlight to the sun of spiritual knowledge from which he shuts himself out by ignoring the fundamental law of sympathy and oneness in the universe.

Mr. Edward Maitland follows with a longer and more detailed attack upon vivisection, in which many quotations are made for and against the practice. He maintains that medical scientists, through their concentration of attention upon a particular branch of knowledge obtained through the senses, have become blunted and non-perceptive with regard to the higher truths of man's nature, and hence are not fit to dictate moral laws to society. The French vivisectionists do not appear to be so hypocritical as the English, for, says Dr. Charles Richet, in the *Revue des deux Mondes*, February, 1883:

I do not believe that a single experimenter says to himself when he gives *curare* to a rabbit, or cuts the spinal marrow of a dog, or poisons a frog, "Here is an experiment which will relieve or cure the disease of some man." No, in truth, he does not think of that. He says to himself, "I shall clear up some obscure point; I will seek out a new fact." And this scientific curiosity which alone animates him, is explained by the high idea he has formed of Science. This is why we pass our days in foetid laboratories, surrounded by groaning creatures, in the midst of blood and suffering, bent over palpitating entrails.

H. T. E.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

GULISTAN, OOTACAMUND,

White Lotus Day, 1893.

I am celebrating White Lotus Day up here "all by myself," as the children say. It seems hard for me to realize that it is two whole years since H. P. B. left us, for the changes and chances of this mortal life have been many and varied since then for most of us, especially for those who were living at Avenue Road in May, 1891. Three are now in India, two in America, one in Australia. It seems almost as if the teacher's death was the signal for the distribution of her pupils to the various parts of the globe.

I hope that by this mail some account of the White Lotus Day celebration at Adyar will reach you.

With the incoming of the hot season our activity necessarily lessens, and there is not much to report. Walter Old joins me here this week for a change, as it has been excessively hot in Madras, and Col. Olcott will doubtless come up before long. I am very sorry to have to announce the sad trouble which has overtaken our dear and faithful Babula in the loss of his wife and youngest child from cholera. I am sure all readers of LUCIFER will sympathize with him in his loss.

The ever-active Madanapalle Branch has just issued a useful pamphlet on *Theosophy and Schoolboys* which is from the pen of Bro. O. L. Sarma. It is impossible to over-estimate the importance of the influence of Theosophy on the young generation. As Bro. Sarma says:

In my humble opinion the younger generation stands foremost in our list of creditors. . . . It is necessary that Branches which are fortunate enough to have rich members should try to start Theosophical Boys' and Girls' Schools, and place them on a sound footing and under efficient supervision. If some of the individual members of a Branch part with some of their money for such a sacred purpose, there will be no difficulty in starting at once schools of that kind under their management. If there are schools already existing under private management in places where there are Branches, the task becomes easier. No new schools need then be started. . . . The Branch of which I happen to be a member is situated in a benighted corner of a benighted District of this benighted Presidency (Madras). This Branch has opened a weekly class for the school boys of the town, and easy lessons on Theosophy and kindred subjects are taught in English and Telugu. The class has been working well for the last five or six months, and the interest evinced by the boys is daily increasing. The members of this Branch are also seriously considering the question of starting a Theosophical Girls' School in the town, and it is earnestly hoped that success will crown their efforts.

While heartily congratulating our Madanapalle Brothers, I must express the hope that our other Branches will follow this excellent example.

I have before me the report of the Bengal Theosophical Society of Calcutta, which has just completed its eleventh year. Our veteran brother, Babu Norendra Nath Sen, has been the President for the last ten years. The Society has now removed from Creek Row to more commodious quarters at No. 3, Romanath Mozumdar's Street, College Square East. The list of papers read before the Branch during the past year is a long and interesting one. Most of these have been reprinted in the *Indian Mirror*.
S. V. E.

WHITE LOTUS DAY.

On Monday, May 8th, was celebrated the second White Lotus Day anniversary of the death of H. P. B. To add to the significance of the event, over one thousand white lotus flowers were kindly sent in for the occasion by Bro. N. Sarvottama Row from his place, Poonamallu—literally, the town of flowers—which is about twelve miles from here.

The main hall in our Headquarters, which is of the form of a T, presented a most beautiful appearance. The benches, which afford room for about 250 persons, were arranged on three sides of the central *dais*. On the *dais* were placed two chairs, one for the President-Founder, and another for H. P. B.'s life-sized photo, specially prepared for our Headquarters by our photographers, Messrs. Nicholas and Co.

The *dais* was thickly strewn with white lotuses, and these were also carried in graceful wreaths between two plantain trees arranged on either side of it, hanging over the two chairs, and coiling round a figure of Sarasvati, the Indian Goddess of learning, Occult as well as profane, which was suspended from the ceiling. Round H. P. B.'s photo itself was hung a splendid garland of 107 choice white lotuses.

The proceedings commenced at six in the evening, at the special request of our members and sympathizers, who are mostly Government officials. Some of the foremost of our members in and about Madras were present, besides delegates from several branches in Southern India. After the distribution of uncooked rice to the poor fishermen of Adyar River, the President-Founder arrived and addressed the audience at some length. The speech was taken down in shorthand by a representative from the *Madras Times*. He then briefly expressed the object of the meeting and the wish of H. P. B. as to what should be done, and said that it was needless for him to tell them that they did not regard Madame Blavatsky with any of the feelings of hero-worshippers; they believed she only occupied one personality for the purpose of doing certain work which she carried out, and that, that being completed, she had passed on and would by the laws of Karma take rebirth at another time in some part of the world, and would then undoubtedly pick up the thread she had dropped now and carry it on. At the

present moment they were only at the beginning of this great movement, which was so much in its infancy that it had not yet arrived at the end of a single human generation. It was idle to expect that any movement should, in that brief space of time, attain to anything like full development, but from results they could see plainly that the world needed such a movement at this particular time. The Society had already become necessary for the dissemination of Oriental ideas throughout the world. The Hindûs at large were not aware of the work that had been done by the Society, and it would probably be many years before the fact was realized; nevertheless we were fully aware of it, and believing as we did in the infallible operation of the laws of Karma, we awaited the result of our seed-sowing in the great harvest to be reaped by our posterity.

He then read the *Gîtâ* passages from the *Funeral Service for Students of Theosophy*, by Rev. W. E. Copeland, F.T.S., and after this was over the eighth chapter of the *Bhagavad Gîtâ* was recited in Sanskrit by some of the Brâhman members present. The President then read a few lines on the Law of Karma as elucidated by Shâkyamuni, and so beautifully sung by Sir Edwin Arnold in his *Light of Asia*.

Bro. W. R. Old then read an excellent paper specially prepared for the occasion, on what Theosophists should do, and gave a few words of advice. But as it is to appear in the coming number of the *Theosophist* I need not repeat them here.

The proceedings then terminated, at about 8.30 p.m.

S. E. GOPALACHARLU.

CEYLON LETTER.

May, 1893.

The months of April and May are very eventful months in the calendar of the Ceylon Buddhists and Hindûs. On April 11th was the Sinhalese and Hindû New Year Festival. The occasion is one not unassociated with religious functions, for on that day the temples are thronged with crowds of worshippers who usher in another new year with religious ceremonies and meditation. The ceremonies are very simple, they consist *only* of offerings of flowers at the shrines of Buddha, in memory of that great Master. Curiously enough, the New Year of the Chinese also fell in April a few days before the 11th ult., and the handful of Celestials resident in Ceylon ushered in their New Year with visits to the various Buddhist temples, and the offering of flowers in memory of Gautama. After the devotional exercises of the day, Buddhists, Hindûs, and Chinese enjoy the holiday. They entertain friends, exchange greetings, and crowd the streets in holiday garb. It is worthy of notice that the day was observed as a public holiday—a concession due to the services of Col. Olcott to the inhabitants of Ceylon. Another national holiday was the Wesak day, which we have before described.

The most important functions for Theosophists which took place early this month were the prize distribution at the Sangamitta Girls' School and the observance of the White Lotus Day. Both events were noticed by the local press—an unprecedented event, I think, for the "press" of Ceylon is a bitter enemy of Theosophy, and of all institutions connected with the Theosophical Society. The proceedings of the Prize Day at the Sangamitta Girls' School filled up two or three columns of the "dailies." The school was prettily decorated with ferns and greens and flowers, and before the appointed time the place was well nigh filled with a gathering of over five hundred people, including several European residents. At 3 p.m. the Solicitor-General of Ceylon, Mr. Rama Nathan, arrived, and occupied the chair, having on his right Mrs. Remmers, the wife of the Consul in Ceylon for the Netherlands. The proceedings commenced with a Sinhalese hymn by

the girls. After a varied programme of songs, solos, duets, and hymns, which were deservedly applauded, the reports were read, and the chairman then addressed the meeting; he spoke in very high terms of the efforts of Mrs. M. M. Higgins, and congratulated her and her assistants on their successful work. He also referred eulogistically to the good work taken in hand in Ceylon by his distinguished friend, Col. Olcott. After touching upon the various points mentioned in the reports, he alluded to the present mode of dress of the Sinhalese women—a dress foreign to the natives—and he suggested that Mrs. Higgins, Mr. de Abrew, Col. Olcott and Mr. Buultjens should make a reform in that line.

It may not be out of place to mention that a good many of the prizes and presents given away were the gifts of our London friends, collected and sent by Miss Kislingbury. Those girls who were not fortunate enough to secure any prize were given presents.

"White Lotus Day" was observed on May 8th at the Sangamitta Girls' School. H. P. B.'s portrait was decorated with white lotus flowers, and was placed in the hall of the school; the girls assembled, and Mrs. Higgins explained to them the object of the meeting, giving a brief memoir of our dear lamented Teacher. She was followed by Bros. R. de Fonseka and English, who brought home to the minds of the girls the necessity of following in the footsteps of H. P. B., and that every one of them should try to become high-souled women.

SINHALA PUTRA.

EUROPEAN SECTION.

THIRD ANNUAL CONVENTION.

Notice.

Notices have been sent out to all Branches and Centres requesting that reports should be sent in by *June 15th at latest*. Any Secretary who through inadvertence has not received one of these notices can obtain a copy by forwarding a line to Headquarters.

Any member desiring to bring forward an important motion is requested to send a copy of his motion in writing to the General Secretary to be incorporated in the Agenda which will be forwarded to all members twenty-eight days before the Convention.

Papers on Theosophical subjects and suggestions for work and study should be sent in a week before the Convention if possible.

Members from the continent or provinces desiring accommodation are invited to send in their names to the General Secretary. Efforts will be made to find rooms for them at the houses of resident members; failing this, to secure them lodgings—the latter of course at their own expense.

The Convention will be held at Headquarters, Thursday and Friday, July 6th and 7th, most probably at the same times and places as last year.

The Vice-President, William Q. Judge, from America, will be present, and also Bertram Keightley, the General Secretary of the Indian Section. Dr. Keightley will also be with us, and a number of prominent members from the continent and provinces.

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

New Lodges.—Charters have been issued to Lodges at Madrid, Barcelona, Middlesbro' and Edinburgh, thus converting these centres into chartered Branches.

Blavatsky Lodge.—Since the last report, the most important event has been the celebration of "White Lotus Day," in memory of H. P. B., on May 8th. There was a good attendance of members. Annie Besant spoke a few words, and the cremation address was then read by G. R. S. Mead. This was followed by selected passages from the *Bhagavad Gità*, *Light of Asia* and *Voice of the Silence*. Several members had sent gifts

of beautiful white flowers; these were arranged round the portrait of H. P. B. in the hall, and in the rooms she formerly occupied.

The Thursday Lodge meetings have been crowded during the past month. An interesting lecture on the *Atlantean Origin of Stonehenge*, by A. P. Sinnett, was followed by a good discussion. *Theosophy and the Problems of Life*, by H. T. Edge, and the *Mysticism of Modern Poetry*, by M. U. Moore, were well attended, while the Hall was packed to listen to the lecture by Annie Besant on *Theosophical and Darwinian Evolution*. The Saturday meetings sustain their interest, and good work is being done by members of the Lodge. L. M. COOPER, *Hon. Sec.*

Lecture Work.—Countess Wachtmeister has had a sum of £50 placed at her disposal to pay the travelling expenses of lecturers in the provinces for short tours. She has arranged that Bro. Kingsland shall visit Southampton and other towns on the South Coast, Bro. Edge will go to the Midland Counties, and Bro. Watkins to the Eastern. Mrs. Cleather will accompany Mrs. Besant to Bath and will remain there a week, concluding with a visit to Bristol.

Bro. Campbell is doing useful propagandist work in East London; he has lectured several times to the Readers' Union at Toynbee Hall, and obtained admission to the Library for Theosophical literature. He has lectured also at Mansfield House, Canning Town, and has met and debated with many agents of the Christian Evidence Society, clergymen of the Church of England, ministers of Nonconformist bodies, and lecturers of the National Secular Society. The introduction of Theosophical books into the Whitechapel Free Library and the libraries of Workmen's Clubs is another successful branch of Bro. Campbell's work.

Birmingham.—On Sunday evening, May 21st, 1893, the Birmingham Lodge commenced a new syllabus of papers which reads as follows: May 21st, *The Seven Principles: Lower Quaternary*, Bro. S. H. Old; June 4th, *The Seven Principles: Higher Triad*, Bro. S. H. Old; July 2nd, *Reincarnation*, Bro. J. H. Duffell; 16th, *Mighty Souls of the Past*, Bro. T. H. Duffell; 30th, *Imagination*, Bro. W. Ames; August 13th, *Death*, Miss H. E. Mace; 27th, *Atomic Life*, Bro. J. B. Old.

The first paper was very well received.

SYDNEY H. OLD, *Hon. Sec.*

Harrogate.—The first Annual Meeting of our Lodge was held on Friday, May 5th. Our Lodge was formed a year ago with ten members. Two of these have resigned their membership, one on account of leaving the country to settle in Australia. But in the course of the year two other names have been enrolled on our list, so that our actual number of members still remains ten, the same as when our Branch was started.

Our Lodge meetings have been regularly held throughout the year on Friday evenings, with the exception of July 15th, when the European Convention was being held in London. As our bases for study at the Lodge meetings we have taken, first, Mrs. Besant's *Seven Principles of Man*, and secondly, *The Key to Theosophy*, with which latter we are still engaged. Our method has been to read consecutively through each of our text books, giving opportunity for discussion and interchange of views on any knotty points that might arise. Some few of our meetings have been wholly taken up with discussion on subjects which have arisen in our meeting the week before. These discussion meetings we have found very helpful, as need for preparation for them has stimulated us to think out the subject well for ourselves during the week, and to be on the look-out for more light on it in the course of our home-reading. In accordance with a suggestion made by Mr. Judge at the Convention, we have found it work well to begin each Lodge meeting with a short devotional reading from *The Voice of the Silence*, *Bhagavad Gita*, etc.

Our Theosophical Lending Library owes its existence to the kindness of the Countess Wachtmeister, who supplied us with fifteen volumes as a nucleus when our Lodge was formed. The Library now consists of fifty-two volumes in all, including fifteen volumes which have been lent by one of our members for circulation. The books have been lent on equal terms to members and non-members at a charge of one penny per volume per week; 348 pennies have been received, or 29s.

During the year Theosophical books and pamphlets have been sold and distributed by members of our Lodge to the amount of about £30.

For the last six months we have been holding public meetings on Theosophy on Sunday afternoons; the average attendance has been about fifty. Papers and addresses have been given by members of our Lodge and by Theosophists and others from our own and other towns. The officers appointed for the ensuing year are as follows: *President*, Mr. Hodgson Smith; *Vice-President*, Mr. D. S. Ward; *Secretary*, Miss Shaw; *Treasurer*, Mr. C. N. Goode; *Librarian*, Mrs. Hodgson Smith.

LOUISA SHAW, *Hon. Sec.*,

7, James Street, Harrogate.

Liverpool Lodge.—The annual meeting of the Liverpool Lodge was held on the evening of May 1st, at the residence of Bro. R. B. Nisbet, when the following were elected to office for the ensuing year: *President*, H. M. Savage; *Vice-President*, J. W. S. Callie; *Treasurer*, W. Ranstead; *Secretary*, J. Hill; *Librarian*, T. Duncan; *Council*, Mrs. Nisbet, Mrs. Gillison, and Messrs. R. Sandham, W. Hutchin and G. E. Sigley and the above officers. The Lodge having increased lately it has been found necessary to seek more convenient rooms. A suitable suite of rooms has now been rented and the first meeting in them took place on June 1st.

GUSTAVE E. SIGLEY, *Asst. Sec.*

SCOTLAND.

Glasgow.—The first regular meeting of local members was held on Thursday evening, May 11th. Rules were discussed and adopted and a Treasurer and Secretary were elected, the office of President being left vacant till next meeting. It was agreed that during the summer months meetings should be held monthly only, and that an effort should be made to hold weekly meetings in the autumn and winter. The next meeting was fixed for Thursday, June 8th. On May 14th, Bro. Griffin commenced a series of lectures on *Reincarnation*, to the local association of Spiritualists. The second address was given on May 28th, when an animated discussion ensued, several members taking the opportunity of introducing some forcible arguments in favour of the theory. The third and last of the course was on June 4th, when the time was devoted to questions and answers. Members of the Society who have friends in this district interested in the study of Theosophy, are asked to forward their names to the secretary.

JAMES WILSON.

HOLLAND.

In May the Dutch Branch had the great privilege of Mrs. Besant's promised visit, a visit which lasted four days, during which much work was done, and for which the little staff at the Dutch Headquarters feel that they cannot be thankful enough. Mrs. Besant arrived in Amsterdam on the 19th, and gave, the same evening, a public lecture on the *Evolution of Man, from the Animal to the Divine*; this lecture was not translated, but she made her meaning felt by many who could not understand her words. A great part of the audience, however, was composed of English-speaking people. With some exceptions the public of the following day, May 20th, was quite different; and each sentence of Mrs. Besant's lecture on *Theosophy, its Teaching and its Meaning*, was faithfully translated into Dutch by Bro. Fricke. On both occasions the hall (one of the largest in Amsterdam) was fairly filled

with an earnest, attentive, and greatly impressed audience. We have since had many enquirers, in person or by letter. The two public lectures were mentioned in a very appreciative way by all the papers, who lent their columns for detailed reports—a sight quite new to the Theosophists of Holland!

On May 21st a large Branch Meeting was held at the Dutch Headquarters, and attended by the greater part of the members who had come from other towns to hear Mrs. Besant. Bro. Oppermann, President of the Belgian Branch, was with us.

On the evening of the 22nd the drawing-room of the Headquarters was again full, with as many visitors as it could hold, who came to enquire about Theosophy, and, above all, to get a chance, if possible, of being introduced to Mrs. Besant. Mrs. Thornton Smith, one of our sisters from London who had accompanied Mrs. Besant to Holland, was also present. A report of the conversation which one of the visitors had with Mrs. Besant, has appeared since in a Dutch weekly paper.

The monthly meeting for enquirers which took place on the 25th, was, as usual, attended by as many persons as could find a place; it was a very lively meeting indeed, and several points stated in Mrs. Besant's lectures were discussed by new enquirers.

The Seven Principles and Reincarnation by A. Besant, have been published in Dutch in the form of Manuals, like the English.

A Rough Outline of Theosophy has also been translated and published for distribution.

Through Storm to Peace is being translated, and appears in our monthly, *Theosophia*. H. DE N.

AMERICA.

PACIFIC COAST HEADQUARTERS,
1504, MARKET ST., SAN FRANCISCO, CAL.,
April 24th, 1893.

The members of the T. S. on the Pacific Coast have shown great activity since Mrs. Besant's visit. They rose with the wave and have pressed on with such energy that there is no sign of its receding. The Pacific Coast lecturer on Theosophy, Dr. Griffiths, is lecturing to crowded houses in Southern California.

Mrs. Vera Stanislaus Beane, a trusted correspondent of H. P. B.'s, is making a very successful lecturing tour of the North Pacific Branches, and Mr. Abbott Clark is giving frequent lectures among that cluster of Branches surrounding San Francisco.

The sale of books and the circulation of the library are very large.

Mrs. Lulu Rogers, of Liverpool, being isolated in a mountain mining camp at Willand, has established a correspondence department which is proving of great service in linking together all the scattered members on the coast.

The younger members of the Society here have organized an "H. P. B. Training Class" "for the purpose of getting a 'clear, comprehensive and common-sense view of Theosophy,' and acquiring the faculty of giving that view to the public." At each meeting a topic is announced for the next, such as *What is Theosophy? What does Reincarnation mean?* etc. Each member is required to come and give as clear an answer to the question as possible—an answer such as he would give to an enquirer. The secretary takes a shorthand report of the speeches and epitomizes them for reading at the opening of the next meeting. These "epitomes" are among the clearest and simplest statements of Theosophy we have been privileged to read. The class promises to develop some very clear speakers and writers.

Many Branches on the Coast are hiring halls and holding public Sunday night lectures. SHAKTI.

AUSTRALASIA.

MELBOURNE, AUSTRALIA,

April 24th, 1893.

Since my last letter the Victorian Theosophic League has been enriched by the magnificent gift of the whole of the stock of advanced literature—Theosophical, spiritualistic, etc.—formerly held by Miss Minet in the Eastern Arcade. A special meeting of the League was called at the Office, Queen's Walk, on March 29th, to put this offer before the League. After some consideration the offer was gratefully accepted, and the Committee were authorized to take charge of the business, hire a room in which to place the books, and appoint some one to sell them. The stock in trade consists of books, pamphlets, magazines, etc., and also the shelving, which Miss Minet generously hands over to the League together with the literature. This business was originally taken over by Miss Minet from the former occupant at some considerable loss, and the gift is worth at least £100.

The meeting then turned its attention to other matters, the most important of which was the resignation of Mrs. Cooper-Oakley from her position as President of the League, in consequence of her now having to leave us for Adelaide, and then to go on to Sydney and New Zealand. Mr. Hunt, who is the President of the Melbourne Branch of the T. S., was elected in her place, and a most hearty vote of thanks was accorded to Mrs. Cooper-Oakley for the work she has done here, both in public lectures, and in the ready and sympathetic help she has given to private students.

On Easter Sunday no meeting was held, but the following week nearly three hundred people assembled to hear Mrs. Cooper-Oakley's lecture on *Madame Blavatsky, and Messengers from the Mahâtmas*. The lecturer spoke most fully of H. P. B.'s life from her own experience of her, and also, while she was on personal topics, spoke of the life and work of Annie Besant. The audience was deeply interested, and, as usual, there were a number of questions at the close of the lecture.

During Mrs. Cooper-Oakley's absence in Adelaide, smaller meetings were held at the office of the League on April 16th and 23rd.

The *Secret Doctrine* classes have been going on steadily and earnestly and both branches are doing good work.

The Debating Club is also working well and now numbers some twenty members.

On April 24th Mrs. Cooper-Oakley gave an interesting little lecture on *The Spiritual Teachings of Theosophy*, previous to leaving on the following day for New Zealand.

MABEL BESANT-SCOTT.

AUCKLAND, NEW ZEALAND.

During the past month the interest in Theosophy has been well maintained. Theosophy has now become a subject of such common talk among the people at large, that several clergymen have paid particular attention to our little society, and regularly warn their hearers on Sundays, to have nothing to do with us. Indeed, one clergyman the other Sunday went so far as to say that those who were in the habit of attending the Theosophical Society meetings should not attend the church services. These notices on the part of the clergy, of course, have frequently the opposite effect to that which is intended, for the usual perversity of human nature prompts those who are warned to have nothing to do with us to make enquiry themselves to learn what are our views on different subjects. Hence the open Lodge and other public meetings are well attended. On the afternoon of Sunday, March 26th, the largest meeting we have yet had took place in the City Hall, when quite 600 people were present. Miss Lilian Edger, M.A., read a paper upon *Religion and Theosophy*. The paper was well received,

the lecturer's remarks being frequently warmly applauded. A desire was expressed through the public press by some who were present to have the paper printed. This was done, and at the meeting held on Sunday, April 9th, a collection was taken up as a contribution towards the cost of printing, which amounted to £2 4s. 6d., each one of the audience on that occasion being presented with a copy. On March 31st an open Lodge meeting was held, when the room was crowded to excess, several having to stand all the evening. Mr. Sharland read Mr. Mead's paper on *The Great Renunciation*, and Mr. C. W. Sanders read a paper upon *Aspiration, Prayer and Worship*. A keen discussion followed, in which a large number took part. On April 5th an informal Lodge meeting was held, at which various matters were talked over. On the afternoon of Sunday, April 9th, a meeting was held in the Choral Hall, and though the weather was exceedingly inclement, there was a very fair audience. Mrs. Sara Draffin lectured upon *Theosophy and the Theosophical Society*. A brief discussion followed. On Friday, April 14th, a close Lodge meeting was held, at which various matters respecting the welfare of the Lodge were discussed, and one of the things agreed upon was that an open Lodge meeting should be held every Friday evening.

Our Budget.

BOW CLUB.

	£	s.	d.
1337 - - - - -	2	2	0
J. Morgan, junr. - - - - -	0	5	0
Mrs. O'B. - - - - -	1	0	0
J. Cameron - - - - -	0	5	0
Anon. - - - - -	0	10	0
Friend - - - - -	0	4	0
Mrs. Tweedale - - - - -	2	0	0
	£6	6	0

EXCURSION FUND.

	£	s.	d.
Blavatsky Lodge - - - - -	5	6	0 ¹ / ₄
Mrs. Hunt - - - - -	2	0	0
Miss Leake - - - - -	2	0	0
Hon. Mrs. Malcolm - - - - -	0	10	0
Miss Tisdale - - - - -	0	10	0
"Wellwishers" - - - - -	0	7	0
Miss Arundale - - - - -	0	5	0
B. Everett - - - - -	0	2	6
	£11	0	6 ¹ / ₄

CLARE CRÛCHE.

	£	s.	d.
Mrs. O'B. - - - - -	1	0	0
Mrs. Tweedale - - - - -	2	0	0
	£3	0	0

M. U. MOORE.

SANGAMITTA SCHOOL.

	£	s.	d.
H. A. V. - - - - -	1	0	0
M. - - - - -	0	5	0
Mr. Hårnquist (Sweden) - - - - -	0	7	6
Brixton Friends per Miss Horne - - - - -	0	10	0
F. T. S. - - - - -	1	0	0
Mrs. O'B. - - - - -	1	0	0
	£4	2	6

E. KISLINGBURY, Hon. Treas.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*). Vol. XIV, No. 8:—1. Old Diary Leaves, XIV.—H. S. Olcott. 2. The Story of Sikhidwaja—K. Narayan Swamy Iyer. 3. True Welsh Ghost Stories—John M. Pryse. 4. Aphorisms on Karma—E. Desikácharya. 5. Fetichism and Other Customs as Practised in British New Guinea—E. G. Edelfelt, Ph.D. 6. The Hindû Theory of Vibrations, as the Producers of Sounds, Colours and Forms—C. Kottaya. 7. Sorcery: Mediæval and Modern—W. R. Old. 8. To Whom Honour is Due—S. V. Edge. 9. Shri Shankarácharya's Svâtmanirûpanam—B. P. Narasimiah. 10. Major-General Doubleday—H. S. Olcott. 11. Education in Ceylon—A. S. Krishnaswami Sastri. 12. Reviews. 13. Correspondence. 14. Supplement.

1. The Colonel is still engaged on a description of the writing of *Isis Unveiled*. He puts forward and discusses seven hypotheses as to how it was done. 4. We began to read with great interest the introduction to this intended criticism of the Aphorisms on Karma published by W. Q. Judge in *LUCIFER* and *The Path*, but our interest cooled as the insufficiency of the criticism gradually unfolded itself. The writer objecting to W. Q. Judge's declaration of belief that these aphorisms were from "manuscripts not now accessible to the general public"—an objection which, of course, he is quite right to raise, if he can prove the contrary—proceeds to state that "it will be evident to any one having even a superficial knowledge of Hindû literature that the majority of the aphorisms are to be found in the Shâstras and are current in every bazaar." Here we thought was a good, fair, honest ground of criticism, and that we should at least get something distinct out of the Shâstras. But what do we find? Not only that many of the quotations from the Shâstras are entirely

beside the question, but that the critic has in several cases entirely failed to grasp the point of the aphorism. It is quite probable that the Shâstras contain all that is claimed for them, and we only hope it is so, but we want some proof of the claim from a writer who brings it forward in such emphatic language, and hope his following paper will be more logical and luminous. How happy we should be if only we could get a clear enunciation of these things from the Shâstras; it is comparatively an easy thing when someone has synthesized a subject as in this collection of aphorisms by W. Q. Judge, for a person with a little knowledge and patience to hunt up parallelisms in a vast body of literature like the Shâstras, but in this case even that has been attempted in a most unsatisfactory manner. It is also exceedingly doubtful whether Mr. E. Desikácharya does not use the word Karma in a different sense to Brother Judge in a number of cases. We should like to see the matter more thoroughly discussed. The paper on Fetichism in New Guinea is interesting, and Brother Kottaya's paper on the Hindû Theory of Vibration a great improvement on his last article in point of interest. S. V. Edge speaks up for a mediæval work treating of the sources of the Nile, and W. R. Old writes interestingly on the ever fascinating subject of Sorcery. *The Theosophist's* review of *LUCIFER*, in speaking of "The Dream of Râvan," says: "We are told the original article was from the pen of Mr. Mortimer Collins." This uncertain piece of information should not have escaped the editor's vigilance and so obtained circulation. "The Dream of Râvan" was written by a Hindû or by one who had lived long years in the East and was also a Hindû *inside*. The information is evidently a distorted account of the fact that towards the close of its career

in the seventies, the *Dublin University Magazine* was edited by Dr. Keningale Cook, but the "Dream of Rāvan" was published in 1853.

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

Vol. VIII, No. 2:—1. A View of Grecian Mythology—E. B. Rambo. 2. Rishis, Masters, and Mahātmās—Lakshman. 3. Faces of Friends: Allen Griffiths. 4. Brāhmanism: Its Fundamental Beliefs—S. T. Krishnamacharya. 5. Glamour—William Brehon. 6. The Final Choice—W. Scott Elliot. 7. The Theosophical Society as related to Brāhmanism and Buddhism—William Q. Judge. 8. Literary Notes. 9. Mirror of the Movement.

1. It is a pity that the author of the paper has not indicated the sources of his information. It is difficult to make a synthesis of a heterogeneous mass of mythology in which various distinct influences can be traced. The part which apparently deals with the order of Orphic cosmogony introduces a wide field of enquiry which is open to much discussion. 2. This is interesting as being a Hindū's testimony to the wide-spread belief in such personages throughout India. 5. The most original article of the number. 6. A useful digest of some parts of *The Voice of the Silence*. 7. W. Q. Judge exposes the error of supposing that the T. S. has ever been used as a vehicle for Buddhistic propaganda, as some Brāhman have thought. The Literary Notes are somewhat strange in their diction, to say nothing of the substance of some of their criticisms. To apply the word "savoury" as descriptive of a paper on *The Bhagavad Gītā* smacks too much of the *cuisine* and too little of the fitness of things.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, Nos. 4 and 5:—1. Theosophy and Modern Science—H. T. Edge, B.A. 2. The Symbolism in Yajna—P. R. Venkatarama Iyer. 3. Death—S. A. 4. The Iranian Oannes—F. D. K.

1. Mr. Edge's paper is a thoughtful production, showing the insufficiency of the theories of modern science, while at the same time giving it credit for all its good points. Granted that man and nature are objective five-sense shells and no more,

and science is admirable; granted that man and nature are more than this and the idol topples. 3. The paper on death by S. A. is very excellent indeed; it is written with the heart and not only with the head, and is one of the best articles the T. P. S. has printed. The other two papers are reprints from *The Theosophist*, the former on Yajna, or the true meaning of sacrifice, by a Brāhman, and the latter by a learned Parsi.

THE VĀHAN (*London*).

Vol. II, No. 11:—On the whole this is an interesting number. It starts with a curious query as to the possibility of re-incarnation into past time, and passes on to an enquiry concerning the devachanic entity. Other questions deal with the meaning of the sacred formula "Om mani padme hum"; with prayer as a relief to mental distress; with religious instruction to children on Theosophical lines; with arguments in support of the brain being an instrument of the mind and not the producer of the latter, and with hypnotic phenomena as destructive of materialistic theories. The answers to the last question suggest reasons for the Egyptian custom of mummification.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 28:—The question on the "third eye" is continued, but the answers are vague. The query as to whether the doctrine of "Laya centres" is found in the Shāstras remains practically unanswered. The major part of the number is devoted to the consideration of the possibility of making spiritual progress during sleep. The answers are mostly interesting, but the second part of the question as to what conditions determine the consciousness of such progress on waking is only scantily treated of. The remaining queries deal with history as a record of the prior births of individuals, and with the belief by the Hindūs in a fixed life-period for the individual—"That no one can kill him or save him before or after that time." The answers are not luminous. It is to be regretted that these interesting questions have not been treated more fully; many of our Hindū brethren must have information on these points that it would be well to make common property.

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

No. 47:—An enquirer suggests that Theosophy holds the conscience in bondage, and makes doubt and investigation a sin, and the editor gives his three pages of common sense in reply. A difficult question on the higher and lower Self is ineffectually grappled with, and the office of the priest in the marriage ceremony discussed. The taking of artificial remedies for the cure of drunkenness is dilated on with respect to karmic action, and the curing of diseases by occult powers is also discussed from the same point of view.

LE LOTUS BLEU (Paris).

Vol. IV, No. 2:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé (Tr.). 3. La Théorie des Tattvas. 4. La Vie des Événements—L. d'Erviex. 5. L'Homme: Buddhi; Âtmâ—Dr. Pascal. 6. Catéchisme Dvaita (Tr.). 7. Introduction à l'Étude de la Doctrine Secrète. 8. La Clef de la Théosophie (Tr.). 9. Échos du Monde Scientifique.

This is a number full of interest for students, containing studies in our best works and excellent selections for translation. We fear, however, it is too difficult for the majority.

THE LIGHT OF THE EAST
(Calcutta).

Vol. I, No. 8:—1. Notes and Gleanings. 2. The Problem of the Infinite. 3. Hints to the Mumukshu—Rajnarain Bose. 4. How we Feel when we Die—from the *Review of Reviews*. 5. The Prashna Upanishad (Tr.). 6. The Story of Âkâshaja, from the Yoga Vâsishtha—S. H. B. 7. A Study of Bhagavad Gîtâ. 8. Gems from the West—M. M. Shroff. 9. The Ashtavâkra Sanhitâ—S. C. Mitra, B.L.

2. This is an interesting paper, though open to much discussion. The writer proceeds to criticize Mansel. Here is an instance of his reasoning:

The Perfect Being is He to whom nothing is impossible. The Perfect Being must be a Being of Infinite Power. If everything cannot but be possible to a Being of Infinite Power, how can Mansel consistently say that the Infinite cannot appear as the finite?

The writer then goes on to say:

The infinite Parabrahman of the Vedânta is not impersonal, for an impersonal Being is finite inas-

much as it is without personality. Parabrahman is both personal and impersonal.

Yes; and everything else and none of these things. The whole trouble is in postulating anything of Parabrahman. Let us keep our attributes for the Logos if we want to steer clear of contradictions. This false attribution of qualities to Parabrahman makes the writer postulate Sachchidânanda of Parabrahman, and so misunderstand Subba Row, who restricted the attribution of qualities to the Logos.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 8:—1. Theosophy in Plain Language, No. VI. 2. The Secret of Power—Æ. 3. The Element Language—G. W. R. 4. Proteus. 5. Dusk—G. W. R. 6. Kshanti—K. B. Lawrence. 7. Our Work. 8. Notes.

1. A sensible paper. 3. This is an interesting paper collecting together hints on the correlations of sound, colour and form scattered in H. P. B.'s writings. 6. Some thoughts on "patience sweet that nought can ruffle."

THE BUDDHIST (Colombo).

Vol. V, Nos. 14, 15:—To be noticed: 1. What is Religion?—from *Modern Thought*. 2. Aphorisms on Karma—from *Lucifer*. 3. The Buddhist English School, Colombo. 4. Bishop Copleston on "Buddhism"—from *The Theosophist*. 5. The Asoka Edicts—from the *Journal of the Mahâ Bodhi Society*. 6. Notes on Nirvâna—from *Lucifer*. 7. Buddha and Christ (Tr.)—from *The Sphinx*. 8. Barlaam and Josaphat.

These numbers consist almost entirely of reprints. The article on "Barlaam and Josaphat" gives the Christian edition of the life of Buddha as adapted by St. John of Damascus. As is well known, this worthy saint transformed Gautama into a Christian convert, who afterwards received the doubtful honour of canonization at the hands of the Roman Church.

BRANCH WORK PAPERS
(New York City, U.S.A.).

American Section, No. XXXIII:—"The Gates of Life," read before the Upâsana Lodge, San Diego. The entire paper is in verse!

THEOSOPHIA (Amsterdam).

Vol. II, No. 13:—1. Annie Besant in

Holland. 2. Through Storm to Peace (Tr.)—Annie Besant. 3. The Key to Theosophy (Tr.)—H. P. Blavatsky. 4. John Worrell Keely—Afra. 5. The Seven Principles (Tr.)—Annie Besant. 6. Where is Love, there is God (Tr.)—Leo Tolstoi. 7. A Poem—Afra. 8. Activities.

Theosophia enters its second year under excellent auspices. We wish it a long life and a successful one! "Het eerste nummer van onzen tweeden Jaargang" continues some wisely chosen translations.

SOPHIA (*Madrid*).

Vol. I, No. 5:—1. H. P. Blavatsky: In Memoriam—Vina. 2. F. Montoliu y de Togores—J. Roviralta Borrell. 3. The Seven Principles of Man (Tr.)—Annie Besant. 4. Occult or Exact Science? (Tr.)—H. P. B. 5. A Bewitched Life (Tr.)—H. P. B. 6. Theosophical Movement.

This number contains two life-like portraits, one of H. P. B., the teacher, the other of Montoliu, the faithful and devoted pupil. The articles in their memory are written by those who knew and therefore loved them. The translations continued as before.

THE SPHINX (*Berlin*).

The first article of the May number is by Charles de Thomassin on "Spiritual Religion." The writer surveys the position of the various esoteric religions in the light of the esoteric teachings, and concludes that the only tenet common to all on which any universal religion can in the future be founded, is that of the Divine Spirit in man, and of the perfectibility of human nature. "Thoughts on the *Bhagavad Gita*," by E. von Seeheim, sets forth the idea that Arjuna's conversation with Krishna was a vision seen by him in a higher state of consciousness, and may quite well have been an actual event which took place on the battle-field, occupying only a few moments of time, his state being unobserved by all those around him. Dr. Hübbe-Schleiden contributes a succinct but tolerably complete sketch of the life of Annie Besant, accompanied by a portrait copied from one of the recent American photographs. This is followed by an "Interview with W. T. Stead," from the *Christian Commonwealth*, giving his experiences in psychic

telegraphy. A third celebrity is discussed in "Charles Richet on Tolstoi," in regard to the views of the latter on vegetarian diet *versus* luxurious feeding and living generally.

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

Vol. II, No. 1:—The following extract, giving the "Twenty-four Subdivisions of the Universal Law of Cause and Effect," is the principal item of interest in this number:

1. The result of previous causation.
2. The result of the cause of will.
3. The result of the cause of predominance.
4. The result of the cause of hereditary succession.
5. The result of the cause of circumstances.
6. The result of the cause of simultaneous development.
7. The result of the cause of reciprocity.
8. The result of the cause of dependence.
9. The result of the cause of predestined effort.
10. The result of the cause of pre-natal effort.
11. The result of the cause of conscious or unconscious action in this life.
12. The result of the cause of association.
13. The result of the cause of deliberate action.
14. The result of the cause of previous action.
15. The result of the cause of nutrition (which is of four kinds, viz., material food, touch or contact, whether corporeal or mental, thought and consciousness).
16. The result of the cause of activity of the twenty-two aspects of the senses.
17. The result of the cause of sublimated and spiritualizing thought-concentration.
18. The result of the cause of perfection in thought-concentration.
19. The result of the cause of inter-dependence.
20. The result of the cause of non-dependence.
21. The result of the cause of generative existence.
22. The result of the cause of natural dissolution.
23. The result of the cause of natural changeability.
24. The result of the cause of inherent tendency.

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

Vol. I, No. 5:—This contains a reprint of Allen Griffiths' article, "Theosophy and Spiritualism," from the *New Californian*, September, 1891.

BOOK-NOTES (*London*).

Vol. I, No. 3:—*Book-Notes* continues to give some very useful information for book-buyers. It is carefully edited, and is evidently kept well supplied with the latest news from the publishing world. The number concludes with the usual

Contents Table of Theosophical Monthlies.

AN EXPOSITION OF THEOSOPHY.

This pamphlet is a reprint of an interview with Annie Besant from the *New York World*. It is published by the Boston Theosophical Publishing Co., price 10 cents.

ADHYÂTMÂ MÂLÂ (*Gujerâti: Surat*).

Vol. I, No. 6:—1. General Survey. 2. The Hindûs and the Parsis (Tr.). 3. Discourses on the Bhagavad Gîtâ (Tr.). 4. Saptâ Bhûmikâ (Tr.)—from *The Theosophist*. 5. Dharma. 6. Râshi-chakra (Signs of the Zodiac). 7. Reviews.

GUL AFSHÂN (*Anglo-Gujerâti: Bombay*).

Vol. XV, No. 7:—The English articles are as follows: 1. Repose in God. 2. On Pride. 3. The *Isis*. 4. How to Mesmerize. 5. The Soul of the Vegetarian System. 6. Bad Logic.

These reprints are certainly better chosen than those in the preceding number.

PAUSES (*Bombay*).

Vol. II, No. 9:—1. Harmony—N. F. B. 2. The Power behind the Throne—from *The New Californian*. 3. A Bewitched Life—from *Nightmare Tales*. 4. Thought in its Relation to Soul-Growth—from *The Pacific Theosophist*. 5. Theosophy—A. F. 6. Impression Transference—from *The Hindû*. 7. Colour Hearing. 8. The Mahâtmâs as Ideals and Facts—from *The Path*. 9. The Gâyatri. 10. Notes and News.

The only original article in this number—the first—conveys a lesson upon which immense stress was always laid by H. P. B. The following is an extract:

The first lesson taught to a Zoroastrian child is that which inculcates universal harmony: "Universal harmony is the best good—eternal happiness; eternal happiness is for him who is best in universal harmony."

THE THEOSOPHICAL THINKER (*Bellary, Madras*).

Vol. I, Nos. 7-10:—1. News and Notes. 2. The Kinship between Hindûism and Buddhism. 3. The Gâyatri—A Brâhman-Buddhist. 4. Moral Training. 5. The "I" — A Brâhman-Buddhist. 6. On

Vishnu Purâna (to be continued) — K. Naryanaswamy Iyer. 7. Theology v. Theosophy—T. A. Venkasami Rao. 8. Is it Miracle? 9. Introduction to the Study of the Secret Doctrine (Tr.)—from *Le Lotus Bleu*. 10. Double Minds. 11. Our Work—T. A. Venkasami Rao.

These numbers contain many articles of considerable interest. 3 and 8 deal with the theory and practice of mantrams and the correlations of sound and colour. 6. The writer of this series of articles, that promise to be of increasing interest, speaks in the following manner of H. P. B.:

This personage has in her work, *The Secret Doctrine*, traced the lines along which we should work to decipher the underlying meaning of Vishnu Purâna. But for this light we should be in the very plight in which our old Pandits are, of adopting one of the two extreme courses of relegating all the Purânas to the limbo of superstition or believing them all on blind faith. Under the magic wand of her pen, the apparently ludicrous and immoral stories yield mines of truth to an unprejudiced eye.

RELIGION AND THEOSOPHY (*Auckland, New Zealand*).

This is a most capable lecture delivered by Miss Lilian Edger, M.A., F.T.S., in the City Hall, Auckland, now printed as a pamphlet (price 4d.). It will make a very useful addition to our pamphlet literature, and we cordially welcome the lecturer to the number of our writers.

THE UTTARA GÎTÂ.

The translation of this most important ethical and mystical little treatise which originally appeared in our pages, is now printed in pocket size, and can be obtained from the publishing office at Duke Street for 9d. The sub-title chosen by the translator, our brother B. K. Laheri, is "The Initiation of Arjuna by Shri Krishna into Yoga and Jñâna," and the booklet is published by our veteran colleague Tookaram Tatyâ for the Bombay Theosophical Society's Publication Fund.

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

Vol. I, No. 1:—This is a large, well printed sixteen paged and three columned monthly, devoted to the interests of the American Islâmic propaganda, edited by our brother Mohammed Alexander Russell Webb. The cover is very handsomely

got up and embellished with a photogravure of the cathedral mosque at Agra. The contents of the first number are sometimes of a somewhat belligerent nature, and Islâm is enthusiastically asserted to be the greatest religion of the world. While of course we cannot endorse this claim, and while we still await proof of the moral superiority of Moslems over other religionists, we are glad to see a paper which proposes itself the task of clearing away the mountains of misconception that Western nations have of Mohammedanism and which will arouse enquiry and thought. The editor promises us many translations from the pens of learned Mohammedan scholars which we shall welcome with enthusiasm. It is proposed to turn the monthly into a weekly in the near future.

OUR DUTIES (*Kumbakonam, Madras*).

This is the third four-paged pamphlet for free distribution issued by our energetic brethren at Kumbakonam, who intend to print and circulate gratis not less than 3,000 pamphlets every month on important Theosophical subjects. This is most excellent work, and if only our other Branches in India would do as much, six months would see a result that the most sanguine workers would be surprised at. The whole tone of the pamphlet is to stir up an enthusiasm for active well-doing, and to oppose the selfish doctrine of "inaction" that so many erroneously believe in, in India. Bravo Kumbakonam!

THE UPÂDHI (*Sydney, N.S.W.*).

Vol. I, No. 6:—The Activities, which are lengthy, are mostly taken up with the excellent work of our colleague, Mrs. Cooper-Oakley; questions on the meaning of spirituality and the best books for beginners are answered; and

the enigma of the origin of the soul is discussed. The *Upâdhi* deserves to be printed, brethren of the Antipodes.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 5:—1. Hymnes de Proclus (Tr.)—Louis Ménard. 2. L'Upanishad du Grand Âranyaka (Tr.)—A. Ferdinand Hérold. 3. Les Apocryphes Éthiopiens (Tr.)—René Basset. 4. La Magie chez les Chaldéo-Assyriens—A. Laurent. 5. Traité des Dieux et du Monde, par Saluste le Philosophe (Tr.)—Formey. 6. Le Zohar (Tr.)—Un Kabbaliste. 7. Du Surnaturel chez les Sauvages—Alaster. 8. Glanes—Divers.

1. The Hymns of Proclus, the last of the great Neoplatonists, are of great interest. The translator believes they have not yet been translated into French. 3. An appendix gives a translation of the interesting fragments from the *Book of Baruch* of Justinus, found in the *Philosophumena*. The whole number is of much interest for students.

THE KALPA (*Bengâli: Calcutta*).

Vol. I, No. 1:—1. The Rising of the Kalpa. 2. The Religion of the Heart. 3. Precepts of Great Men. 4. Vedânta Darshana. 5. Religion. 6. A Request to Contribute.

This is the first number of a new monthly journal issued by the Bengal Theosophical Society. Our Brother Rakhal Ch. Sen is the editor. We heartily wish this new venture every possible success, and trust that other Branches in India will follow the excellent example set by our Bengal members. We can hardly have too many journals written in the vernacular devoted to the spread of Theosophy in India, for only in this way can interest be aroused amongst the vast non-English speaking population.

