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

On the Watch-Tower.

IT will be with much pleasure that readers of LUCIFER will peruse the letter printed in our Activities under the heading "Executive Orders." They will welcome back the President-Founder to his post, and rejoice over his restored health, looking to him still for faithful service in the Society to which his life has been given. The vote of all the Sections of the Society has designated his successor, so that we have before us no further trouble as to the leadership of the movement, and all will hope that many years of work may lie before Colonel Olcott, ere the time shall come for his successor to occupy his place. India will especially rejoice that one endeared to her so long is able to retain his office, and Europe and America will add to hers their welcome and congratulation.

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A very interesting paper on Easter Island, written to W. J. Thomson, a paymaster in the U.S. Navy, has been issued in the Report of the U.S. National Museum, and is summarized in *Nature*. The formation of the island is stated to be purely volcanic, and both on the coast and in the interior of the island are many caves, which have been used as tombs. Mr. Thomson considers that the monuments remaining on the island show that the civilization of the inhabitants was more advanced than that of the other Polynesians, and he describes ancient houses, built of uncut stone, and the carvings on the rocks. No less than 555 of the famous images were counted, and each is stated to have its own name. Of these Mr. Thomson says:

Although the images range in size from the colossus of seventy feet down to the pygmy of three feet, they are clearly all of the same type and general characteristics. The head is long, the eyes close under the heavy brows, the nose long, low-bridged, and expanded at the nostrils, the upper lip short and the lips pouting. The aspect is slightly upwards, and the expression is firm and profoundly solemn.

Careful investigation failed to detect the slightest evidence that the sockets had ever been fitted with artificial eyes, made of bone and obsidian, such as are placed in the wooden images.

The head was in all cases cut flat on top, to accommodate the red tufa crowns with which they were ornamented, but the images standing outside of the crater had flatter heads and bodies than those found around the coast. The images represent the human body only from the head to the hips, where it is cut squarely off to afford a good polygon of support when standing. The artists seems to have exhausted their talents in executing the features, very little work being done below the shoulders, and the arms being merely cut in low relief. The ears are only rectangular projections, but the lobes are represented longer in the older statues than in those of more recent date.

Students of H. P. Blavatsky's writings may be glad to make a note of this description in their *Secret Doctrines*. In addition to these statues, much interest has been excited over some incised tablets, discovered in the possession of the islanders, who seem to value them highly. Shipwrecked men had reported the existence of these tablets, but "the natives could not be induced to part with them." Mr. Thomson sought assiduously for specimens, and at last obtained two, but he complains that the missionaries had persuaded the natives to burn many "with a view to destroying the ancient records, and getting rid of everything that would have a tendency to attach them to their heathenism"! "The loss to the science of philology by this destruction of valuable relics is too great to be estimated." The tablets appear to be peculiar in the style of their writing. Mr. Thomson says:

A casual glance at the Easter Island tablets is sufficient to note the fact that they differ materially from other kyiologic writings. The pictorial symbols are engraved in regular lines on depressed channels, separated by slight ridges intended to protect the hieroglyphics from injury by rubbing. In some cases the characters are smaller, and the tablets contain a greater number of lines, but in all cases the hieroglyphics are incised and cover both sides as well as the bevelled edges and hollows of the board upon which they are engraved. The symbols on each line are alternately reversed; those on the first stand upright, and those on the next line are upside down, and so on by regular alternation.

This unique plan makes it necessary for the reader to turn the tablet and change its position at the end of every line; by this means the characters will be found to follow in regular procession. The reading should commence at the lower left-hand corner, on the particular side that will bring the figures erect, and followed as the characters face in the procession, turning the tablet at the end of each line, as indicated. Arriving at the top of the first face, the reading is continued over the edge to the nearest line, at the top of the other side, and the descent continues in the same manner until the end is reached. The Boustrophenon method is supposed to have been adopted in order to avoid the possibility of missing a line of hieroglyphics.

These tablets do not appear to be very ancient, but surely missionaries from a civilized country should have grown beyond the

barbaric custom of destroying records because they regard them as "heathenish." The history of Mexico has been destroyed past recovery through ordinary means by the carrying out of this policy by the Roman Catholic missionaries, and the knowledge of the ancient history of our race is thus put out of our reach. It is fortunate some records are kept where no finger of destroying missionary can touch them.

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The south-eastern portion of Algeria has yielded some valuable drawings on stones to M. Flamand, an explorer. The pictures are representations of human beings and of animals, and among the latter elephants are imaged. The most interesting point about these sketches is the presence of these elephants, for no elephants have inhabited Algeria during historic times.

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The Spiritualists have lately lost two of their leading literary men, Colonel Bundy and Mr. Stainton Moses. Remembering the cruel and untruthful attacks made by the former on H. P. Blavatsky, it is most charitable not to comment on him here; it is more fitting to be silent as to the dead, when one cannot speak well of them. But Mr. Stainton Moses was one who was deservedly respected by all as an upright, honest gentleman, expressing his disagreement with courtesy, and imputing no evil motives to those from whose views he dissented. An old friend of his, Miss Emily Kislingbury, sends me the following note:

* * *

"Early last month there passed away an eminent Spiritualist, Mr. W. Stainton Moses, editor of *Light*, and author of *Psychography*, *Spirit Teachings*, and other works. Though one of the earliest English correspondents and a friend to the last of Madame Blavatsky, he never became a Theosophist, for to the end of life he was not convinced that certain remarkable experiences of his own were covered by Theosophic explanations. The key-note of his character was sincerity; he was an ardent seeker after truth, free from prejudice, tolerant and fair to all, a warm-hearted and constant friend. He will be regretted by many in the Theosophic ranks—to the cause of Spiritualism, as it now stands, his loss will be irreparable."

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Theosophists will unite with Spiritualists in paying tribute to the memory of one who held his own beliefs so firmly, and was so fair to the beliefs of others.

In reading old numbers of the *Theosophist*, one occasionally comes across words of high praise written by H. P. Blavatsky with regard to the life and work of Charles Bradlaugh, the nearest and dearest to me of my old-time friends. A remarkable gathering took place at South Place Institute on Sept. 26th, the anniversary of his birth, to commemorate his life and his services to the people. Brâhman and Parsî stood beside Theosophist, Hebrew, Christian, and Atheist, to bear testimony to his worth, and to express gratitude for his noble toilsome life. Truly, the Ego will reap much harvest from that life, albeit the brain-mind could not recognize its own source, and one wonders what will be the next life-story, when the Ego that dwelt in the personality called Charles Bradlaugh comes back once more to earth.

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One would like to have some confirmation of the following story, which is going the round of the press:

An infant phenomenon has been discovered at Plaisance, a suburb of Paris, in the person of a little girl called Jeanne Eugenie Moreau, aged only five, but endowed with a most extraordinary memory. She is a walking encyclopædia on all matters appertaining to the history of France, and especially of the great Revolution; is an adept also in natural history, and at the same time answers without hesitation or error practical questions about cooking, gardening and household management.

The child may be a clairvoyante, reading these things in the Astral Light, and, if the story be true, this seems the most probable explanation.

* * *

From time to time an account of the use of the hazel wand for the finding of water finds its way into the papers. The latest case, reported by the *Morning Post*, took place in the Isle of Wight.

On the shore near Wootton Creek overlooking the Solent, is a yachting estate known as Woodside, the residence of the Rev. J. B. Morgan, which has hitherto been without a good supply of water. Two wells have been sunk at considerable expense, but without success. It was thereupon decided to call in the assistance of Mr. William Stone, a well-known operator with the divining rod. On his arrival Mr. Stone, after cutting his rod in the neighbouring coppice, set to work, and, within ten minutes indicated a spot which every one seemed to consider the most unlikely on the estate. It was on the brow of the hill, and over roost. above the house, whereas the wells had been previously sunk in low-lying land. Men were, however, quickly set to work, and at a depth of 7ft. the water rushed into the well so fast that the men were obliged to get out, and the water came to the top of the well. This spring has been found an ample supply, and the quality is excellent. This is Mr. Stone's third visit to the island. On his first visit he discovered a spring at Arreton, which yields enough water to supply the wants of the village, and he subsequently found water on another estate near Ryde.

There are so many well-authenticated cases of this sort, that one wonders that some of our Western scientific men do not descend to investigate the facts and seek some explanation. They would not admit that Mr. Stone is befriended by the Water Elementals, but, if they find the facts are as stated, they should search for a reason which commends itself to their own judgment.

* * *

The figures given in the *Daily Telegraph* anent drunkenness among women show that this degrading vice is on the increase in London. No less than 8,373 women were taken into custody in London for being "drunk and disorderly," while close upon 3,500 were apprehended for drunkenness. It is a significant fact that 95 per cent of the women charged at Clerkenwell Police Court were drunkards, leaving but 5 per cent of criminal sober women. Those who know of the wreck and ruin brought into the homes of the poor by drunken men and women can understand the passionate fanaticism with which this vice is assailed by teetotallers, for the gin-palaces and beer-shops which stud our streets are the spring whence flows the perennial stream of misery and crime. Men naturally enough complain bitterly when their wives become drunkards, even as women naturally grieve when their husbands tread the downward road. To be tied to a drunken partner is one of the worst curses that can befall a decent man or woman, and drunkenness is, to my mind, one of the causes for which divorce should be granted. Persistent drunkenness is more ruinous to married life than an isolated act of infidelity.

* * *

Now touching women's drunkenness, men are very seriously to blame. When a young girl begins "to keep company" with a young man, she has very rarely any taste for drink. But it is well-nigh impossible for her to avoid contracting a taste for it during the company-keeping stage of her life. Her "young man" takes her into public-houses, and is indignant if she refuses to go; if she will not "take a drop" with him she is sneered at as "stuck-up" and "too good for this world," and so the girl, who would honestly prefer a cup of tea or coffee, is gradually driven into beer and spirit drinking, and acquires the taste for them ere long. When the man marries "his girl" things change, and he would much rather the wife did not drink at all, but he often reaps the harvest of a drunken wife from the seed he has so stupidly and wrongly sown in his courtship days. This pressing of girls to drink by their lovers is one of the

difficulties that have to be met in East End work, as all who have engaged in it can testify. Its results are seen in the Police Courts.

* * *

Lady Frederick Cavendish read a paper at the Church Congress on the spread of this same degrading vice among the women of the aristocracy. She says distinctly that the habit of taking stimulants is increasing, and that women, in their boudoirs and dressing-rooms, have continual recourse to dram-drinking. According to the *Star* of Oct. 6th:

Lady Frederick mentioned the case of a lady who found herself "all of a shake" in the morning, and took "a drop of something" to steady herself. At breakfast she found she had no appetite without the mysterious "something" in her tea. By eleven o'clock she found "such a sinking" that she had to rouse herself up with another "drop." And the "shakings" and "sinkings" continued all the day, which was finally wound up with a drop of "something hot." Another lady cannot get through the trials of the London season without resorting to liquor, and "respectable elderly ladies living indoors" are such slaves of the bottle that their doctors find them in a state of *delirium tremens*. Ladies follow gentlemen to the smoking-rooms and share in their cigars and "B. and S.'s." The vicious drinking habits which they have contracted also lead them to resort to such poisonous drugs as chloral, chlorodyne, and morphia.

Drunken "ladies" in their boudoirs are as repulsive as their drunken sisters in the slums, and have far less excuse for their degradation. In their case, the vice springs from the unhealthy excitement of their gay lives resulting in unnatural depression, and the curse of idleness which is upon them is the root of the frenzied search for amusement. Truly our civilization breeds strange monsters at each end of the social scale.

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The religious census in Ceylon is not very encouraging to the Protestant missionary societies, who charm so many pennies and pounds out of the pockets of sympathetic people, to the tune of the "spicy breezes" that "blow soft o'er Ceylon's Isle." In 1891 there were in Ceylon 302,127 Christians out of a total population of 3,007,789 persons. During ten years they added 34,150 converts to their roll, for in 1881, there were 267,977 Christians in the island, and certainly these seem a poor return for all the money and all the energy expended. But this is not all. Out of the 302,127 Christians no less than 246,214 are Catholics, bringing down the number of Protestants of all denominations to 55,913. Again, out of this shrunken total of 55,913, we must take 4,228 Europeans who are Protestants, and 12,561 Burghers, whose ancestors have been Christians for generations. Having performed this simple sum in subtraction,

we find that all the Protestant missionary societies have done is to convert 39,124 natives—a "ridiculously low number"—as a Ceylonese English paper says in rueful tones. And when we remember how much encouragement and help are given to the Protestant missionaries by the Government and the European population, the result seems yet more disproportionate to the efforts made. Theosophists, however, will feel that it is well that the people of Ceylon should purify their own faith, rather than become converted to another which equally needs purification, and is further removed from the Wisdom Religion than is their own. It would be well if Christians would look at home, and purify Christendom ere they carry to Ceylon a creed which is younger and more overlaid with inaccurate dogmas than is the religion of the land. No improvement can be made in the moral precepts of the Buddha, and the pure Buddhist Philosophy needs but little to unveil in it the esoteric truth.

* * *

One cannot but sorrowfully admit that our English press is sadly unfair towards those who do not fit exactly the Procrustean bed on which Mrs. Grundy stretches all her victims. Some little time since the *National Observer*, an apparently respectable paper, printed some libels on H. P. Blavatsky. One of our brothers wrote contradicting and refuting the falsehoods. The Editor answered:

The Editor cannot find space for Mr. Staples' letter, which contains nothing new on the subject. Stamps and wrapper are accordingly returned herewith.

On this, Mr. Staples writes me, justly enough: "How can there be anything *new*, when you address yourself to contradicting misrepresentations shop-worn, moth-eaten, and mildewed by a disgraceful old age? The Editor did not find the staleness of the libels any bar to their insertion." That is the regrettable policy of a great part of the English press: lie about an opponent, the more freely if he be dead and cannot therefore sue you for libel, and if a friend of his should rashly defend him refuse to insert the defence, and deceive the public into the idea that judgment has gone by default. Not a very high-minded nor honourable policy, but, dear brother Theosophists, we must make the best of a bad environment, and persistently defend our Cause and our departed Leader, rejoicing when we succeed and not sorrowful when we fail.

* * *

We have often to complain of the unfair dealing of newspapers, as in the case just cited. But now we have to put on record a case of reparation, spontaneously and frankly made, by the *New York*

Sun. It will be remembered that the *Sun* published an article by Dr. Elliot Coues, who made some atrocious and scandalously libellous statements about H. P. Blavatsky, and in the course of his article also libelled the Theosophical Society and Mr. Judge. Libel suits were commenced against the *Sun*, but H. P. Blavatsky's departure put an end to their prosecution. The *Sun* was therefore safe from further suit, but it has now, with a sense of what is due to justice and right, published the following statement:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues, of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

Certainly the *Sun* will rise in the estimation of all right-thinking people by this amends voluntarily made to those who had been injured. Mr. Judge's article is an admirably written sketch of H. P. Blavatsky's life, and it would be a good thing to reprint it as a leaflet for wide distribution.

YUSSOUF.

"Hatred ceases not by hatred at any time ; hatred ceases by love."

A stranger came one night to Yussouf's tent,
Saying, "Behold one outcast and in dread,
Against whose life the bow of power is bent,
Who flies, and hath not where to lay his head ;
I come to thee for shelter and for food,
To Yussouf, called through all our tribes 'The Good.'"

"This tent is mine," said Yussouf, "but no more
Than it is God's; come in and be at peace;
Freely shalt thou partake of all my store,
As I of His who buildeth over these
Our tents His glorious roof of night and day,
And at whose door none ever yet heard Nay."

So Yussouf entertained his guest that night,
And waking him ere day, said: "Here is gold;
My swiftest horse is saddled for thy flight;
Depart before the prying day grow bold."
As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

That inward light the stranger's face made grand
Which shines from all self-conquest; kneeling low,
He bowed his forehead upon Yussouf's hand,
Sobbing: "O Sheik, I cannot leave thee so;
I will repay thee; all this hast thou done
Unto that Ibrahim who slew thy son."

"Take thrice the gold," said Yussouf, "for with thee
Into the desert, never to return,
My one black thought shall ride away from me;
First-born, for whom by day and night I yearn,
Balanced and just are all of God's decrees;
Thou art avenged, my first-born, sleep in peace!"

From J. LOWELL.

Life and Death.

**A CONVERSATION BETWEEN A GREAT EASTERN TEACHER, H. P. B.,
COLONEL OLcott, AND AN INDIAN.**

Reported by H. P. BLAVATSKY.

"MASTER," said Narayan to Thakur, in the midst of a very hot dispute with the poor Babu, "what is it he is saying, and can one listen to him without being disgusted? He says that nothing remains of the man after he is dead, but that the body of the man simply resolves itself into its component elements, and that what we call the soul, and he calls the temporary consciousness, separates itself, disappearing like the steam of hot water as it cools."

"Do you find this so very astonishing?" said the Master. "The Babu is a Chârvâka¹ and he tells you only that which every other Chârvâka would have told you."

"But the Chârvâkas are mistaken. There are many people who believe that the real man is not his physical covering, but dwells in the mind, in the seat of consciousness. Do you mean to say that in any case the consciousness may leave the soul after death?"

"In *his* case it may," answered Thakur quietly: "because he firmly believes in what he says."

Narayan cast an astonished and even frightened look at Thakur, and the Babu—who always felt some restraint in the presence of the latter—looked at us with a victorious smile.

"But how is this?" went on Narayan. "The Vedânta teaches us that the spirit of the spirit is immortal, and that the human soul does not die in Parabrahman. Are there any exceptions?"

"In the fundamental laws of the spiritual world there can be no exceptions; but there are laws for the blind and laws for those who see."

"I understand this, but in this case, as I have told him already, his full and final disappearance of consciousness is nothing but the aberration of a blind man, who, not seeing the sun, denies its existence, but all the same he will see the sun with his spiritual sight after he is dead."

"He will not see anything," said the Master. "Denying the existence of the sun now, he could not see it on the other side of the grave."

Seeing that Narayan looked rather upset, and that even we, the Colonel and myself, stared at him in the expectation of a more definite answer, Thakur went on reluctantly:

"You speak about the spirit of the spirit, that is to say about the Âtmâ, confusing this spirit with the soul of the mortal, with Manas. No doubt the spirit is immortal, because being without beginning it is

¹ A sect of Bengali Materialists.

without end; but it is not the spirit that is concerned in the present conversation. It is the human, self-conscious soul. You confuse it with the former, and the Babu denies the one and the other, soul and spirit, and so you do not understand each other."

"I understand him," said Narayan.

"But you do not understand me," interrupted the Master. "I will try to speak more clearly. What you want to know is this. Whether the full loss of consciousness and self-feeling is possible after death, even in the case of a confirmed Materialist. Is that it?"

Narayan answered: "Yes; because he fully denies everything that is an undoubted truth for us, that in which we firmly believe."

"All right," said the Master. "To this I will answer positively as follows, which, mind you, does not prevent me from believing as firmly as you do in our teaching, which designates the period between two lives as only temporary. Whether it is one year or a million that this *entr'acte* lasts between the two acts of the illusion of life, the posthumous state may be perfectly similar to the state of a man in a very deep fainting-fit, without any breaking of the fundamental rules. Therefore the Babu in his personal case is perfectly right."

"But how is this?" said Colonel Olcott; "since the rule of immortality does not admit of any exceptions, as you said."

"Of course it does not admit of any exceptions, but only in the case of things that really exist. One who like yourself has studied *Māndukya Upanishad* and *Vedānta-sara* ought not to ask such questions," said the Master with a reproachful smile.

"But it is precisely *Māndukya Upanishad*," timidly observed Narayan, "which teaches us that between the Buddhi and the Manas, as between the Ishvara and Prajñā, there is no more difference in reality than between a forest and its trees, between a lake and its waters."

"Perfectly right," said the Master, "because one or even a hundred trees which have lost their vital sap, or are even uprooted, cannot prevent the forest from remaining a forest."

"Yes," said Narayan, "but in this comparison, Buddhi is the forest, and Manas Taijasī the trees, and if the former be immortal, then how is it possible for the Manas Taijasī, which is the same as Buddhi, to lose its consciousness before a new incarnation? That is where my difficulty lies."

"You have no business to have any difficulties," said the Master, "if you take the trouble not to confuse the abstract idea of the whole with its casual change of form. Remember that if in talking about Buddhi we may say that it is unconditionally immortal, we cannot say the same either about Manas, or about Taijasī. Neither the former nor the latter have any existence separated from the Divine Soul, because the one is an attribute of the terrestrial personality, and the second is identically the same as the first, only with the additional reflection in it

of the Buddhi. In its turn, Buddhi would be an impersonal spirit without this element, which it borrows from the human soul, and which conditions it and makes out of it something which has the appearance of being separate from the Universal Soul, during all the cycle of the man's incarnations. If you say therefore that Buddhi-Manas cannot die, and cannot lose consciousness either in eternity or during the temporary periods of suspension, you would be perfectly right; but to apply this axiom to the qualities of Buddhi-Manas is the same as if you were arguing that as the soul of Colonel Olcott is immortal the red on his cheeks is also immortal. And so it is evident you have mixed up the reality, Sat, with its manifestation. You have forgotten that united to the Manas only, the luminosity of Taijasi becomes a question of time, as the immortality and the posthumous consciousness of the terrestrial personality of the man become conditional qualities, depending on the conditions and beliefs created by itself during its lifetime. Karma acts unceasingly, and we reap in the next world the fruit of that which we ourselves have sown in this life."

"But if my Ego may find itself after the destruction of my body in a state of complete unconsciousness, then where is the punishment for the sins committed by me in my lifetime?" asked the Colonel, pensively stroking his beard.

"Our Philosophy teaches us," answered Thakur, "that the punishment reaches the Ego only in its next incarnation, and that immediately after our death we meet only the rewards for the sufferings of the terrestrial life, sufferings that were not deserved by us. So, as you may see, the whole of the punishment *consists in the absence of reward, in the complete loss of the consciousness of happiness and rest.* Karma is the child of the terrestrial Ego, the fruit of the acts of his visible personality, even of the thoughts and intentions of the spiritual I. But at the same time it is a tender mother, who heals the wounds given in the preceding life before striking this Ego and giving him new ones. In the life of a mortal there is no mishap or sorrow which is not a fruit and direct consequence of a sin committed in his preceding incarnation; but not having preserved the slightest recollection of it in his present life, and not feeling himself guilty, and therefore suffering unjustly, the man deserves consolation and full rest on the other side of the grave. For our spiritual Ego Death is always a redeemer and a friend. It is either the peaceful sleep of a baby, or a sleep full of blissful dreams and reveries."

"As far as I remember, the periodical incarnations of Sûtrâtmâ¹

¹ In the Vedânta, Buddhi, in its combinations with the moral qualities, consciousness, and the notions of the personalities in which it was incarnated, is called Sûtrâtmâ, which literally means the "thread soul," because a whole long row of human lives is strung on this thread like the pearls of a necklace. The Manas must become Taijasi in order to reach and to see itself in eternity, when united to Sûtrâtmâ. But often, owing to sin and associations with the purely terrestrial reason, this very luminosity disappears completely.

are compared in the Upanishads to the terrestrial life which is spent, term by term, in sleeping and waking. Is that so?" I asked, wishing to renew the first question of Narayan.

"Yes, it is so; that is a very good comparison."

"I do not doubt it is good," I said, "but I hardly understand it. After the awakening, the man merely begins a new day, but his soul, as well as his body, are the same as they were yesterday; whereas in every new incarnation not only his exterior, sex, and even personality, but, as it seems to me, all his moral qualities, are changed completely. And then, again, how can this comparison be called true, when people, after their awakening, remember very well not only what they were doing yesterday, but many days, months, and even years ago, whereas, in their present incarnations, they do not preserve the slightest recollection about any past life, whatever it was. Of course a man, after he is awakened, may forget what he has seen in his dreams, but still he knows that he was sleeping and that during his sleep he lived. But about our previous life we cannot say even that we lived. What do you say to this?"

"There are some people who do remember some things," enigmatically answered Thakur, without giving a straight answer to my question.

"I have some suspicions on this point," I answered, laughingly, "but it cannot be said about ordinary mortals. Then how are we, who have not reached as yet the Samma Sambuddha,¹ to understand this comparison?"

"You can understand it when you better understand the characteristics of the three kinds of what we call sleep."

"This is not an easy task you propose to us," said the Colonel, laughingly. "The greatest of our physiologists got so entangled in this question that it became only more confused."

"It is because they have undertaken what they had no business to undertake, the answering of this question being the duty of the psychologist, of whom there are hardly any among your European scientists. A Western psychologist is only another name for a physiologist, with the difference that they work on principles still more material. I have recently read a book by Maudsley which showed me clearly that they try to cure mental diseases without believing in the existence of the soul."

"All this is very interesting," I said, "but it leads us away from the original object of our questions, which you seem reluctant to clear for us, Thakur Sahib. It looks as if you were confirming and even encouraging the theories of the Babu. Remember that he says he disbelieves the posthumous life, the life after death, and denies the

¹ The knowledge of one's past incarnations. Only Yogis and Adepts of the Occult Sciences possess this knowledge, by the aid of the most ascetic life.

possibility of any kind of consciousness exactly on the grounds of our not remembering anything of our past terrestrial life."

"I repeat again that the Babu is a Chârvâka, who only repeats what he was taught. It is not the system of the Materialists that I confirm and encourage, but the truth of the Babu's opinions in what concerns his personal state after death."

"Then do you mean to say that such people as the Babu are to be excepted from the general rule?"

"Not at all. Sleep is a general and unchangeable law for man as well as for every other terrestrial creature, but there are various sleeps and still more various dreams."

"But it is not only the life after death and its dreams that he denies. He denies the immortal life altogether, as well as the immortality of his own spirit."

"In the first instance he acts according to the canons of modern European Science, founded on the experience of our five senses. In this he is guilty only with respect to those people who do not hold his opinions. In the second instance again he is perfectly right. Without the previous interior consciousness and the belief in the immortality of the soul, the soul cannot become Buddhi Taijasî. It will remain Manas.¹ But for the Manas alone there is no immortality. *In order to live a conscious life in the world on the other side of the grave, the man must have acquired belief in that world, in this terrestrial life.* These are the two aphorisms of the Occult Science, on which is constructed all our Philosophy in respect to the posthumous consciousness and immortality of the Soul. Sûtrâtmâ gets only what it deserves. After the destruction of the body there begins for the Sûtrâtmâ either a period of full awakening, or a chaotic sleep, or a sleep without reveries or dreams. Following your physiologists who found the causality of dreams in the unconscious preparation for them in the waking state, why should not we acknowledge the same with respect to the posthumous dreams? I repeat what Vedânta Sara teaches us: *Death is sleep.* After death, there begins before our spiritual eyes a representation of a programme that was learned by heart by us in our lifetime, and was sometimes invented by us, the practical realization of our true beliefs, or of illusions created by ourselves. These are the posthumous fruit of the tree of life. Of course the belief or disbelief in the fact of conscious immortality cannot in-

¹ Without the full assimilation with the Divine Soul, the terrestrial soul, or Manas, cannot live in eternity a conscious life. It will become Buddhi-Taijasî, or Buddhi-Manas, only in case its general tendencies during its lifetime lead it towards the spiritual world. Then full of the essence and penetrated by the light of its Divine Soul, the Manas will disappear in Buddhi, will assimilate itself with Buddhi, still preserving a spiritual consciousness of its terrestrial personality; otherwise Manas, that is to say, the human mind, founded on the five physical senses, our terrestrial or our personal soul, will be plunged into a deep sleep without awakening, without dreams, without consciousness, till a new reincarnation. [In this article Sûtrâtmâ is used for the principle later called the Higher Manas, and Manas for that later called the Lower Manas, or Kâma-Manas.—Eds.]

fluence the unconditioned actuality of the fact itself once it exists. But the belief or disbelief of separate personalities cannot but condition the influence of this fact in its effect on such personalities. Now I hope you understand."

"I begin to understand. The Materialists, disbelieving everything that cannot be controlled by their five senses and their so-called scientific reason and denying every spiritual phenomenon, point to the terrestrial as the only conscious existence. Accordingly they will get only what they have deserved. They will lose their personal I; they will sleep the unconscious sleep until a new awakening. Have I understood rightly?"

"Nearly. You may add to that that the Vedāntins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, never-changing immortal I, the Sūtrātmā. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one, in which everything except its spiritual prototype is doomed to traceless destruction."

"But excuse me, Thakur. Is it possible that my personality, my terrestrial conscious I, is to perish tracelessly?"

"According to our teachings, not only is it to perish, but it must perish in all its fulness, except this principle in it which, united to Buddhi, has become purely spiritual and now forms an inseparable whole. But in the case of a hardened Materialist it may happen that neither consciously nor unconsciously has anything of its personal I ever penetrated into Buddhi. The latter will not take away into eternity any atom of such a terrestrial personality. Your spiritual I is immortal, but from your present personality it will carry away only that which has deserved immortality, that is to say only the aroma of the flowers mowed down by death."

"But the flower itself, the terrestrial I?"

"The flower itself, as all the past and future flowers which have blossomed and will blossom after them on the same maternal branch, Sūtrātmā, children of the same root, Buddhi, will become dust. Your real I is not, as you ought to know yourself, your body that now sits before me, nor your Manas-Sūtrātmā, but your Sūtrātmā-Buddhi."

"But this does not explain to me why you call our posthumous life immortal, endless, and real, and the terrestrial one a mere shadow. As far as I understand, according to your teaching, even our posthumous life has its limits, and being longer than the terrestrial life, still has its end."

"Most decidedly. The spiritual Ego of the man moves in eternity

like a pendulum between the hours of life and death, but if these hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sûtrâtmâ, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sûtrâtmâ-Buddhi could never reach it. Sûtrâtmâ is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not apply to these parts, and so much the less to their costumes, the term of personality. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Paranirvâna, many such parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sûtrâtmâ, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyân Chohan. So much the worse for such terrestrial personalities from whom it could not gather anything. Of course, such personalities cannot outlive consciously their terrestrial existence."

"Then the immortality of the terrestrial personality still remains an open question, and even the very immortality is not unconditioned?"

"Oh no, you misunderstand me," said the Master. "What I mean is that immortality does not cover the *non-existing*; for everything that exists in Sat, or has its origin in Sat, immortality as well as infinity, are unconditioned. Mulaprakriti is the reverse of Parabrahman, but they are both one and the same. The very essence of all this, that is to say, spirit, force and matter, have neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior so to speak, is nothing but a mere illusion of personal conceptions. This is why we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary."

"Why in this case should we call the reality sleep, and the phantasm waking?"

"This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate."

"You say that the posthumous life is founded on a basis of perfect justice, on the merited recompense for all the terrestrial sorrows. You say that Sûtrâtmâ is sure to seize the smallest opportunity of using the spiritual qualities in each of its incarnations. Then how can you admit that the spiritual personality of our Babu, the personality of this boy, who is so ideally honest and noble, so perfectly kind, in spite of all his disbeliefs, will not reach immortality, and will perish like the dust of a dried flower?"

"Who, except himself," answered the Master, "ever doomed him to such a fate? I have known the Babu from the time he was a small boy, and I am perfectly sure that the harvest of the Sûtrâtmâ in his case will be very abundant. Though his Atheism and Materialism are far from being feigned, still he *cannot* die for ever in the whole fulness of his individuality."

"But, Thakur Sahib, did not you yourself confirm the rectitude of his notions as to his personal state on the other side of the grave, and do not these notions consist in his firm belief that after his death every trace of consciousness will disappear?"

"I confirmed them, and I confirm them again. When travelling in a railway train you may fall asleep and sleep all the time, while the train stops at many stations; but surely there will be a station where you will awake, and the aim of your journey will be reached in full consciousness. You say you are dissatisfied with my comparison of death to sleep, but remember, the most ordinary of mortals knows three different kinds of sleep—dreamless sleep, a sleep with vague chaotic dreams, and at last a sleep with dreams so very vivid and clear that for the time being they become a perfect reality for the sleeper. Why should not you admit that exactly the analogous case happens to the soul freed from its body? After their parting there begins for the soul, according to its deserts, and chiefly to its faith, either a perfectly conscious life, a life of semi-consciousness, or a dreamless sleep which is equal to the state of non-being. This is the realization of the programme of which I spoke, a programme previously invented and prepared by the Materialist. But there are Materialists and Materialists. A bad man, or simply a great egotist, who adds to his full disbelief a perfect indifference to his fellow beings, must unquestionably leave his personality for ever at the threshold of death. He has no means of linking himself to the Sûtrâtmâ, and the connection between them is broken for ever with his last sigh; but such Materialists as our Babu will sleep only one station. There will be a time when he will recognize himself in eternity, and will be sorry he has lost a single day of the life eternal. I see your objections—I see you are going to say that hundreds and thousands of human lives, lived through by the Sûtrâtmâ, correspond in our Vedântin notions to a perfect disappearance of every personality. This is my answer. Take a comparison of eternity with

a single life of a man, which is composed of so many days, weeks, months, and years. If a man has preserved a good memory in his old age he may easily recall every important day or year of his past life, but even in case he has forgotten some of them, is not his personality one and the same through all his life? For the Ego every separate life is what every separate day is in the life of a man."

"Then, would it not be better to say that death is nothing but a birth for a new life, or, still better, a going back to eternity?"

"This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words 'live' and 'exist' are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedāntins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedāntins—the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection."

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Concluded from p. 28.)

VARUNAKA XI.

O M! Now the fourth characteristic of Atmā (viz.) that it has the characteristics of Sachchidānanda will be expatiated upon in this, the eleventh Chapter. What is the nature of Sat of Atmā? What is its Chit? And what its Ānanda?

Being of the same nature, unaffected by anything during the three periods of time, is the characteristic of Sat. This is found in Atmā. The authorities bearing on this point are, "Sat only was prior to the evolution of this universe," "Out of Atmā arose Akāsha," and such like passages of Vedānta. The experience of all men is also evidence. That experience is found thus. All persons whether rich or poor, performers of Karma, devotees or aspirants for emancipation, say thus in their experience as will now be here related.¹

The rich man's experience is as follows: "I spent in my former birth some portion at least of my wealth on worthy persons and objects, and

¹ Of course these statements are founded on the belief in the theory of rebirth, a theory which is axiomatic with the Hindūs.

that is the reason why I now enjoy much wealth. If I act again in this life similarly I shall enjoy wealth in my future life."

A poor man's experience is: "As I did not spend any portion of my wealth in my former life on deserving objects and persons, I am now suffering from poverty. Therefore, I shall give to the deserving now, so that in my future life I may not so suffer as I do now."

The experience of the performer of (religious) Karmas is: "Because of the due performance of good Karmas (or religious rites), my proclivities are again in this life towards them through their affinities. So by dint of perseverance in the same path I shall be born as a Deva (Celestial Angel) in my next birth."

A devotee's experience is: "Through the affinities generated by me in my former birth, when I was engaged in the worship of God, I am now pursuing the same course; so through the same devotion to God in this life, I shall in my future life enjoy the emancipation of Saloktā (in the same world with Vishnu, the Lord), in the Vikuntha world and others."

An aspirant after spiritual emancipation in his experience says thus: "In my many former births I was performing actions not actuated by the fruits thereof, and attributing them all to Ishvara, the Lord. Through such a course I have been able in this birth to attain the four means of salvation,¹ a perfect spiritual Guru and Âtmic wisdom through the hearing, etc., of Vedântas. I shall have no more births hereafter. I have done all that should be done."

Thus we find through the experience of men that the "I" (or Ego) exists during all the three periods of time, the body, which is falsely attributed to Âtmâ, being subject to destruction and Non-Âtmâ. Therefore as Âtmâ preserves the same nature unaffected during the three periods of time, it has the characteristic of Sat.

Examining through the evidence of inference (we find) even then that Âtmâ has the nature of Sat. In reply to the question whether men *are* in this world or not, it is said by all men, "I *am* here." Therefore it should be known we are in this world. Then do we who are thus, possess Body or not? As there is Body, we are only with bodies and not bodiless. Whence came the body? On enquiry we find that it certainly arose through Karma. Does that Karma which generates the body belong to us or others? Most assuredly it is only ours, as there is no enjoyment of Svarga (Devachan) for one through the Karma of another. Else through the Karma of another person one will have to reach heaven. (The result will be that) a Shûdra will attain heaven through the performance of sacrifice by a Brâhman. All will have to attain salvation through the Samâdhi (or spiritual trance) of Sukha, a Brahma-rishi (son of Veda-Vyâsa). But such is not the

¹ The four means as stated in the second Chapter of this book, which qualify disciples for journeying on the path.

case. Therefore it should be known that it is only our Karma that gives birth to the body, the Karma which generated this body having been performed in a previous birth through another body; the Karma which generated the body in the previous birth having been performed in a birth anterior to that, and so on. Thus on enquiry, we find it is certain that Karma and Body are without beginning, of the nature of an (unceasing) flood (the source of which is unknown). Therefore it is also certain that Atmā , which has Karma and Body, is by virtue of its nature beginningless, like Akāsha . Thus have we proved through inference that Atmā is Sat during the past and present periods.

Now we shall prove through inference the state of Atmā (as Sat) in the future also. This birth and the body we have in it now are due to the Karma which we performed through Shrāvana (hearing), etc., in our previous births, in the belief that such Karmas alone were essential. Similarly the Karma we now perform will breed the next birth, and the Karma performed in the next birth will breed still another. Thus by carrying the enquiry further we shall find that the current of Karma as well as that of Body will never have an end in the future. But there is an end to Karma through Tattva-Jñāna.¹ Then there is a cessation of Body. While so, till the attainment of Brahmic wisdom, Atmā which is connected with these two (Karma and Body) experiences—the birth and death of the body, as also the pains and happiness of the body—during its existence and is always being deluded in states beginning from Brahma down to fixed objects, but never perishes. Then with the dawning of Tattva-Jñāna, as Karma of the nature of Avidyā perishes, and as all causes of pains disappear, it (Atmā) enjoys the bliss of its own reality and abides in happiness, having attained salvation in a disembodied state. Therefore, it is clear that there is no such thing as negation of Atmā even in the future. Therefore through inference we have shown that Atmā always is. As Atmā exists through the three periods, and as it preserves truly the same nature unaffected by anything, therefore it is certain that it always is. Therefore the conclusion that we have to draw through (the above mentioned processes of) the Scriptures, inference and experience, is this—though the worlds come and go, subject to the deluges (of fire and water), Atmā alone remains for ever immutable, and creation, preservation and destruction can only be predicated of the Cosmos, and not of Atmā . From the foregoing it has been abundantly demonstrated that Atmā is Sat only.

Now we shall explain the second characteristic of Atmā (viz.), Chit (consciousness). Chit is that characteristic which shines of itself without needing such objects of light as the sun, etc., and which illuminates

¹ Tattva-Jñāna is the Spiritual Wisdom obtained through the discrimination of Tattvas or primal forces of nature. This takes place only after Atmic wisdom (Atmajñāna) is generated and Prārabha Karma is destroyed.

all inert objects that are only falsely attributed to Âtmâ. It is this characteristic of Chit that is found in Âtmâ, since it shines of itself even in intense darkness without needing the aid of another. Without the aid of another it discerns clearly the three states of Body (viz.), growth, maturity, and old age, and its functions which are wrongly attributed to itself (Âtmâ). Therefore it is certain that Âtmâ has the characteristic of Chit.

(Then the question arises)—As we have not omniscience, how can we be said to have the power to illuminate (or know) all objects? The universe is of two kinds, the internal and the external. Both these are illuminated by us only; but they can never illuminate us. The external universe is the source of the manifold names, forms, qualities, properties and actions of such as (the five Elements) Earth, Water, Fire, Vâyu and Âkâsha; (their properties) Sound, Touch, Form, Taste, and Odour; the quintuplicated Elements, Brahma's Egg, the fourteen Worlds, and the four kinds of gross bodies (such as the egg-born, the sweat-born, the seed-born, and the womb-born). This external universe is we know still more sub-divided in manifold ways according to books; but it never knows us. If we should look through introvision and enquire, we shall find that it is only we that illuminate this (external) universe.

The internal universe embraces all the different states from the Food Sheath up to the Salvation of the Ego. The internal universe is thus with the differences of the five Sheaths—of the Food-Sheath, Prâna-Sheath, Manas-Sheath, Vijnâna-Sheath and Ânanda-Sheath; the three bodies—Gross, Subtle and Causal; the six Changes, the six Sheaths, the six States (of growth, etc.), deafness, dulness, activity, desire, and hatred; the three Organs, the Internal Organs; the three Avasthâs (or States)—the waking, the dreaming, and the dreamless sleeping; the five Organs of Sense, the five Organs of Action, the five Prânas with the five sub-Prânas, Manas, Buddhi, Chitta and Ahankâra, and (their functions) doubt, certainty, flittingness and egoism, Vishva, Taijasa and Prajñâ, having different Avasthâs (states), Pratubhâsika, Vyavakarika and Paramârthika; Sattva, Rajas, and Tamas; happiness and pains, wisdom and non-wisdom, love or non-love, indifference; the four means of salvation, the four beginning with friendship, etc.; Yoga and its eight parts, hearing, etc., contemplation and reflection, Samâdhi, evidence and non-evidence, certainty arising from evidence, the three kinds of pain, mental disease, pleasure, devotion, indifference, muteness, ardour, excessive ardour, contemplation with form and without form; the destruction of the lower mind and its affinities, and salvation in embodied and disembodied states. Having differentiated all these in the internal universe which is the source of the changes in name, form and qualities, one should know them but they cannot know us. After enquiring thus well, we know the internal universe.

Therefore, as Atmā has also the characteristics of Chit, therefore it is of the nature of Chit.

It was urged before that Ātmā is of the nature of Chit and cannot be cognized by another. May not Manas (lower mind), which knows all, cognize also Ātmā? Manas is subject to birth and decay, is of the form of Sankalpa (thought), is limited, is composed of the five elements like a pot, is subject to fluctuations by the actions of desire, etc., and has memory and oblivion. Therefore the Manas being so constituted should be known as inert and as having no light of its own. And this Manas too is cognized by Chit. Therefore, how can this Manas which is thus inert, cognize the self-shining Ātmā of consciousness? It should be known that it never can.

Then how are we to reconcile this with the passage of the Shrutis which runs thus: "Through Manas alone, it (Ātmā) should be cognized"? In gold which is cast into the fire in a crucible to be purified, there arises (in it) a (yellow) splendour. Whence is that lustre? Is it inherent to the gold itself or has it been produced by fire? We see clearly it is due to the natural lustre of gold, the fire being only instrumental in clearing the gold of its dross. No new lustre is imparted to it but it shines in its real state. But were the lustre due to the fire, pots exposed to the fire on a hearth would produce lustre; but such is not the case. Similarly the mind having assumed the nature of Ātmā and having commingled itself with the reflection of Ātmā, frees (Ātmā) from the false and beginningless Ajñāna which screens it. If Ajñāna is dispelled, then one's Atmā shines of itself (in its true state). This is the meaning of the passage of the Shrutis above quoted, viz., "Through Manas (lower mind) alone, it (Atmā) should be cognized." Therefore it is Atmā that cognizes the Mind and not the Mind that cognizes Atmā.

(The following simile will better illustrate our position.) A room, the darkness of which is dispelled by the light of a lamp cannot be illumined by the lamp itself, or oil, or wick (unless they all join together). Nor is Agni (fire) which is latent everywhere (as light), able of itself, without the medium of the above-mentioned (three) materials, to drive away darkness. It is only when fire and the three materials join together there arises the name "the light of the lamp," which light removes darkness. Similarly in this lamp of Body, Ātmā of the nature of Agni sits, and is one with the Manas of the form of wick fed by the oil of Karma—which Karma has its seat in this lamp of Body. Ātmā having thus identified itself with the Mind of all beings dispels the darkness of Ajñāna which screens everything, and illuminates all external and internal objects like the lamp which illuminates pots and other objects. Therefore a lamp through its own lustre illuminates not only itself, but also all objects that come within its scope. Likewise Ātmā having mounted upon the Antahkarana (internal organs or lower mind) not only illuminates itself by virtue of its own conscious-

ness, but also all external and internal objects connected with it. Thus it has been abundantly proved that Atmā is of the nature of Chit.

Now to the characteristic of Ānanda (bliss). Ānanda (bliss) is that happiness which is eternal, Upādhiless (vehicleless) and surpriseless (or degreeless). This is the real nature of Ātma . But the bliss derived from such objects as flowers, sandal, women and others, as it is temporary and subject to Upādhi (or vehicle) and surprise, cannot be called the bliss of Ātma . Therefore the bliss as mentioned before pertains to Ātma . In the bliss of dreamless sleep as there is the characteristic of happiness (to be found), that bliss should be known to be (or pertain to) "I" alone. But then it may be said that there is only freedom from pains and not enjoyment of happiness in that state. On a right enquiry we find that there is bliss in that state, as persons on arising from sleep say, "I slept blissfully till now," thus indicating the fact of the existence of bliss to Ātma in that state. Therefore it is clear that there is bliss in the experience of men in their dreamless sleeping state. Then if it be asked whether the bliss in the dreamless sleeping state has got the three characteristics of unconditionedness, vehiclelessness and surpriselessness we have to reply in the affirmative.

Now to Upādhiless bliss. Flowers, sandal, women, and other objects, are the Upādhis (or the mediums of enjoyment). Hence the happiness enjoyed through them is called Aupādika (or that enjoyed through a medium). None of these mediums of enjoyment is to be found in the dreamless sleeping state, and yet the bliss is enjoyed by all. Therefore, it should be known that there is in dreamless sleeping state a Upādhiless bliss.

Next as to surpriseless bliss. (According to Taittiriya Upanishad) there are eleven degrees of bliss, from that of men to that of Hiranya-garbha (Brahma). Each of these degrees of bliss is a hundredfold that (which precedes it). Therefore these kinds of bliss (as they vary in their degree of bliss) do surprise us. But that supreme bliss of Brahm is surpriseless (or absolute), as it is illimitable, and as there is nothing superior to it. That bliss of Brahm is no other than the one enjoyed in the dreamless sleeping state. Therefore it is certain the latter is also surpriseless. All persons in this world thinking that the happiness derived in the dreamless sleeping state is the real one, and not that derived from the objects of senses, enjoy the happiness of that state by lying on soft beds, etc., earned with great effort after giving up even the happiness derived from wife, sons, etc. One who is enjoying thus, on being disturbed in that state even by his delusion-producing and all-fascinating wife, goes even the length of beating her. In that state he does not long for anything. Even a person who is awakened from that state returns to bed again to enjoy the same thinking of it. Therefore it should be known that the bliss in the dreamless sleeping state is surpriseless.

Then as to the bliss being eternal. As different degrees of bliss are being enjoyed in the waking and dreaming states through different objects, these, then, are conditioned through their being separated (by bliss and pains). But the bliss in the dreamless sleeping state is continuous throughout, all-full and never newly created. But if the bliss is eternal then it should also be found in the waking and the dreaming states also. But such is not the case. To this we reply: there is that bliss existing in the waking and dreaming states also. But it is not enjoyed in those states, being veiled by the actions (of the internal organs). How then can the actions of the internal organs which are only the effects, envelop their cause (viz.,) the bliss? Like the clouds which envelop the sun (their cause), or smoke the fire, or serpent the rope, so the actions of the internal organs, though they are the effects, envelop their cause, the bliss of Brahm. Though the ignorant and the young see (from external appearance) only the (smouldering) ash which has fire latent in it, or the frost which veils the sun behind it, yet a true discriminator sees beyond them (viz., ashes and frost) the fire and the sun. Similarly to those having external vision only, the bliss of the dreamless sleeping state, or Brahm, will seem veiled in the waking and dreaming states, but not to those wise men who have developed introvision. Persons of introvision being of the nature of bliss are found to be of the same nature during all the three periods of time. Therefore it is clear that the bliss of Brahm and that of the dreamless sleeping state, which is no other than the former, are eternal.

As thus, these three characteristics of the bliss of Brahm, viz., eternity, vehiclelessness and surpriselessness are also enjoyed by us, we are also of the nature of bliss. As the characteristic of Sachchidānanda (Sat, Chit and Ānanda) exists in us also, (as proved) through authority logic and experience, it should be known we have also the Sachchidānanda of Brahm.

How then can we have the self-cognition that we are no other than Sachchidānanda? After having heard for certain from the lips of a Guru the real imports of Vedānta Shāstras through the six methods (as stated at the end of the fifth Chapter), having made it a part of his brain matter and reflected thereupon from different standpoints, and after being in that state for a long time, there arises in one the spiritual wisdom that Sachchidānanda Brahm is himself alone. This is what is called indirect wisdom. Then ceasing to perform even the actions that relate to this indirect wisdom and giving up all Abhimāna, such as "I am the doer, this is *my Karma*; I am of such a caste, order of life," etc., and others, and having abandoned even the (thought of) enjoyment of "I am Brahm," and "Brahm is myself," as also efforts in that direction and (thought of) agency therein, one is in that state of habitual silence without any longing for objects, as in the dreamless sleeping state, when his internal organs become merged in Brahm, like salt mixed

with water; then in that Mahâtmâ (great soul), in that par-excellent state, there arises of itself that par-excellent Divine Wisdom. This is the self-cognition of direct wisdom. It is only when such self-cognition arises, that one knows his own reality. Then only he is of the nature of bliss (itself). He only and none else can cognize the glory of that bliss. Vedântas which treat of this bliss are not able to cognize or describe it. Even that exalted personage who experiences such a bliss can only enjoy it, but will never be able to describe it to another, or to think of it through his mind, as it is like that happiness experienced in the dreamless sleeping state (the three distinctions of the knower, the known and the knowledge having become one). Then he is able only to enjoy such a bliss. Even Ishvara (the Lord), who comes through his grace in the guise of a teacher to initiate men in the higher path, is *not* able to describe this bliss of Brahm. Such a great personage who has such self-cognition may be roving about the world like an ignorant person.

VARUNAKA XII.

Om! In this twelfth Chapter the Guru initiates through his grace his disciple into the mysteries of that partless One.

The Disciple: O Master, through the drift of the instructions conveyed by you in the foregoing eleven Chapters, the conception of the self-identification of "I" and "mine" with the five Sheaths beginning with (the gross) Body, etc., has vanished. I have also attained the Âtmic knowledge that I am no other than Brahm, that is, of the nature of Sachchidânanda, which illuminates our intelligence. All doubts respecting it have been dispelled. But there is still one more doubt which yet lingers in my mind. It has been stated that Âtmâ is of the nature of Sat, of the nature of Chit, and of the nature of Ânanda (bliss). These three words, which denote three different characteristics, seem to convey three different significations. While so, how can these three words be applied to the partless one?

The Guru: O Son,¹ know that the partless one is that non-divisible one, which is not subject to the limitations of place (or space), time and (one) substance² (viz., is infinite, eternal and absolute). All these three characteristics are necessary to be postulated of that partless one (Brahm). As the element of Âkâsha is all-pervading, it is not subject to the limitation of space. Hence we have to attribute infiniteness to Brahm, in order to remove the stain of (Ativyâpti) redundancy (and differentiate Brahm from Âkâsha). As Âkâsha has its origin and destruction, it is subject to the limitations of time. Therefore, there is no redundancy in it (Âkâsha), by making Brahm not subject to

¹ After initiation the disciple is newly born, and hence the Guru is the father of the disciple.

² Vastu is translated as substance, which should be taken in its literal sense as that one underneath which is the substratum of all.

space and time. If we say that Brahm is not subject to the limitations of space and time alone, then, too, there arises the redundancy in time. Time is not subject to the limitation of space, nor is it subject to the limitation of time (itself), as it is impossible that it can be circumscribed by itself. Therefore it is that Brahm is said not to be subject to the limitation of a substance (equal to it.) As time has things other than itself (existing), it has the limitation of substance (viz., is not absolute). Hence (if the three are attributed to Brahm), there arises no redundancy whatever. Therefore Atmā (or Brahm) is not subject to these three limitations. Therefore it is, that all these three characteristics are predicated (of Brahm or Atmā). Through these alone Atmā should be known.

The Disciple: Please demonstrate to me the existence of these three characteristics (as said before) as partless in Atmā , since Atmā is the partless one. But they are not found in Atmā , (since) we find all persons saying, "I am not in this country; I was not in that country." Through this experience (of men) Atmā is not free from the limitations of space. Then through the experience of men who say, "I was born in such and such a year; I shall die ten years hence," and so on, we find that Atmā is not free from the limitations of time. Then through the experience of men who say, "I am not a Brāhmaṇa, I am not a Kshattriya," etc., we find Atmā is not free from the limitations of (one) substance. Therefore how is it that it is said that Atmā is not subject to these three limitations?

The Guru: In the eleventh Chapter, when we expatiated to you upon the characteristics of Atmā and Non- Atmā , did we not tell you that Atmā is all-full (or impartite) and Non- Atmā is divisible, and that all others (than Atmā) are merely illusory? Albeit you now question us about the characteristics of Atmā . Therefore, a doubt has arisen in our mind as to whether you are a *bona fide* disciple or a mere wrangling disputant. If you are a disciple we shall again explain it to you. If you are our accuser then we have merely to observe silence through patience, or to curse you in anger. Of course since our blessing in the matter of the initiation of our disciple has its effect on him, it follows *a fortiori* that a curse also will take its effect on our accuser. Know also that there is really no difference between a Brahmajñāni (a knower of Brahm) and Ishvara (the Lord) in their powers to bless or curse another in this world.

The Disciple: O most holy Master, who are a God, treat me only as a faithful disciple, worthy of your grace. I put the question to you only through doubt and not through impertinence.

The Guru: Then we shall again explain the matter to you. The three limitations of space, time and substance, apply only to Body, and not to the all-full Atmā . We will first illustrate that the limitations of space do not hold in the case of Pratyajātmā (the self), the

all-full Brahm. As (from the use of such sentences as): "pot is, wall is, picture is, and granary is; as also, the earth is, water is, Tejas (fire) is, Vâyu is, and Âkâsha is"—this universe composed of the Elements is enjoyed as Sat; therefore, Âtmâ (from which the universe originates) is infinite. Thus the all-pervading Âtmâ is not subject to the limitations of space. Similarly from the above mentioned illustrations it can also be inferred that Âtmâ is beginningless. As it is eternal, it is not subject to the limitations of the future. Thus as Âtmâ is the same in the past and the future it is not subject to the limitations of the present, too. As Âtmâ is the Âtmâ (or Self) of all objects, it is not subject to the limitations of substance (or is absolute).

The Disciple: Then how are substances divided?

The Guru: There are three kinds of differences in substances: difference in the same kind, difference in different kinds, and difference in the self-same (object). One tree (as contra-distinguished) from another tree, illustrates the first. A stone (as contra-distinguished) from a tree illustrates the second; while a tree, as contra-distinguished from its leaves, flowers and fruits, ripe or otherwise, illustrates the third. As Âtmâ has not these three kinds of differences it is differenceless. Hence it is absolute.

The Disciple: (So far as I can see), it cannot be said that the above-said three differences do not apply to Âtmâ. The one Consciousness appears as that of Brahm, Ishvara (Lord), Kûtastha (Higher Self) and Jiva (the Ego). Therefore, there is a difference in the same kind (in Âtmâ). As the real nature of Âtmâ is Brahm, and as the real nature of Non-Âtmâ is the universe, there is difference in different kinds. There is also difference in the self-same thing. As Brahm has the three (attributes of) Sat, Chit, and Ananda (bliss), therefore, whilst these three differences exist (in Âtmâ), how then can it be said that it has not such differences?

The Guru: There is not difference in the same kind. Though the all-pervading Âkâsha is really one, yet it assumes different names by virtue of its environments, such as the great Âkâsha, the cloud Âkâsha, the pot Âkâsha, the reflected Âkâsha in water, pot, and so on. Likewise though consciousness is one, it manifests itself as Brahm and Ishvara, through the medium of Mâyâ, and as Kûtastha¹ and Jiva through the medium of Avidyâ. On a close investigation we find there is not the difference in the same kind between them (but they are identical). Then to the difference in different kinds. Without rope there cannot arise the misconception of it for a serpent; without Âkâsha there cannot arise the appearance of blueness (in it). So without Âtmâ there cannot be Non-Âtmâ. Except the primal seat (or cause), all else which is the result of attribution is merely illusory.

¹ Here Kûtastha is applied to Brahm itself from the standpoint of man and not of Cosmos.

That which is illusory is that which does not exist during the three periods of time, like the son of a barren woman, the horns of a hare, and so on. As no reality of existence can be predicated of Non- Atmā , therefore Atmā has no difference in different kinds. Then to the last difference. Such positive names of Atmā as Sākshī (witness), Kūtastha (Higher Self), Paramārthika , Prajnā , Brahm , Sachchidānanda , the eternal, the one, and the all-full; and such negative names of Atmā as the grossless, atomless, the secondless, the changeless, destructionless, actionless, and cause-to-act-less, all these point only to a right cognition of the one-attributeless Atmā , but do not signify a difference of reality, since it (Atmā) is the supreme and partless one. Therefore there is no difference in the self-same substance.

The Disciple: As the words Sat , Chit , and Ānanda convey three different meanings, and as they are not synonymous, like the words Hastha , Pāni , and Kara (which all mean hand), there is the third kind of difference in Atmā denoted by those words (Sat), like the leaves, fruits, etc., which can be differentiated from the tree in which they have their origin.

The Guru: Just as the redness, heat, and glare of a light cannot be differentiated from the light, so are Sat , Chit , and Ānanda non-different from Atmā . Hence there is not the difference of the third kind. But it cannot be said that the third kind of difference does not exist in the case of a tree with reference to its leaves and flowers. The whole tree is not said to be the leaves or flowers; but it is in some of its parts of the form of leaves, in others of the form of flowers, and in some others of many other forms. Therefore there is not in this case difference of the third kind. Where it is said that Atmā is of the nature of Sachchidānanda , it is meant that Atmā is in all its aspects of the nature of Sachchidānanda , just as in a light which has redness, heat, and glare, it (the light) is in all its aspects of the nature of redness, heat, and glare. Therefore there is in Atmā no difference of the third kind.

The Disciple: Then why should the Shrutis teach us again and again that Atmā is of the nature of Sat , is of the nature of Chit , and is of the nature of Ānanda ? Cannot Atmā be cognized through one characteristic alone?

The Guru: Please hear what the rationale of such instructions is in the Shrutis. People in this world commit most monstrous blunders through conceiving this universe itself to be the reality (or Sat) of Atmā , this inert (lower) intelligence of ours to be (Chit) consciousness proper, and the pleasures of wife, sons, etc., to be Ānanda (bliss) itself. Conversely, they regard the Sachchidānanda of Atmā as no other than the unreality of the universe, the inertness of intelligence, and the pleasures of wife, sons, etc. Consequently all people are deluded in saying, "I am impermanent, I am (merely) inert (or material), I am

full of pains"—being under the false impression that this universe is real, Manas, etc. (which pertain to the lower mind), is consciousness *per se*, and then son, wife, etc., are of the form of bliss. It is only to eradicate this delusion of the people that the Shrutis inculcate upon all saying: "O men of the world, in order to impress upon you that you are no other than Sachchidânanda, I say (in the books) that Âtmâ is Sat (reality) and not unreality, it is Chit (consciousness) and not inertness, and it is Ânanda (bliss) and not pains." Thus it should be known that the Shrutis teach people in this manner in order to dispel their delusion. Again the Shrutis, through the (compound) word Sachchidânanda, indicate the oneness of Âtmâ. But some disputants in this world hold that Sat, Chit, and Ânanda are merely the attributes of Âtmâ, and that Âtmâ is not itself Sachchidânanda. In order to remove this (conception also) the Shrutis say that Âtmâ is Sachchidânanda.

The Disciple: How did you learn that this only is the drift of the Shrutis (with reference to the interpretation of Sachchidânanda)?

The Guru: Know that the real significance of the partless nature (of Brahm) should be determined according to the Shrutis through the six means of Upakrama, etc., (as described in the fifth Chapter of this book).

The Disciple: O God, now that the partless nature (of Sachchidânanda) has been proved through the (authority of) Shrutis, I hope you will be pleased to prove its partless nature through inference.

The Guru: Now Sat should either be self-shining or should be shining through another. If the former, then Sat only is Chit. But should it shine through another, then is that other different from Sat (in nature), or is it another Sat? If it is other than Sat, then it must be Asat (unreality) which is as unreal as the horns of a hare. Therefore that other which is unreal (viz., Asat) cannot have the power to illuminate Sat. But if there is another Sat then the question arises is that (another) Sat self-shining, or is it illuminated by another? In the former case Sat only should be Chit. If the latter, then it will again and again be producing unlimited unrealities. Through this process there will arise the many (faults or)¹ stains such as those clinging to Âtmâ, those mutually interdependent, those recurring, and those arising from absence of finality or conclusion. Therefore Sat is self-shining. It has been already said that that which shines of itself is certainly Chit. Therefore Chit alone is Sat and Sat alone is Chit. Both are one. Moreover it is nowhere stated in the Vedas that there is another Sat. Therefore it is certain that Sat also shines of itself.

Then comes the further question. How comes it that bliss (Ânanda) can be predicated of Sat which is self-shining? As Sat is

¹ The four stains as stated in the original in Sanskrit are Âtmâshraya, Anyonyâshraya, Chackrâ-patti and Anavasthâ.

secondless there is (in it) bliss all-full. In a small part there cannot be all-fulness. Therefore this all-fulness is (or does belong) to non-duality and not to duality.

Then how is Sat non-dual? O Son, if the question is raised whether the power of Sat associating with another Sat is due to another Sat, or to one different from it in characteristics (we find both are not possible, and) it is not due to another. As through the evidence of the sacred books, inference and experience, it cannot be proved that there is another Sat, the first position will not hold. Nor will the second position also hold, since a thing different from Sat has no reality, being like the horns of a hare. Besides these two unrealities there can be no other unreality. Therefore as the one Sat is secondless and non-dual it is certain that it is also all-full. Through it, it is also certain that the self-shining Sat alone is Ananda (bliss). Thus, therefore, through inference should be known the partless nature of the words Sat, Chit and Ānanda.

Then through experience we shall prove the partless nature of Sachchidānanda. Though this subject was treated of in the eleventh Chapter (of this book), yet we shall dwell upon it again to convince you all the more. There is a happiness enjoyed by all men in their dreamless sleep. That happiness is not manifold, like (or is continuous unlike) the one in the waking and the dreaming states. It is one without a medium for its enjoyment. Therefore this bliss is one only. As the bliss of the dreamless sleeping state shines (or is enjoyed) without the aid of sun or other lights, there is in that state Chit (or the self-shining consciousness). Now the proof that there is the self-shining (Chit) (existent) in the bliss of that state is found in the fact that there arises in man on awaking from sleep the reminiscence that he slept soundly till then. As it is an unerring law that every thought is generated by a previous enjoyment, we have to postulate of the bliss in the dreamless sleeping state a previous enjoyment. But inasmuch as there are no organs of sense, etc., then existent to produce an enjoyment, know that the enjoyment of the bliss of the dreamless sleeping state should emanate only from self-light (or Chit). In the dreamless sleeping state, bliss (Ānanda) shines as well as Ajñāna (non-wisdom). Which of these two is the self-shining light? On a proper investigation we shall find it is Ānanda (bliss) that is the self-shining light. As Ajñāna has the envelope of Avarana (centripetal force or individuality) it is not self-shining. Therefore it is Ātmā alone that shines as bliss in the dreamless sleeping state and illuminates Ajñāna also, which is falsely attributed to it. Therefore bliss is the self-shining light (or Chit). Therefore through experience also it is certain that the Sachchidānanda (of Ātmā) is of partless nature. Thus through the holy books, inference and experience, it has been proved that Ātmā has no difference in itself.

Therefore it is clear that Atmā is all-full, having not the three differences mentioned before. Therefore it is also clear that Atmā is partless, non-dual and the essence. O Son, to this Atmā that is all-full and blissful, pains are merely the accretions. Having known that pains are merely the result of Body, Body the result of Karma, Karma the result of Rāga and other desires, Rāga, etc., the result of Abhimāna (reference of all objects to self), and Abhimāna the result of Aviveka (non-discrimination), and non-discrimination the result of Ajñāna (non-wisdom); having understood that Jñāna only will remove Ajñāna through Vichāra (spiritual intuitive meditation) and having practically known through right enquiry that Atmā is Sachchid- ānanda , that Body and the Universe are only inert and of the form of pains, and that this Universe is merely an illusion, one should cognize that most transcendental Wisdom through its direct cognition generated by the Sacred Sentences such as "I am Brahm." That exalted personage who is in that intuitive spiritual direct Cognition of that Supreme Wisdom is really a Guru, be he a Chandāla (low caste personage) or a Brāhman. That such is the indubitable opinion of that most holy Shankarāchārya is clear from some verses in one of his works. May you—after being convinced of the fact that this personage is no other than a Paramahamsa¹ ascetic who should be reverenced far above Behuthaka, Kutichaka and Hamsa ascetics, and after contemplating and meditating upon Atmā according to my instructions—become that non-dual Brahm that is the unconditioned, immaculate, the intelligent, the emancipator and the true and supreme bliss. Hereafter there is nothing more which I have to teach you.

Thus ends the last Chapter of the meditations of Vāsudeva, a Paramahamsa ascetic. OM-TAT-SAT.

Gem from the Rig Veda Sanhita.

THOU whose ears hear all things, listen quickly to my invocation; hold in thy heart my praises; keep near to thee this hymn, as it were (the words of) a friend.

Who will give us the great Aditi [the Cosmic Mother, Buddhi], that I may again behold my father and my mother.

Let us invoke the auspicious name of Agni [Higher Manas], the first divinity of the immortals, that he may give to us the great Aditi, that I may again behold my father and my mother [Atmā and Buddhi].

¹ There are six degrees of asceticism, called Behutaka, Kutichaka, Hamsa, Paramahamsa, Turīyatīta and Avadhūta.

Simon Magnus.

(Continued from page 55.)

PART III.

THE THEOSOPHY OF SIMON.

In treating of eschatology and the beginning of things the human mind is ever beset with the same difficulties, and no matter how grand may be the effort of the intellect to transcend itself, the finite must ever fail to comprehend the infinite. How much less then can words define that which even the whole phenomenal universe fails to express! The change from the One to the Many is not to be described. How the All-Deity becomes the primal Trinity, is the eternal problem set for man's solution. No system of religion or philosophy has ever explained this inexplicable mystery, for it cannot be understood by the embodied Soul, whose vision and comprehension are dulled by the grossness of its physical envelope. Even the illuminated Soul that quits its prison house, to bathe in the light of infinitude, can only recollect flashes of the Vision Glorious once it returns again to earth.

And this is also the teaching of Simon when he says:

I say there are many gods, but one God of all these gods, incomprehensible and unknown to all, a Power of immeasurable and ineffable Light, whose greatness is held to be incomprehensible, a Power which the maker of the world does not know.

This is a fundamental dogma of the Gnōsis in all climes and in all ages. The demiurgic deity is not the All-Deity, for there is an infinite succession of universes, each having its particular deity, its Brahmā, to use the Hindū term, but this Brahmā is not THAT which is Para-Brahman, that which is beyond Brahmā.

This view of the Simonian Gnōsis has been magnificently anticipated in the *Rig Veda* (x. 129) which reads in the fine translation of Colebrooke as follows:

THAT, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest Heaven,
He knows it—or perchance even He knows not.

In treating of emanation, evolution, creation or whatever other term may be given to the process of manifestation, therefore, the teachers deal only with one particular universe; the Unmanifested Root, and Universal Cause of all Universes lying behind, in potentiality (*δύναμις*), in Incomprehensible Silence (*στήνη ἀκατάληπτος*.) For on the "Tongue of the Ineffable" are many "Words" (*λόγοι*), each Universe having its own Logos.

Thus then Simon speaks of the Logos of this Universe and calls it Fire (*πῦρ*). This is the Universal Principle or Beginning (*τῶν δλων ἀρχῆς*), or Universal Rootage (*ρίζωμα τῶν δλῶν*). But this Fire is not the fire of earth; it is Divine Light and Life and Mind, the Perfect Intellectual (*τὸ τέλειον νοερὸν*). It is the One Power, "generating itself, increasing itself, seeking itself, finding itself, its own mother, its own father, its sister, its spouse; the daughter, son, mother, and father of itself; One, the Universal Root." It is That, "which has neither beginning nor end, existing in oneness." "Producing itself by itself, it manifested to itself its own Thought (*ἴπισται*)."

It is quite true that this symbology of Fire is not original with Simon, but there is also no reason to suppose that the Samaritan teacher plagiarized from Heracleitus when we know that the major part of antiquity regarded fire and the sun as the most fitting symbols of Deity. Of the manifested elements, fire was the most potent, and therefore the most fitting symbol that could be selected in manifested nature.

But what was the Fire of Heracleitus, the Obscure (*δ σκοτεινός*), as Cicero, with the rest of the ancients, called him, because of his difficult style? What was the Universal Principle of the "weeping philosopher," the pessimist who valued so little the estimation of the vulgar (*δχλολοίδος*)? It certainly was no common "fire," certainly no puerile concept to be brushed away by the mere hurling of an epithet.

Heracleitus of Ephesus (*flor. c. 503 B.C.*) was a sincerely religious man in the highest sense of the word, a reformer who strongly opposed the degenerate polytheism and idolatry of his age; he insisted on the impermanence of the phenomenal universe, of human affairs, beliefs and opinions, and declared the One Eternal Reality; teaching that the Self of man was a portion of the Divine Intelligence. The object of his enquiry was Wisdom, and he reproached his vain-glorious countrymen of the city of Diana with the words: "Your *knowledge* of many things does not give you *wisdom*."

In his philosophy of nature he declared the One Thing to be Fire, but Fire of a mystical nature, "self-kindled and self-extinguished," the vital quickening power of the universe. It was that Universal Life, by participation in which all things have their being, and apart from which they are unsubstantial and unreal. This is the "Tree of Life" spoken of by Simon.

In this Ocean of Fire or Life—in every point or atom of it—is inherent a longing to manifest itself in various forms, thus giving rise to the perpetual flux and change of the phenomenal world. This Divine Desire, this "love for everything that lives and breathes," is found in many systems, and especially in the Vedic and Phoenician Cosmogony. In the *Rig Veda* (x. 129), it is that Kâma or Desire "which first arose in It (the Unknown Deity)," elsewhere identified

with Agni or Fire. In the fragments of Phœnician Cosmogony, recovered from Sanchuniathon, it is called Pothos (*πόθος*) and Erôs (*ἔρως*).

In its pure state, the Living and Rational Fire of Heracleitus resides in the highest conceivable Heaven, whence it descends stage by stage, gradually losing the velocity of its motion and vitality, until it finally reaches the Earth-stage, having previously passed through that of "Water." Thence it returns to its parent source.

In this eternal flux, the only repose was to be found in the harmony that occasionally resulted from one portion of the Fire in its descent meeting another in its ascent. All this took place under Law and Order, and the Soul of man being a portion of the Fire in its pure state, and therefore an exile here on Earth, could only be at rest by cultivating as the highest good, contentment (*εὐπίστημις*), or acquiescence to the Law.

The author of the *Philosophumena* professes to give us some additional information on this philosopher who "bewailed all things, condemning the ignorance of all that lives, and of all men, in pity for the life of mortals," but the obscure philosopher does not lend himself very easily to the controversial purposes of the patristic writer. Heracleitus called the Universal Principle (*τὸν διάνταν δρόχην*) Intellectual Fire (*πῦρ νοερὸν*), and said that the sphere surrounding us and reaching to the Moon was filled with evil, but beyond the Moon-sphere it was purer.¹

The sentences that the author quotes from Heracleitus in Book IX, are not only obscure enough in themselves, but are also rendered all the more obscure by the polemical treatment they are subjected to by the patristic writer. Heracleitus makes the ALL inclusive of all Being and Non-Being, all pairs of opposites, "differentiation and non-differentiation, the generable and ingenerable, mortal and immortal, the Logos and Æon, and the Father and Son," which he calls the "Just God." This ALL is the "Sadasat-Tatparam yat" of the *Bhagavad Gita*, inclusive of Being (Sat), Non-Being (Asat), and That Which transcends them (Tatparam yat).²

This Logos plays an important part in the system of the Ephesian sage, who says that they who give ear to the Logos (the Word or Supreme Reason) know that "All is One" (*ἓν πάντα εἰδίναι*). Such an admission he calls, "Reflex Harmony" (*παλίντροπος δρμονίη*), like unto the Supernal Harmony, which he calls Hidden or Occult, and declares its superiority to the Manifested Harmony. The ignorance and misery of men arise from their not acting according to this Harmony, that is to say, according to (Divine) Nature (*κατὰ φύσιν*).

He also declares that the Æon, the Emanative Deity, is as a child playing at creation, an idea found in both the Hindû and Hermetic

¹ *Op. cit.* I. 4. Compare the Diagram and explanation of the Middle Distance *infra*. The Moon is the "Lord" of the lower plane of the Middle Distance, the Astral Light of the mediæval Kabalists. This is a doctrine common to the Hermetic, Vedântic, and many other schools of antiquity.

² *xi. 37.*

Scriptures. In the former the Universe is said to be the sport (Lilâ) of Vishnu, who is spoken of in one of his incarnations as Lilâvatâra, descending on earth for his own pleasure, when as Krishna he assumed the shape of man as a pretence (a purely Docetic doctrine), hence called Lilâ-mânusha-vigraha; while in the latter we learn from a magic papyrus that Thoth (the God of Wisdom) created the world by bursting into "seven peals of laughter." This, of course, typifies the Bliss of the Deity in Emanation or Creation, caused by that Divine Love and Compassion for all that lives and breathes, which is the well-spring of the Supreme Cause of the Universe.

Diving into the Mystery of Being, Heracleitus showed how a thing could be good or evil, and evil or good, at one and the same time, as for instance sea water which preserved and nourished fishes but destroyed men. So also, speaking in his usual paradoxical manner, which can only be understood by a full comprehension of the dual nature of man, —the real divine entity, and the passing and ever-changing manifestation, which so many take for the whole man—he says:

The immortals are mortal, and the mortals immortal, the former living the death of the latter, and the latter dying the life of the former.¹

Thus all externals are transitory, for "no one has ever been twice on the same stream, for different waters are constantly flowing down," and therefore in following externals we shall err, for nothing is efficient and forcible except through Harmony, and its subjection to the Divine Fire, the central principle of Life.

Such was the Fire of the distinguished Ephesian, and of like nature was the Fire of Simon with its three primordial hypostases, Incorruptible Form (*ἀφθαρτὸς μορφὴ*), Universal Mind (*νοῦς τῶν ὅλων*), and Great Thought (*τείνοια μεγάλη*), synthesized as the Universal Logos, He who has stood, stands and will stand (*ὁ ιστῶς, στάς, στηρόμενος*).

But before passing on to the æonology of Simon, a short delay, to enquire more fully into the notions of the Initiated among the ancients as to the nature of Mystic Fire, will not be without advantage.

If Simon was a Samaritan and learned in the esoteric interpretation of scripture, he could not have failed to be acquainted with the Kabalah, perhaps even with the now lost Chaldaean *Book of Numbers*. Among the books of the Kabalah, the *Zohar*, or "Book of Splendour," speaks of the mysterious "Hidden Light," that which Simon calls the Hidden Fire (*τὸ κρυπτὸν*), and tells us of the "Mystery of the Three Parts of the Fire, which are One" as follows:

Began Rabbi Sim-on and said: Two verses are written, "That YHVH thy Elohim is a devouring fire, a zealous Ail (El)" (*Deut.*, iv. 24); again it is written, "But you that cleave unto YHVH your Elohim, are alive, every one of you, this day" (*Deut.*, iv. 4). On this verse "That YHVH thy Elohim is a consuming fire," this we said to the companions; That it is a fire which devours fire, and it is a fire

¹ *Philos.*, ix. 10.

which devours itself and consumes itself, because it is a fire which is more mighty than fire, and it has been so confirmed. But, Come, See! Whoever desires to know the wisdom of the Holy Unity should look in that flame arising from a burning coal or a lighted lamp. This flame comes out only when united with another thing. Come, See! In the flame which goes up are two lights: one light is a bright white and one light is united with a dark or blue; the white light is that which is above and ascends in a straight path, and that below is that dark or blue light, and this light below is the throne to the white light and that white light rests upon it, and they unite one to the other so that they are one. And this dark light, or blue colour, which is below, is the precious throne to the white. And this is the mystery of the blue. And this blue dark throne unites itself with another thing to light that from below, and this awakes it to unite with the upper white light, and this blue or dark, sometimes changes its colour, but that white above never changes its colour, it is always white; but that blue changes to these different colours, sometimes to blue or black and sometimes to a red colour, and this unites itself to two sides. It unites to the above, to that white upper light, and unites itself below to the thing which is under it, which is the burning matter, and this burns and consumes always from the matter below. And this devours that matter below, which connects with it and upon which the blue light rests, therefore this eats up all which connects with it from below, because it is the nature of it, that it devour and consume everything which depends on it and is dead matter, and therefore it eats up everything which connects with it below, and this white light which rests upon it never consumes itself and never changes its light, and therefore said Moses; "That YHVH thy Elohim is a consuming fire." Surely He consumes. It devours and consumes every thing which rests under it; and on this he said: "YHVH is thy Elohim" not "our Elohim," because Moses has been in that white light, Above, which neither devours nor consumes. Come, See. It is not His Will to light that blue light that should unite with that white light, only for Israël; because they cleave or connect under Him. And, Come, See! Although the nature of that dark or blue light is, that it shall consume every thing which joins with it below, still Israël cleaves on Him, Below, * * * and although you cleave in Him nevertheless you exist, because it is written: "You are all alive this day." And on this white light rests above a Hidden Light which is stronger! Here is the above mystery of that flame which comes out from it, and in it is the Wisdom of the Above.¹

And if Chaldæa gave the impulse which enshrined the workings of the Cosmos in such graphic symbology as the above, we are not surprised to read in the Chaldæan Oracles (*λόγια*),² ascribed to Zoroaster, that "all things are generated from One Fire."³ And this Fire in its first energizing was intellectual; the first "Creation" was of Mind and not of Works:

For the Fire Beyond, the first, did not shut up its power (*δύναμις*) into Matter (*ὕλη*) by Works, but by Mind, for the fashioner of the Fiery Cosmos is the Mind of Mind.⁴

A striking similarity with the Simonian system, indeed, rendered all the closer by the Oracle which speaks of that:

Which first leaped forth from Mind, enveloping Fire with Fire, binding them

¹ *Zohar*, I. 306, Amsterdam and Brody Editions: quoted in Isaac Myer's *Qabbalah*, pp. 376, 377.

² See Cory's *Ancient Fragments*, 2nd ed.; not the reedited third edition, which is no longer Cory's work.

³ εἰσὶν πάντα πρῶτος ἐνὸς ἐκγεγένηται—Prell. 24—Plet. 30.

⁴ Proc. in Theol. 333—in Tim. 157.

together that it might interblend the mother-vortices,¹ while retaining the flower of its own Fire.²

This "flower" of Fire and the vorticle idea is further explained by the Oracle which says:

Thence a trailing whirlwind, the flower of shadowy Fire, leaping into the wombs (or hollows) of worlds. For thence it is that all things begin to stretch below their wondrous rays.³

Compare this with the teaching of Simon that the "fruit" of the Tree is placed in the Store-house and not cast into the Fire.

In his æonology, Simon, like other Gnostic teachers, begins with the Word, the Logos, which springs up from the Depths of the Unknown—Invisible, Incomprehensible Silence. It is true that he does not so name the Great Power, He who has stood, stands and will stand; but that which comes forth from Silence is Speech, and the idea is the same whatever the terminology employed may be. Setting aside the Hermetic teachings and those of the later Gnōsis, we find this idea of the Great Silence referred to several times in the fragments of the Chaldæan Oracles. It is called "God-nourished Silence" (*σιγὴ θεοθρέμμων*), according to whose divine decrees the Mind that energizes before all energies, abides in the Paternal Depth.⁴ Again:

This unswerving Deity is called the Silent One by the gods, and is said to consent (lit. sing together) with the Mind, and to be known by the Souls through Mind alone.⁵

Elsewhere the Oracles demonstrate this Power which is prior to the highest Heaven as "Mystic Silence."⁶

The Word, then, issuing from Silence is first a Monad, then a Duad, a Triad and a Hebdomad. For no sooner has differentiation commenced in it, and it passes from the state of Oneness (*μονότης*), than the Duadic and Triadic state immediately supervene, arising, so to say, simultaneously in the mind, for the mind cannot rest on Duality, but is

¹ πηγαῖος κρατήρας— I have ventured the above translation for this difficult combination from the meaning of the term *πηγὴ*, found elsewhere in the Oracles, in the metaphorical sense of "source" (compare also Plato, *Phæd.* 245 C., 856 D., *πηγὴ καὶ ἀρχὴ κινήσεως*—"the source and beginning of motion"), and also from the meaning of *κρατήρ* (*cratēr*), as "a cup-shaped hollow."

The idea of this Crater is interestingly exemplified in the Twelfth Book of Hermes Trismegistus, called "His Crater, or Monas," as follows:

"10. *Tat.* But wherefore, Father, did not God distribute the Mind to all men?

"11. *Herm.* Because it pleased him, O Son, to set that in the middle among all souls, as a reward to strive for.

"12. *Tat.* And where hath he set it?

"13. *Herm.* Filling a large Cup or Bowl (Crater) therewith, he sent it down, giving also a Cryer or Proclaimer.

"14. And he commanded him to proclaim these things to the souls of men.

"15. Dip and wash thyself, thou that art able, in this Cup or Bowl: Thou that believest that thou shalt return to him that sent this cup; thou that acknowledgest whereto thou wert made.

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

This striking passage explains the mystic "Baptism of Fire," or Mind, whereby man became one with his Divine Monas, which is indeed his "Mother Vortex" or Source.

² Proc. in *Parm.*

³ Proc. in *Theol. Plat.*, 171, 172.

⁴ Proc. in *Tim.*, 167.

⁵ Proc. in *Theol.*, 321.

⁶ Proc. in *Crat.*

forced by a law of its nature to rest only on the joint emanation of the Two. Thus the first natural resting point is the Trinity. The next is the Hebdomad or Septenary, according to the mathematical formula $2^n - 1$, the sum of n things taken 1, 2, 3 n , at a time. The Trinity being manifested, n here = 3; and $2^3 - 1 = 7$.

Thus Simon has six Roots and the Seventh Power, seven in all, as the type of the Æons in the Plerôma. These all proceed from the Fire. In like manner also the Cabeiric deities of Samothrace and Phœnicia were Fire-gods, born of the Fire. Nonnus tells us they were sons of the mysterious Hephaestus (Vulcan),¹ and Eusebius, in his quotations from Sanchuniathon, that they were *seven* in number.² The Vedic Agni (Ignis) also, the God of Fire, is called "Seven-tongued" (*Sapta-jihva*) and "Seven-flamed" (*Sapta-jvâla*).³

In the *Hibbert Lectures* of 1887, Prof. A. H. Sayce gives the following Hymn of Ancient Babylonia to the Fire-God, from *The Cuneiform Inscriptions of Western Asia* (iv. 15):

1. The (bed) of the earth they took for their border, but the god appeared not,
2. from the foundations of the earth he appeared not to make hostility;
3. (to) the heaven below they extended (their path), and to the heaven that is unseen they climbed afar.
4. In the Star(s) of Heaven was not their ministry; in Mazzaroth (the Zodiacal signs) was their office.
5. The Fire-god, the first-born supreme, into heaven they pursued and no father did he know.
6. O Fire-god, supreme on high, the first-born, the mighty, supreme enjoiner of the commands of Anu!
7. The Fire-god enthrones with himself the friend that he loves.
8. He reveals the enmity of those seven.
9. On the work he ponders in his dwelling-place.
10. O Fire-god, how were those seven begotten, how were they nurtured?
11. Those seven in the mountain of the sunset were born;
12. those seven in the mountain of the sunrise grew up.
13. In the hollows of the earth they have their dwelling;
14. on the high places of the earth their names are proclaimed.
15. As for them, in heaven and earth they have no dwelling, hidden is their name.
16. Among the sentient gods they are not known.
17. Their name in heaven and earth exists not.
18. Those seven from the mountain of the sunset gallop forth;
19. those seven in the mountain of the sunrise are bound to rest.
20. In the hollows of the earth they set the foot.
21. On the high places of the earth they lift the neck.
22. They by nought are known; in heaven and in earth is no knowledge of them.⁴

¹ *Dionys.*, xiv.

² *Prop. Euseb.*, i. 10.

³ The names of these seven flames of the Fire, with their surface translations, are as follows: Kall, Dark-blue; Karali, Terrible; Mano-javâ, Swift as Thought; Su-lohitâ, Deep-red colour; Sudhâmra-varnâ, Deep-purple colour; Ugrâ or Sphulingini, Hot, Passionate, or Sparkling; Pradiptâ, Shining, Clear. These are the literal meanings; the mystic meanings are very different, and among other things denote the septenary prismatic colours and other septenaries in nature.

⁴ *Hibbert Lectures*, 1887: "Lecture on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Babylonians," pp. 179, 180.

Though I have no intention of contending that Simon obtained his ideas specifically from Vedic, Chaldaean, Babylonian, Zoroastrian, or Phœnician sources, still the identity of ideas and the probability, almost amounting to conviction for the student, that the Initiated of antiquity all drew from the same sources, shows that there was nothing original in the main features of the Simonian system.

This is also confirmed by the statements in Epiphanius and the *Apostolic Constitutions* that the Simonians gave "barbarous" or "foreign names" to their Æons. That is to say, names that were neither Greek nor Hebrew. None of these names are mentioned by the Fathers, and probably the Greek terms given by the author of the *Philosophumena* and Theodoret are exoteric equivalents of the mystery names. There is abundant evidence, from gems, monuments and fragments, to show that there was a mystery language employed by the Gnostic and other schools. What this language was no scholar has yet been able to tell us, and it is sufficiently evident that the efforts at decipherment are so far abortive. The fullest and most precious examples of these names and of this language are to be found in the papyri brought back by Bruce from Abyssinia at the latter end of the last century.¹

Jamblichus tells us that the language of the Mysteries was that of ancient Egypt and Assyria, which he calls "sacred nations," as follows:

But, you ask, why among our symbolical terms (*σημαντικὰ*) we prefer barbarous (words) to our respective native (tongues)? There is also for this a mystic reason. For it was the gods who taught the sacred nations, such as the Egyptians and Assyrians, the whole of their sacred dialect, wherefore we think that we ought to make our own dialects resemble the speech cognate with the gods. Since also the first mode of speech in antiquity was of such a nature, and especially since they who learnt the first names concerning the gods, mingled them with their own tongue—as being suited to such (names) and conformable to them—and handed them down to us, we therefore keep unchanged the rule of this immemorial tradition to our own times. For of all things that are suited to the gods the most akin is manifestly that which is eternal and immutable.²

The existence of this sacred tongue perhaps accounts for the constant distinction made by Homer between the language of the gods and that of men.³ Diodorus Siculus also asserts that the Samothraccians used a very ancient and peculiar dialect in their sacred rites.⁴

These "barbarous names" were regarded as of the greatest efficacy and sanctity, and it was unlawful to change them. As the Chaldaean Logia say:

Change not the barbarous names, for in all the nations are there names given by the gods, possessing unspeakable power in the Mysteries.⁵

And the scholiast⁶ adds that they should not be translated into Greek.

¹ See Schwartze's *Pistis-Sophia* and Amélineau's *Notice sur le Papyrus Gnostique Bruce*.

² *De Mysteriis Liber*, vii. 4.

³ Compare also Herodot. ii, 54—φωνὴ δυθρωπῆτη.

⁴ *Lib. v.*

⁵ *Psel. 7.*

⁶ *Psel. Schol. in Orac. Magic.*, p. 70.

It is, therefore, most probable that Simon used the one, three, five, and seven syllabled or vowelled names, and that the Greek terms were substitutes that completely veiled the esoteric meaning from the uninitiated.

The names of the seven *Æons*, as given by the author of the *Philosophumena*, are as follows: The Image from the Incorruptible Form, alone ordering all things (*εἰκὼν ἡξ ἀφθάρτου μορφῆς κοσμοῦσα μόνη πάντα*), also called The Spirit moving on the Waters (*τὸ πνεῦμα τὸ ἐπιφερόμενον ἐπάνω τοῦ νερού*) and The Seventh Power (*ἡ ἑβδόμη δύναμις*); Mind (*νοῦς*) and Thought (*ἐπίνοια*), also called Heaven (*οὐρανός*) and Earth (*γῆ*); Voice (*φωνὴ*) and Name (*ὄνομα*),¹ also called Sun (*ἥλιος*) and Moon (*σελήνη*); Reason (*λογισμὸς*) and Reflection (*ἐνθύμησις*), also called Air (*ἀὴρ*) and Water (*ὕδωρ*).

The first three of these are sufficiently explained in the fragment of Simon's *Great Revelation*, preserved in the *Philosophumena*, and become entirely comprehensible to the student of the Kabalah who is learned in the emanations of the Sephirothal Tree. Mind and Thought are evidently Chokmah and Binah, and the three and seven Sephiroth are to be clearly recognized in the scheme of the Simonian System which is to follow.

Of the two lower Syzygies, or Lower Quaternary of the *Æons*, we have no details from the Fathers. We may, however, see some reason for the exoteric names—Voice and Name, Reason and Reflection—from the following considerations:

(1) We should bear in mind what has already been said about the Logos, Speech and Divine Names. (2) In the Septenary the Quaternary represents the Manifested and the Triad the Concealed Side of the Fire. (3) The fundamental characteristics of the manifested universe with the Hindûs and Buddhists are Name (*Nâma*) and Form (*Rûpa*). (4) Simon says that the Great Power was not called Father until Thought (in manifestation becoming Voice) *named* (*δινομάσαι*) him Father. (5) Reason and Reflection are evidently the two lowest aspects, principles, or characteristics, of the *divine* Mind of man. These are included in the lower mind, or Internal Organ (*Antah-karana*), by the Vedântin philosophers of India and called Buddhi and Manas, being respectively the mental faculties used in the certainty of judgment and the doubt of enquiry.

This Quaternary, among a host of other things, typifies the four lower planes, elements, principles, aspects, etc., of the Universe, with their Hierarchies of Angels, Archangels, Rulers, etc., each synthesized by a Lord who is supreme in his own domain. Seeing, however, that the outermost physical plane is so vast that it transcends the power of conception of even the greatest intellect, it is useless for us to specu-

¹ Theodoret gives *ὄνομα*.

late on the interplay of cosmic forces and the mysterious interaction of Spheres of Being that transcend all normal human consciousness. It is only on the lowest and outermost plane that the lower Quaternary symbolizes the four Cardinal Points. The Michael (Sun), Gabriel (Moon), Uriel (Venus), and Raphael (Mercury) of the Kabalah, the four Beasts, the Wheels of Ezekiel, were living, divine, and intelligent Entities pertaining to the inner nature of man and the universe for the Initiated.

It is to be presumed that the Simonians had distinct teachings on this point, as is evidenced by the title of their lost work, *The Book of the Four Angles and Points of the World*. The Four Angles were probably connected with the four Heads or Streams of the "River going forth from Eden to water the Garden." These Streams have their analogy on all planes, and cosmically are of the same nature as the Akâsha-Gangâ—the Ganges in the Akâshic Ocean of Space—and the rest of the Rivers in the Paurânic writings of the Hindûs.

But before going further it will be as well to have a Diagram or Scheme of the Simonian Æonology, for presumably the School of Simon had such a Scheme, as we know the Ophites had from the work of Origen, *Contra Celsum*.

DIAGRAM OF THE SIMONIAN ÆONOLOGY.

FIRE.

The Universal Principle.

The Boundless Power.

The Universal Root.

He who has stood, stands,
and will stand.

The Middle Distance,
Incomprehensible Air,
Without beginning or end,
Generated by
The Spirit (The Seventh
Power) moving on the
Waters.

The Lower Regions or World
made by the Angels and

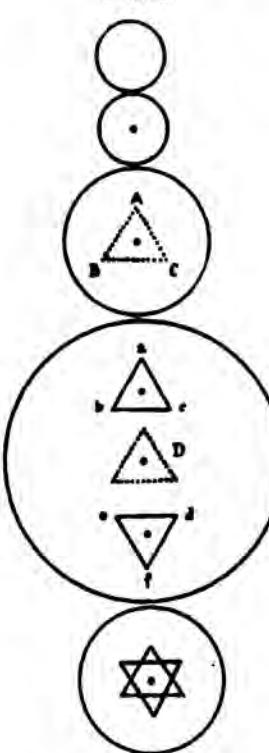
The Perfect Intellectual.

Invisible, Inapprehensible
Silence.

A. Incorruptible Form.
B. Universal Mind.
C. Great Thought.

a. Mind (Heaven).
b. Voice (Sun).
c. Reason (Air).
d. The Image from the
Incorruptible Form,
alone ordering all
things.
e. Reflection (Water).
f. Name (Moon).
g. Thought (Earth).

Powers, who were generated
by Thought.¹



¹ a. Aphthartos Morphé. b. Nous tōn Holōn. c. Epinoia Megalē. d. Elkōn. e. Nous. b. Phônē. c. Logismos. d. Enthumēsis. e. Onoma. f. Epinoia.

Of course no Diagram is anything more than a symbolical mnemonic, so to say; in itself it is entirely insufficient and only permits a glance at one aspect, or face, of the world-process. It is a step in a ladder merely, useful only for mounting and to be left aside when once a higher rung is reached. Thus it is that the whole of the elements of Euclid were merely an introduction to the comprehension of the "Platonic Solids," which must also, in their turn, be discarded when the within or essence of things has to be dealt with and not the without or appearance, no matter how "typical" that appearance may be.

Sufficient has already been said of the Universal Principle, of the Universal Root and of the Boundless Power—the Parabrahman (That Which transcends Brahmiā), Mūla-Prakriti (Root-Nature) and Supreme Ishvara, or the Unmanifested Eternal Logos, of the Vedāntic Philosophers. The next stage is the potential unmanifested type of the Trinity, the Three in One and One in Three, the Potentialities of Vishnu, Brahmā, and Shiva, the Preservative, Emanative, and Regenerative Powers—the Supreme Logos, Universal Ideation and Potential Wisdom, called by Simon the Incorrumpible Form, Universal Mind and Great Thought. This Incorrumpible Form is the Paradigm of all Forms, called Vishva Rūpam or All-Form and the Param Rūpam or Supreme Form, in the *Bhagavad Gitā*,¹ spoken also of as the Param Nidhānam or Supreme Treasure-house,² which Simon also calls the Treasure-house (*θησαυρός*) and Store-house (*άποθήκη*), an idea found in many systems, and most elaborately in that of the *Pistis-Sophia*.

Between this Divine World, the Unmanifested Triple Æon, and the World of Men is the Middle Distance—the Waters of Space differentiated by the Image or Reflection of the Triple Logos (D) brooding upon them. As there are three Worlds, the Divine, Middle, and Lower, which have been well named by the Valentinians the Pneumatic (or Spiritual), Psychic (or Soul-World), and Hylic (or Material), so in the Middle Distance we have three planes or degrees, or even seven. This Middle Distance contains the Invisible Spheres between the Physical World and the Divine. To it the Initiated and Illuminati, the Spiritual Teachers of all ages, have devoted much exposition and explanation. It is divine and infernal at one and the same time, for as the higher parts—to use a phrase that is clumsy and misleading, but which cannot be avoided—are pure and spiritual, so the lower parts are corrupted and tainted. The law of analogy, imaging and reflection, hold good in every department of emanative nature, and though pure and spiritual ideas come to men from this realm of the Middle Distance, it also receives back from man the impressions of his impure thoughts and desires, so that its lower parts are fouler even than the physical world, for man's secret thoughts and passions are fouler than

¹ xl. 47.² *Ibid.*, xl. 18, 38.

the deeds he performs. Thus there is a Heaven and Hell in the Middle Distance, a Pneumatic and Hylic state.

The Lord of this Middle World is One in his own Æon, but in reality a reflection of the triple radiance from the Unmanifested Logos. This Lord is the Manifested Logos, the Spirit moving on the Waters. Therefore all its emanations or creations are triple. The triple Light above and the triple Darkness below, force and matter, or spirit and matter, both owing their being and apparent opposition to the Mind, "alone ordering all things."

The Diagram to be more comprehensible should be so arranged, mentally, that each of the higher spheres is found within or interpenetrating the lower. Thus, from this point of view, the centre is a more important position than above or below. External to all is the Physical Universe, made by the Hylic Angels, that is to say those emanated by Thought, Epinoia, as representing Primeval Mother Earth, or Matter; not the Earth we know, but the Adamic Earth of the Philosophers, the Potencies of Matter, which Eugenius Philalethes assures us, on his honour, no man has ever seen. This Earth is, in one sense, the Protyle for which the most advanced of our modern Chemists are searching as the One Mother Element.

The idea of the Spirit of God moving on the Waters is a very beautiful one, and we find it worked out in much detail in the Hindû scriptures. For instance, in the *Vishnu Purâna*,¹ we find a description of the emanation of the present Universe by the Supreme Spirit, at the beginning of the present Kalpa or Æon, an infinity of Kalpas and Universes stretching behind. This he creates endowed with the Quality of Goodness, or the Pneumatic Potency. For the three Qualities (or Gunas) of Nature (Prakriti) are the Pneumatic, Psychic and Hylic Potencies of the Waters of Simon.

At the close of the past (or Pâdma) Kalpa, the divine Brahmâ, endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Nârâyana, the incomprehensible, the sovereign of all creatures, invested with the form of Brahmâ, the god without beginning, the creator of all things; of whom, with respect to his name Nârâyana, the god who has the form of Brahmâ, the imperishable origin² of the world, this verse is repeated: "The waters are called Nârâ, because they were the offspring of Nara (the supreme spirit); and, as, in them, his first (Ayana)³ progress (in the character of Brahmâ) took place, he is thence named Nârâyana (he whose place of moving was the waters)."

Sir Wm. Jones translates this well-known verse of Manu⁴ as follows:

The waters are called Nârâh, because they were the production of Nara, or the

¹ Wilson's Trans. i. pp. 55 *et seqq.*

² Prabhavâpyaya: Pra-bhava = the forth-being or origin, and Apy-aya = the return or reabsorption. It is the same idea as the Simonian Treasure-house.

³ Ayana simply means "moving."

⁴ Mânava-Dharma Shâstra, i. 10.

spirit of God; and, since they were his first Ayana, or place of motion, he thence is named Nārāyana or moving on the waters.

Substantially the same statement is made in the *Linga*, *Vāyu*, and *Mārkandeya Purāna*, and the *Bhāgavata* explains it more fully as follows:

Purusha (the Spirit) having divided the egg (the ideal universe in germ), on his issuing forth in the beginning, desiring a place of motion (Ayanam) for himself, pure he created the waters pure.

In the *Vishnu Purāna*, again, Brahmā, speaking to the Celestials, says:

I, Mahādeva (Shiva), and you all are but Nārāyana.¹

The beautiful symbol of the Divine Spirit moving and brooding over the Primordial Waters of Space—Waters which as differentiation proceeds become more and more turbid—is too graphic to require further explanation. It is too hallowed by age and sanctified by the consent of humanity to meet with less than our highest admiration.

Dissertation on our Diagram could be pursued to almost any length, but sufficient has already been said to show the points of correspondence between the ideas ascribed to Simon and universal Theosophy.

(*To be continued.*)

The Sacredness of Principle and Unnatural Food.

ALTHOUGH there is doubtless much that is true in Dr. Densmore's article "Natural Food: the Sacredness of Health," in last month's *LUCIFER*, yet it is not likely to appeal very strongly to a large number of Theosophists.

The writer starts by "adopting the view of Science that man is the product of evolution from inferior types"; and then proceeds to draw deductions from this supposition. Since a very large proportion of members of the Theosophical Society do not hold this view at all, but one almost exactly the reverse of it, and the remainder are in a state of doubt as to which theory may be the more probable; any argument

¹ *Op. cit.*, iv. 251.

deduced from such a hypothesis can be held by them only as one theory amongst many, which are not strong enough to base action upon.

Adopting the view of Science again, which happens to have been in favour during the last few years "that man made his entry on the planet in a warm climate"—an assumption, like the monkey-ancestor one, without any definite proof, but only supported by a list of possibilities—he draws limits to the food which he terms "natural" by the aid of a list of the natural products of a warm climate.

Now, supposing we were willing to recognize such limits, what are these so-called natural products? Have the original banana, orange, mango, cocoa-nut and so forth been found free from all cultivation? As we know these products they are probably no nearer the originals than our wheat is to the original grass-seed. The exchange in them of sweet juices and pulp for woody fibre, which in the original would count as starch, crude but digestible, is very great indeed. We have replaced that crude starch by that found in wheat, etc., and by cultivation have probably, to a large extent, eliminated it from our fruits.

There is very little doubt that a large number of vegetarians eat too much starch, too much of everything in fact; having then incurred indigestion, they proceed rapidly to the other extreme, and abstain from starch food as much as they possibly can. No doubt it is an excellent cure; but the dietary of a patient or invalid is not that which a normally healthy man takes as his guide.

It has been said that "every man is a fool or a physician at forty," by which it is to be understood that at that age a man should have pretty well mastered his own system and know what suits him as food and what does not. Most people we fancy find out much sooner. Cucumbers are excellent to some people, yet nearly fatal to others; so with apples, pears, oranges, nuts, bread, milk, cheese, meat or anything else. There is no universal law, there can never be any universal law. Men are to be found on the earth who have lived healthily as individuals or communities in almost every conceivable way—from horse-flesh and mare's milk to rice, pulse and water. All these people are healthy and unhealthy, strong and weak. What are we to say? Only this; listen to all theories *but chiefly observe carefully yourself*, and don't run after enthusiasts in any direction, who suddenly tell you that man has not known what to live on for tens of thousands of years, and that the true diet has only just been discovered. Such, in their unreckoning enthusiasm, do as much injury amongst those who take declaration for proof as an epidemic disease.

Many Theosophists were well enough on their flesh diet and changed it for a vegetarian one through considerations far more weighty with them than one of health and strength merely.

It is to be questioned whether these would accept Heine as quoted. "Our first duty is to become healthy." The writer of this will declare

for himself, at any rate, that he deems it his first duty to become moral, and that if in pursuing that ideal the body breaks down for lack of support from the bodies of other warm-blooded creatures like himself, so much the worse for such a body. May its destruction end the Karma of its past vicarious existence. But let not *one* write too strongly on this. It also is a matter for individual experience, not this time of the body merely, but of the heart and intellect.

With some, the horrors of the slaughter-house, the cry of animals whose voices can be understood just beyond our native speech, like the cry of babes; the brutality and recognition of force as an ultimate appeal which such occupations as droving, slaughtering, etc., engender, will act as motives stronger than the fetish of body, which is set up in magnitude far exceeding its right in an age of luxury and physical magnificence, such as our own. These will say that the "beef and hot water" cure costs too much in all the faculties which they prize, to be thought about, even when they can conveniently delegate all the unpleasant part of the business to men whom it brutalizes, and remain aside in a halo of false refinement, false sentiment, and narrow conceptions of their responsibility to all that vast of life which stands outside the part of it known as human.

"S."

The Ganglionic Nervous System.

(Concluded from p. 41.)

THE whole range of disorders called *nervous* will be found, upon careful estimation, to begin with the disturbance of the ganglionic centres. It is but rarely, says Dr. Davey, who had been for several years in charge of an insane asylum, that persons afflicted with diseases do not exhibit signs, more or less evident, of something amiss with the liver or stomach, or parts accessory or subordinate thereto. This is true of epilepsy, hydrophobia, tetanus, delirium tremens, hysteria, chorea, and paralysis in several of its forms. It is customary to refer the external symptoms of these disordered conditions to the cerebro-spinal organism; but the integrity of that organism depends upon the normal condition of the ganglionic system, and therefore these diseases are to be accounted for accordingly.

Insane patients, and persons suffering from various other nervous disorders, invariably exhibit disturbances in the functions of nutrition,

secretion and absorption. Nor can they be relieved or materially benefited till these are corrected. The morbid action began with these functions, and extended afterwards to the others. We can have little confidence in the utility of the treatment of patients at insane asylums except it be conducted on this principle. Insanity is a disease of debility.

These considerations appear to establish firmly the conclusion that the ganglial system is concerned more or less directly with every form of functional action, normal and abnormal, in the body. Its innervation enables the performing of the vital and organic functions, circulation, sanguification, calorification, nutrition, sleep, and all others. They are links in a chain. If one is impaired, the others participate in the ill results. They all depend upon the circulation, and fail of healthy performance when it does not take place normally. If the innervation is weakened, the blood fails to move in the vessels with its proper celerity. Thus there is passive congestion; the blood-making processes are retarded, and then directly come failure of nutrition, lack of animal heat, and likewise disagreeable dreaming, phantasms and sleeplessness.

Dr. E. H. Wood declares it almost susceptible of demonstration that all disturbances of the organic functions are due to this cause, and sets forth the subject in a little monograph with great distinctness. He designates the condition *gangliasthenia*, or loss of ganglionic nerve-power; rejecting the more common term *neurasthenia*, as somewhat misleading and not sufficiently expressive. The ganglionic tract being regarded as entirely distinct in its sphere from the cerebro-spinal division of the nervous system, there should be a terminology in accordance with that fact. He lays down the following as an axiom and principle in medicine:

Whenever idiopathic passive congestion is present it is due to gangliasthenia, and the intensity of the congestion is the measure of the degree of ganglionic exhaustion.

The consequent changes in the character of the blood are liable to result in some form of specific disease, which may be determined by individual peculiarities, epidemic tendencies or other morbific agencies. Disease is said to be Protean in shape, but the signs of impaired nervous energy are unvarying in character, and their meaning is invariably the same.

Common intelligence is sufficient to dissipate the impression that passive congestion is the result of malaria. There is no adequate support to the conjecture of specific poison. It may be considered only as an assumption, the truth of which has never been demonstrated by scientific investigation. The source of trouble comes from within the body itself and not from extraneous agency. The nerve-force from the ganglia, which permeates the blood and vivifies every corpuscle, is

cut off or diminished, and as a direct consequence the blood is unable to free itself from the dead and worn-out material which it has accumulated in the course of its circulation. The poison is thus generated and set in operation from disordered conditions within the corporeal economy. In all forms of passive congestion the blood remains fluid after death; thus showing that the vital energy had become dormant prior to dissolution.

Sometimes the corpuscles, when deprived of their normal supply of nerve-force, will lodge at the points where the vessels intersect. Then becoming swollen by endosmose of serum, they burst, and their fragmentary remains are carried again into the circulation. This constitutes what is denominated specific poison. In another form of congestion the corpuscles pass through the walls of the capillaries into the tissues; but sometimes they are entangled and remain half inside and half outside of the wall of the vessel, and exhibit a curious distortion of shape from their peculiar predicament. This appearance is often attributed to the supposititious agency denominated malaria.

The kinds of passive congestion correspond with the manner in which the ganglia, or any portion of them, are affected by depression. Every ganglion is regarded as constituting a focus of nervous energy, and capable, accordingly, in its own peculiar sphere, of receiving, transmitting, and reflecting impressions on which the healthy performance of function depends. The ganglionic system being the corporeal seat of the emotions, it is immediately affected by every cause that excites them. The blush of shame is produced from a temporary depression of the vaso-motor nerves of the arteries, which causes a transient congestion of the arterioles; while the pallor of guilt or fear proceeds from a corresponding depression of the nerves of the veins which influence the venules. Apathy, the absence of all emotion, is a prominent feature in all acute congestive diseases, and denotes the profound depression under which the ganglionic structures are labouring.

So in one form of passive congestion the face is suffused and of a dusky red. It has the appearance of a permanent blush, and is the result of congestion of the arterial blood-vessels. In the other forms, the countenance exhibits a permanent paleness, often mistakenly termed anaemia, which is due to the congestion of the veins and venous capillaries, from depression of the veno-motor nerves.

This distinction marks the division of congestive diseases into two types: one characterized by deficient animal warmth, and the other by excess of heat—*hypothermy* and *hyperthermy*. In the former type the congestion is in the venous, and in the other in the arterial blood-vessels. The abnormal temperature affords a means of estimating its intensity. The hypothermic type, which is due to congestion resulting from nervous depression of the venous system, exhibits in its greatest intensity a fall of eight degrees (F.) below the normal standard. The

hyperthermic, which originates from the congestion produced by arterial depression, will, in its severest form, exhibit an increase of temperature to ten degrees above the standard of health.

In the veno-motor form the nervous apparatus of the veins is paralyzed, and the blood is impelled by the nervous force till it emerges from the capillaries, when it is cut off from that influence, and the veins accordingly engorged. In the other form, the vaso-motor nerves of the arterial system are enfeebled, and the impulse of the heart is, or seems to be, the principal if not the sole force to propel the blood through the arteries. The result is, that these vessels retain an undue proportion of the blood, while the venous system is correspondingly deprived of its normal supply.

Disorders from perverted functional activity are most likely to appear when there has been some severe strain upon the nervous system. It may be from overwork, insufficient sleep, or mental shock; or from an enfeebled nervous condition with no assignable cause. Chorea, epilepsy, and the various forms of insanity, are from debility, and therefore to be traced to the same source. Heredity comes in with its contributions. The weaknesses of parents, whether moral or physical, are apt to manifest themselves anew in the children. As social demoralization invariably and inevitably characterizes the generation next after a war, so mental and nervous infirmity appear after an epidemic visitation or other calamity. Alcoholism entails neurosis of the ganglial system. Indeed vice and immorality in every form are detrimental to the body, and certain in some manner to impair its integrity. Says M. Reveille-Parise:

Whenever the equilibrium of our mental nature is long or very seriously disturbed, we may rest assured that our animal functions will suffer. Many a disease is the rebound, so to speak, of a strong moral emotion; the mischief may not be apparent at the time, but its germ will be nevertheless inevitably laid.

In diseases of organs not liberally supplied with ganglial nerves there is less evidence comparatively of physical suffering or mental disturbance. Persons injured in the lungs make little complaint and appear to suffer less than those hurt in the abdomen. But when the stomach, heart, liver, or other of the glands or internal structures that have a copious supply of organic nerves are disordered, there is always emotional disturbance. Cancer of the stomach, ulceration and inflammation are emphatically characterized in this way. Every physician has witnessed the emotional horrors that often attend dyspepsia. Insane persons are always more or less enervated and usually have intestinal disease, often with no apparent cerebral lesions. They become moody and low-spirited; indeed, everything with them seems to be out of plumb. In fact, functional derangement and mental disturbance accompany each other with more or less uncertainty as to which was first and which the resultant.

In this way doubtless, the whole department of pathologic science can be adequately set forth. Every agency that tends to lower the spirits and moral power of the individual is certain to impair his vital energy. We may enumerate these causes according to our habits of accounting for things; as, for example, the varying conditions of the atmosphere, social inharmonies, the circumstances of life as regarding food, clothing, labour and sleeping arrangements; in short, everything that affects the corporeal existence from within or without. The particular type which the disease assumes is determined by the peculiar temperament and surrounding conditions of the individual.

The following comparison of the functions of the two great departments of our nervous organism is suggested by Dr. R. M. Bucke, and is entitled to favourable consideration. The cerebro-spinal system is an enormous and complex sensory-motor apparatus, with an immense ganglion—the cerebrum—whose function is *ideation*, superimposed upon its sensory tract; and another, the cerebellum, whose function is the *coördination of motion*, superimposed upon its motor tract. The great sympathetic is also a sensory-motor system without any superimposed ganglia, and its sensory and motor functions do not differ from the corresponding functions of the cerebro-spinal system more than its cells and fibres differ from those of this latter system; its efferent or motor function being expended upon unstriped muscle, and its afferent or sensory function being that peculiar kind of sensation which we call *emotion*. As there is no such thing as coöordination of emotion, as there is coöordination of motion and sensation, so in the realm of the moral nature there is no such thing as learning, though there is development.

It is out of undue deference to psychological tradition, Dr. Lindorme justly declares, that the brain is exclusively dwelt upon as the organ of the mind. There is an abuse of this term in its restriction to the sense of intellect, or more strictly, in reference to that of our understanding and reasoning faculties—a restriction which is in obvious contradiction to the plainest facts of every-day observation. It is literally true and logically incontrovertible that there is not one organ in the body that is not an organ of the mind.

It follows as a corollary that genius, longevity, and every form of earthly excellence are very closely allied to the functional integrity of the ganglionic system. Religion is always an exercise of the affections, and as a general rule the superior genius is also of a high religious character. Taking the phrenological method of estimating, however full the development of brow and middle regions of the head, the three-storied brain carries off the palm. Intellect is more than reasoning faculty or understanding; it is the power to look beyond. The highest moral nature is nearest in accord with the truth of things. All our great artists are largely endowed in this respect. We conceive of

selfish men as narrow-minded, and of generous and liberal souls as broad and full-developed. Savages are proverbially deficient in noble quality; they are heartless and untrustworthy in social, family and other relations which involve fidelity and unselfish affection. They are also short-lived in comparison with other races. Men, however, who are distinguished for superior moral qualities excel others in the average length of life. The Semitic races are more tenacious of their religious customs, and more generally educated than the Aryans, and they are certainly longer-lived. In physical development, while they are fully equal in brain-power, they are superior in bodily physique. Women, too, have a richer endowment of organic nerves, and also of the moral qualities which are allied to these; and they both excel the other sex in their longevity and power of endurance, and exercise an influence correspondingly greater on manners and social culture.

The married live longer than the unmarried; not alone because the conjugal relationship is more in accordance with nature and preventive of disorder, but because they who contract it are individuals more perfectly endowed with moral sentiment and the corresponding nervous organism, and accordingly have that instinct of long life and permanent domestic relations which makes marriage desirable. These facts are borne out by statistics, and are abundantly verified by observation.

This knowledge of the interior life-ministering nervous structure may not be prudently neglected. It is essential in regard to the Higher Remedial Art. Medical learning, in order to be really scientific, must recognize as a fundamental truth, the influence of mental and moral states over the physical functions. The missing link which is to be discovered as well as recognized, is not only the skill to restore a mind diseased and "rase out the written troubles of the brain," but to recruit, as well as to sustain, the vital forces.

The study and exploration of the grand system of ganglionic nerves, will enable us to understand, as we may not otherwise, the connection of every organ with all the others and their relation to the mind itself. To that system pertains the *vis medicatrix naturæ*, the force which is Nature's physician. It holds the middle place in our being between the within and the without, standing at the last verge of mortal existence. It is the first thing created in our bodies, the last which is palsied by death. It contains the form, or organizing principle, which abides permanently, and controls the shaping of every part of the corporeal organism, and at the same time it mirrors the whole universe.

ALEXANDER WILDER, M.D.

Two Objections to the T. S. Answered.

[A paper read before members and friends at the Auckland Branch of the T. S., July 29th, 1892.]

DURING the last month or two I have, when in conversation with others on the subject of Theosophy, been brought face to face with the fact that the great stumbling-blocks to its reception by very many are the mysticism which surrounds it, and the dealings of its members in what its opponents are pleased to call the "supernatural"; and I desire this evening, so far as I can, to deal with these two objections, and, if unable to remove them, to show at any rate the absurdity of looking upon them as tangible objections to joining the Society, or reasons for placing either let or hindrance in its path.

Whatever view we take of these objections, the seeming bank of matter barring our way to knowledge becomes a mere cloud, easily dispelled by the breath of thought; and in accordance with our motto, "There is no Religion Higher than Truth," we not only desire to put before our hearers the simple truth, but the whole truth, and not a partial nor a mutilated truth.

Dealing first with the last, and only valid objection, let me ask what is "supernatural"? If by supernatural is meant "that which we cannot as yet understand by any known law of nature," the objection is puerile and not worth further consideration, for we daily come in contact with positive facts that we cannot deny, and that we cannot explain by any known physical law. Thus, the farmer may instruct me in plant growth, and say that certain conditions are necessary to germination—that a plant obtains its food in quantities from the atmosphere and the earth, and that certain changes are visible from time to time; but *how* warmth, moisture and light produce germination, *how* the plant seizes the invisible elements of the air, and converts them into its body and fibre; *how* the elements, metallic and non-metallic in the ground are also converted into woody fibre, etc., no science can explain. And yet no one presumes to doubt this because they cannot understand it; it is a recognized fact, and being general they conclude that it is "natural" and as such accept it. Every day that we live teaches us, or should teach us, our ignorance—if our own consummate pride will permit us to learn the lesson.

The only reasonable objection is that they cannot, will not believe in, or accept that which they cannot see, feel and fully comprehend with their present light; and yet surely this objection is invalidated and

becomes a thing of the past when we consider our position for a single moment. The telephone, telegraph, microphone and phonograph are so well known to us that they are no longer objects of wonder, still less do we consider them "supernatural"; and yet I undertake to say, and you know that what I affirm is true, that had any man invented these things a century ago he would have been confined as a lunatic, if not imprisoned or burnt as a wizard or evil person. All these wonders are now commonplace enough, and a wise generation has decreed that they are the results of certain physical and mechanical laws. So much for the present. Let us look backward. For thousands of years people have swallowed wholesale statements of what transpired in remote periods founded upon entirely false bases. I suppose millions of people believe literally the tale of "the Flood," and repeopling of the earth, and yet in the light of maritime discoveries of the last three or four centuries, it does seem funny that the ancient fathers only provided for the repeopling of Europe, Asia, and Africa by the three sons of Noah, and quite overlooked the claims of both America and Australia. Why? Because they at that time knew nothing of the existence of either, although if modern geological research be true, both continents not only existed, *but were populated*. And so you and I may now in error scorn that which is looked upon as "supernatural," because we know nothing about it, but will our ignorance alter the fact that such laws do exist, or make us appear less ridiculous than St. Augustine who declared that "it was quite impossible for people to live at the Antipodes as they could not see the Lord descending from Heaven," or than that Pope who, observing a comet in the heavens and expecting a whole crop of troubles in consequence, ordered special prayers for deliverance in the churches daily. In due time the comet disappeared, as comets do, and His Holiness ordered thanksgivings to be sung for the wonderful answer to prayer. According to his own ideas and the scientific enlightenment of his age the Pope was correct, and people would have howled down Catholicism if with clearer vision than the rest of his kind he had taught the people the present knowledge of comets and their movements. My object in thus dealing with the past is to show you positively that there have ever been men in advance of their times, who have been scoffed at for putting forward ideas that have seemed preposterous to the wiseacres of their day.

The astronomical discoveries of Copernicus were denounced by the ecclesiastical authorities on the ground that they gave this dirty little earth of ours a great many equals, and not a few superiors, and so diminished her claims on the Divine regard. And later Galileo was accused of imposture, heresy, blasphemy, atheism—and for what? Telling the people of his day of that which we now admit to be absolute facts. His persecutors forced him on his knees to curse and adjure the doctrines he had propounded. What a spectacle—the most

illustrious man of the age compelled on pain of death to deny that which he then knew, and we now know, to be absolute, positive, undeniable truth.

At the close of the sixteenth century, Bruno, a Dominican monk, more intelligent than the rest of his *confrères*, taught doctrines concerning the universe, and enunciated theories, that were at once dubbed heretical, and he was burnt at Rome. Newton was sneered at as a fool by the old school philosophers, but his discoveries were proved to be "True Philosophy," and are admitted now throughout the philosophical world, for *Truth is immutable*.

I think I have said enough to show you that what may seem to us "supernatural," because beyond our very limited capacity, may in the immediate future be recognized not as supernatural, but in the perfect order of things. I tell you, the day is nigh when those who have suffered for giving us the later light of this century will be estimated at their true worth, and I urge on you all to rest contented with nothing less than Truth itself.

The first objection, "that there is so much mysticism in Theosophy," is not valid in any sense whatever. The objects of the T. S. are clearly defined as, (1) to promote the common Brotherhood of Humanity, (2) to study those Sciences, Religions and Philosophies most calculated to bring about such a brotherhood, and (3) to develop powers that are dormant in both man and nature. There is no mysticism here, but a clear enunciation of the method to be pursued in promoting what all must acknowledge to be a laudable and praiseworthy object.

Shakespeare clearly and forcibly expresses the only mysticism with which one can deal, when he says:

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

Every system of ethics, every society on whatever basis, has its so-called mysteries, since they are not known and understood by outsiders, and as "mysticism" is that which partakes of mystery, mysticism more or less surrounds all things. To a child mysticism surrounds its parents' acts, because its knowledge from lack of understanding and training is circumscribed, and the poor thing is often mystified by the doings of its elders. Of course I know that in raising this objection, opponents mean that the heads of the T. S. profess to have sources of knowledge which they look upon as a mysterious secret, and guard accordingly. But the heads of the T. S. possess no secret that may not be unravelled by any and all, who, by diligent search and study, coupled with purity of life and act, acquire the right to share this knowledge.

I trust that in a measure, at any rate, I have shown that what are

looked upon as insurmountable obstacles to those who advance these objections, are not so in reality. Rather than seek to place hindrances in the path of the Society, let them extend to us help and sympathy, that together we may seek to ameliorate the condition of our more unfortunate brothers. But if these objections are advanced in a carping spirit, let me again remind those who bring them forward that our chief object is to promote the Brotherhood of Humanity, to restore what ages of misconception and wrongly-directed energy have laid in ruins. The present day is like an immense battle; millions have fallen in it and millions are engaged in it, for it is a conflict for bread. Sentimentalists and objecting carpists sit in their cushioned seats and talk, talk, talk. The humblest fellow of the T. S. could work; and if it be beyond our power to make a sweeping change, because we cannot interfere with the inviolate Karmic law, we can teach and help, so that those who are now ground down may recognize justice in their condition, and by patient endurance "lay up" better things and conditions for another life.

Brotherhood of Humanity! What *does* that mean? It means that we are to "love our neighbour as ourselves," that we are "in honour to prefer one another"; this alone ought to crush out of existence all opposition and weigh down every objection. There is nothing so necessary to raise the human race as the complete realization of a common brotherhood. Pause and look around! What do we see? That "the weaker goes to the wall," and in the present state of society "might, not right, holds full sway." There are men and women battered, bruised and stung, until the hour of despair has come, and they stand like the stag, at bay, until, no longer able to continue the struggle, they perish in agony. There are in all our large cities men, women, and children crushed under burdens heaped upon them by their employers; there are thousands of honest men—yes, I repeat it, honest men—driven into every species of roguery and vagabondism by ill-treatment. This is the state of the human family after centuries of Civilization and Religion. I tell you this that you may see *what* we aim at; not the practice of what you call the supernatural, not the whisperings of "sweet mysteries," but the sound, practical work of reconciling man and man, whether black or white, of whatever creed, and of every nation.

New Zealand.

W. H. DRAFFIN, F.T.S.

By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above.—JASPER NIEMAND.

Trans- and Cis-Himalayan Schools of Occultism.

TO an outsider first approaching the study of Theosophical works, Occultism means simply the study and art of utilizing the Occult powers of Nature, and Schools of Occultism, therefore, mean essentially the same thing taught by different teachers. This is also the spirit in which the majority of Hindûs, even those who ought to know better, consider the matter, and the consequences are very momentous. I say momentous, because the power of working "miracles"—that is to say, phenomena produced by agencies above our plane of consciousness—is taken as a test of Mahâtmâ-ship! Because a man lies on a fire without being burnt, or sits in the same posture for hours without taking breath, or because a man dances for six hours with a pot of water on his head, *ergo*, he is a Mahâtmâ, a noble soul! He knows the mysteries of the Universe, and has perhaps a part of the Great Parent wrapped in ever-invisible robes—the Parabrahman—mysteriously encased in an ounce bottle! Let us go to him, fall at his feet, do his bidding, serve as his Chelas. Is not service to the Guru ordered in the Shâstras? A time may come when the Guru will dart a ray from his gracious eye into the heart of his Chela. What more is required? So argues the miracle-loving Hindû! I therefore intend to review in this article the various classes of Yoga practice known in India, also the plane of Nature whose forces are being utilized, and see how far and to what good each can lead.

Before entering upon the subject, however, it is extremely important to put ourselves in the proper Theosophical way of thought, otherwise we are apt to get much confused.

"This letter or syllable OM is the superior Brahm and also the inferior," so say the ancient Rishis. These two aspects of Brahm simply mean the noumenal and the phenomenal worlds. They may also be said to be the stable and unstable worlds, or the real and the unreal.

To ascertain where the unreal ends and the real begins, I beg the reader to consult the *Bhagavad Gitâ* Lectures of Mr. T. Subba Row. The three worlds mentioned there are the three sides of the manifested triangle. These three worlds remain up to the last moment of the Day of Brahmâ,¹ and disappear as the Night sets in. Physically, it is the

¹ Brahm or Brahma must not be confounded with Brahmâ. The former is the unmanifested, the latter the manifested Logos or Cosmos.—Edu.

lotus that periodically sprouts from and merges into the navel of Vishnu. All the Planets and Planetary Chains are only the petals of this lotus. At the setting in of Brahmâ's night, the structural energies of this petalled lotus are transformed into a higher energy and the petal dissolves into the water which is everywhere, and which is first created by the Prajâpati at the Dawn of Day.

Psychically, the manifested triangle is the Veda-Purusha, or the Bhûtâtmâ, or the Bhuvarloka.¹ It contains the breath which is subjective on the Svargic side and objective on the Bhurloxic side.

Spiritually, it is the Devachanic Loka, or Svarga, of our Theosophical writings. These three Lokas are said to be sustained by a Tejas, or Light, called Vishnu. Now Vishnu means all-pervading, and the Light is therefore the Ether of our scientists. Many will object to this statement, and Vaishnavites will consider it as sacrilegious. They will obstinately consider Vishnu as a personal God, lying on the serpent Âdishesha.² The proper name of this august personage is Nârâyana, and not Vishnu. There is the celebrated Vedic saying that Vishnu is Yajna, and all Paurânikas will consider these three Lokas as the field of Yajnam or sacrifice. A man who follows the ritualistic portion of the Vedas, or performs rituals called Yajna, can go to the remotest frontiers of Svargam, but must return thence. The effect can only be proportionate to the cause. Yajna is born of Avidyâ, or technical ignorance, and cannot transcend itself. Vishnu is, then, the Light which sustains the three manifested worlds. This is not so high as the Light called Âkâsha. Âkâsha is not the basis of Yajna, or the process of transformation; no such statement is made in any of the Sanskrit writings, and it is, moreover, derogatory to the divine nature of this substance. In *Hari Vamsha* and other Purânas, Vishnu is described as a Lunar Light created by Brahmâ, the All-Yogi. Vishnu can be conveniently, and, I think, accurately described as Ether which pervades all space.

It will therefore be seen that Vishnu is the manifested aspect of Âkâsha. The tendency of Vishnu to work downwards, as a boar,³ requires full thought, and will convince anybody that the Light that is called Vishnu is what has worked downwards and formed the manifested trinity of Lokas. It will therefore be requisite to replace the Daiviprakriti⁴ of the *Bhagavad Gitâ* by this Light called Vishnu, if

¹ The Bhûtâtmâ is the "Elementary Self." It is applied to Brahma as the Soul of all Beings, to Vishnu as Mahâ-Purusha, or the Great Being, or "Heavenly Man." Bhuvarloka is the intermediate world, Bhuvas, between Svarloka (Heaven), and Bhurloka (Earth).—EDS.

² Lit., "Primal Residue"—symbolical of the Matter left in a primary state after a Manvantara. One aspect of the Waters of Space over which broods Nârâyana—he whose place of moving is the Waters (Nârâh)—the prophetic trident-holding Nêrmus of the Greeks, the fabled son of Pontus (the Sea) and Gaea (the Earth).—EDS.

³ Referring to the Varâha Avatâra, when Vishnu is mythologized to descend in the form of a "boar."—EDS.

⁴ The Light of the Logos—the Pohat of the Trans-Himâlayan School.—EDS.

Daiviprakriti be invested with any power to form the three worlds of manifestation.

Let us, therefore, consider these three worlds as a wheel of three spokes revolving and carrying all human entities from the physical world to the spiritual Svarga and back again perpetually. Let us also conceive that this wheel is working along with another wheel, the axles of the two almost coinciding, but the latter wheel as void of any perceptible motion. This wheel is the noumenal world and it has also three aspects. It is the higher trinity of Lokas called Jana, Tapas, and Satyam. These Lokas are the Sanâtana or everlasting Lokas. The Days and Nights of Brahmâ do not affect these Lokas. To us they are subjective, and, as will appear natural, they have each their own inhabitants.

The third Loka, Jana, is the Loka of Sanaka, Sanandana, Sanatkumâra, etc., the Mânasic elder sons of Brahmâ, who are ever engaged in the Râja Yoga of wisdom, and who rebelled against the order of Brahmâ to create. Their subsequent interference is indicated by their sustaining humanity by the Yoga of wisdom. The subjective Light of human beings, manifesting itself as higher thought and ideation, is perhaps generated by these eternal "youths," Kumâras.

The next higher Loka, Tapas, is said to be inhabited by the class of Pitrîs called Vairâjas, who are ever void of thirst.¹ The highest is the Loka of Brahmâ, the Loka which is one with Truth or Satya, this being its name, and which is *no-loka*. The writer does not feel himself competent to explain the nature of these Lokas. It will suffice for our purpose to consider these three Lokas as the Lokas of Nirmânakâyas, Sambhogakâyas, and Dharmakâyas, mentioned in our *Voice of the Silence*.² From these three classes of Entities emanates the subjective Light, whose triune aspects are the three higher principles of our Theosophical septenary Classification.

It will be known to our Theosophical readers that when the Lord Brahmâ, the creating spirit, found his Elder Sons devoted to Tapas, and undesirous of progeny, he created another set of seven Sons called the Prajâpatis,³ Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha, who possessed the creative fire, and produced the seven classes of Pitrîs. These are also seven Rishis. When spoken of as seven Prajâpatis, the reader must not consider them as seven entities, but as seven powers, or rather seven aspects of that one power that has

¹ The "thirst" to live a *sentient* existence.—Edu.

² Nir-mâna means literally "measuring," with the idea of creating, fabricating or making. Cf. the Kaballistic "I have measured a man—even Jehovah." Kâya means body, from root *ekhi*, to arrange in order, pile up, etc. Nirmânakâya thus means the Body of creation or transformation, formed by Kriyâshakti and related to the Kârana Sharira of the Advaitin Vedântists. Sam-bhoga is compounded of *sam*, "together with," and *bhoga*, bliss, enjoyment, fruition, etc.; strangely enough *bhoga* also means the coil of a snake. Dharmakâya is the Body of Law.—Edu.

³ Lords of Progeny.—Edu.

constructed this unstable world. A manifestation is complex; thus a man requires mind, speech, desire, etc., before he can be called a man. The Rishi Atri is our mind, Pulastya is our Kâma, and Angiras is our speech, etc., etc. All this is explained in the Hindû Purânas in an indirect way. He who reads the Purânas, and especially *Hari Vamsha* in the light of the *Secret Doctrine*, will be able to make out the meanings, to some extent, at least. For example, only seven Prajâpatis are mentioned in many parts of the Purânas, in other parts ten are mentioned. Vasishtha, the great Brahmic Rishi, is considered as the greatest of all Rishis by the Hindûs. He is, however, identified with the synthesis of terrestrial creators called Daksha, and the *Secret Doctrine* uses the compound Vasishtha-Daksha. Why? Because evolution proceeds in waves. Each wave is, so to say, a turn of the seven-spoked wheel. As a result of this turning the same point is reached several times.

Let us consider Vasishtha as a Brahmic Rishi who was in existence prior to the creation of the three worlds. This creative genius is, then, the centre from which the manifested double triangle has emerged. The next great pulse is again but a manifestation of the energy inherent in the centre. Daksha is, then, the manifested energy that constructed the "coat of skin" for humanity, and is an aspect of the original centre called Vasishtha. Vasishtha-Daksha is, therefore, a philosophically necessary term. He who considers Madame H. P. Blavatsky as indirectly offering a key in that expression, profits by her writings, and to him the Purânas are a mental treasure. But the Hindû who says, "I do not know whether H. P. B. apprehends the grandeur of Vasishtha; I think she has confused the Brahmic Sage Vasishtha with the synthesis of terrestrial forces called Daksha," is evidently one who refuses the key offered, and I have no doubt that he is destined to be submerged in that ocean of proper names called the Purânas.

It is very important to have a proper comprehension of these two sets of Brahmâ's sons, Sangka and others on the one hand, ever engaged in Jñâna-Yoga and not interfering with earthly matters, and the Rishis, Vasishtha, and others, on the other hand, who, when ordered by Brahmâ, used their creative fire and constructed these three Lokas, Bhûs, Bhuvas, and Svar. These are the first Brâhmans who continued to multiply themselves, and are the Siddhas¹ who sit on the top of Mount Meru; they are correlated with the sound-formulæ or mantras of the Vedas.

These two powers in Nature have their representatives in the two great schools called the Cis-Himâlayan and the Trans-Himâlayan. They may also be called the schools of inferior and superior Brâhmans.

They are also the Sāṅkhyāchārya and Yogāchārya Schools. To the former everything is a myth except the Parabrahman. This whirl of death and birth which we call existence is only a breath of the Absolute. Why such breath should be cannot be known. But so it is. You are the Absolute, and the breath is your existence in this conditioned world.

But the minor breath must be subject to the major breath, and how the major breath works is stated in the Vedas, which are the Cosmos in Sound. You breathe in subordination to the major breath or Brahmā, the manifested OM. Soma is the essence which, acted upon by the breath, has divided into various objects of pleasure and pain. You serve the Lord Soma in your acts called sacrifices in the Vedas, you serve the Pitrīs who constructed the impermanent part of you, and you have your heart's content. But pleasure and pain, good and evil, are all myths, and when at last you are wearied with service to the Pitrīs, and desire to attain unto the everlasting, there is the way by which you can cross over, and attaining Moksha, never more return.

Bear in mind that what is called the external world is nothing but the breath of the Absolute manifesting itself to itself, as the whole to a part. Your mind is a part of that breath. It is the part that has made you a servant of ignorance. But what we call Dhyāna is the high road that leads you from this conditioned existence to the unconditioned Absolute. Dhyāna Yoga, or the Yoga of contemplation, is the Yoga of Yogas. Such is the eternal law. Whoso understands this Sāṅkhya is the knower.

The reader is requested to turn now to the grandest, the most glorious system of ethics and metaphysics that is taught by the school of the Yogāchāryas, the Tathāgata of perfection, the Lion of Mercy and Nārāyaṇa Yogi of the Hindūs, manifested as Lord Buddha and Śrī Krishna, the lamb of sacrifice as he may be truly called, the Yogi who rises above the crest of the wave only to plunge back into existence, only to offer himself and his heart's blood as a fertilizer for the crop of wisdom, the legitimate fruit of the human tree. He who reads the *Voice of the Silence* with his heart beating in harmony with the heart of the universe, can alone do justice to the subject.

To the Yogāchārya, the great Yogi Nārāyaṇa, who is ever in the Absolute, is the ultimatum. He is wisdom incarnate—the spirit who sustains all below by his Yogic grace—Jñānam.¹ His attribute is mercy because his name is One. He is All Self because he is Self-less. His body is the eternal Dharmakāya-Vesture, or the spiritual grace that he sheds down below. No doubt Parabrahman is the Absolute, but it is only the abode in which, and at one with which, Nārāyaṇa ever lives. As below so above. Below, the brute energy is constantly being trans-

¹ Wisdom, Gnānam.—Eds.

formed into higher kinds of energies, and above, O brother of the Kapila School, the breath you talk of is nothing but the brute energy that is intended to be converted into the energy of Nârâyana, at the end of an unknowable number of Brahmic Days and Years. If this unknowable period of time be a day to the Nârâyana, who dares talk of his being an illusion bounded by time? This Divine Nârâyana, or Buddha of Perfection, is OM eternal. His essence is the thing which you call Jñânam. His manifestation is the higher trinity of Lokas, which you cast away to the winds as if it were a shadow that preceded the lower trinity of Lokas—the Vaishnavi Mâyâ. No doubt it is Mâyâ or Illusion in its relation to the Parabrahman, but it is a Reality in its relation to the phenomenal. It is the blood in which the experiences of the lower Lokas, the food of Nârâyana, is to be dissolved before it can be of any good to him. No doubt the incalculable period for which you are to remain in the circulatory system, strikes dismay in you and appears as the path of woe. But, O man, be true to yourself. Woe is a myth, as its contrary. Identify yourself with the Beneficent Power that works in the universe, and work. That which you call Moksha is the higher Svarga, that is the counterpart of your three Lokas taken as one. You will return and even suffer for having gone, consciously and with resolve, to Bliss, shirking the responsibility before you.

From the above, which has been written only for the sake of the subject, and not with the idea that any justice could be done to it, it will be seen that the School, which at present exists beyond the Himâlayas and is therefore the Trans-Himâlayan, is the School of the Yogâchâryas, which travels *pari passu* with the School of the Sâṅkhyas for a considerable distance and then breaks away, when the Sâṅkhyas go against the law. It is the School that advocates absolute unselfishness to the last. It is the School which presents to the world the idea of universal brotherhood, irrespective of castes and creeds. It is the School which wields the mysteries of the Yoga-Kundalini—the serpent of wisdom—and keeps from further advance the Astral Serpent and its multifarious powers of evil. This School is the sun which rises in the West, and travels towards the East. It is the School which begins its efforts at the close of every cycle to search the hearts of men—the hearts that might have profited by the past cycle and learned that the terrestrial life is but treading the wheel and that true life is of the spirit. It is the School that owes its allegiance to the eternal Kumâras, Sanaka and Sanat-kumâra and others, the elder sons of Brahmâ. Let us bear in mind above all that these Yogis are no advocates of that Yoga-practice which exercises and employs the powers of the lower triangle. That this is the case has been sufficiently told by Madame H. P. Blavatsky. They release a power in man, or teach him to release or realize a power, which belongs to the higher trinity of Lokas. This of course can be done only in the case of men who understand themselves, and who also know

who or what are the eternal powers of wisdom. Such men will carry on the altruistical and truly spiritual aroma from father to son, and the world will be able to keep a visible point of contact with the great Occult School. This should be borne in mind very carefully by the Hindûs, since India is suffering from a great curse. The Cis-Himâlayan Yogis at present are full of the evils generated by the absence of stress on the word *relative truth* in cosmogenesis. Except Parabrahman, everything else is an absolute myth. The moderns have not drawn a proper line of demarcation between the white and black kinds of Magic. No doubt here and there, hints are thrown out in the books, but only after the Theosophical Society came into existence were the proper lines of demarcation drawn. Just as at the end of every cycle the Yogâchâryas make an effort, so at the beginning of every cycle, an effort in the direction of reestablishing the exoteric Vedic practices is also made. The Vedas, which admit of seven meanings from the most purely spiritual down to the most purely material and devilish, are the resort of all. If this be true, and if at the end of six or seven years, when the next five thousand years' cycle begins, some great man of the black type makes an effort in India towards the reestablishing of Vedic practices and performs physical phenomena, what will be the result? The mass of the people, unable to distinguish between good and bad, white and black, will undoubtedly crowd to him and drink of his draughts. It will then be the duty of the Theosophist to do his best to teach the people, and make the best of a bad bargain. It will be his duty to protect his treasure, the Theosophical Society in India, from collapse. For even among our ranks, there are large numbers, who judge of Mahâtmâ-ship only from the power commanded by an individual.

It will be asked, Why I should thus fight with a cloud of my own imagination? The answer is simple. There are signs in India that such an effort will be made. Such at least is the rumour in the circles of the Black Magicians, in the circles of those who are full of the cry—"power, Brâhman, Yajna, and rain." Six months ago I learned that there was a Yogi within eight miles of my neighbourhood. I heard also through one of my friends that the Yogi, hearing that I was anxious to work in behalf of ancient lore, which I call Theosophy and which he identified with dead-letter Yoga-practice and Vedic rites, was anxious to see me. I knew not at that time what sort of man he was, and so thought it a piece of courtesy on my part to go and see him, for he might be a man who meant well and who perhaps had the good of his country at heart. I therefore proceeded to the spot and stopped in the village in which he lived for nearly thirty-six hours. The Yogi lived in an old dilapidated house with a low-tiled roof, some heaped corn covered with rice straw in the court-yard, and a number of lizards in the roof, sounding tu, tu, tu. I passed on through the building, unswept for at least 360 days, to the back where the magician was

lying over a fire on the hearth. As soon as I was announced, the magician in embryo exclaimed:

"Come in, Shâstri, I have been expecting to see you for the last thirty days, and your name as an advocate of the Vedas reached my ears. I am very glad you have come."

I seated myself on the dusty floor and observed. The hearth on which the Yogi was lying consisted of two pieces of brickwork about one foot apart. The hearth was about nine or ten inches high. A stout piece of burning wood was in the gap. The wood had already split into fragments and the flame was a few inches high, and just touched the body of the man. The body of an ordinary man would have been burnt to ashes by the flame and heated ashes, but the people of the place informed me that for the last few days the quantity of fire and flame had been reduced, and that previously the Yogi had been in the habit of allowing the flame to increase, so that it might envelop his body. Anyhow, the flame observed by my own eyes was sufficient to convince me that the magician had somehow accustomed himself to bearing an amount of heat that would have burnt to ashes any ordinary human body. I watched the flame and fire for two hours, and was all the time conversing with the man. He talked in a firm tone of voice, and went on quoting passages from the ritualistic portion of the Vedas and construing them literally. I did not raise any discussion, but silently watched and occasionally uttered an unmeaning, Yes, Yes! The next morning at eight a.m. I was anxious to see the man's face and body, and so went to him and seated myself in the same place as on the last evening, a yard and a half from the hearth, and again entered into conversation with the man. He had a large quantity of cow-dung ashes before him and a vessel of water. Every ten minutes he mixed a quantity of the ashes with some water, and making it into a paste, applied it to his breast and head with all the force of his arm-muscles. His head had become bald except a circle of hair three inches from the crown. The force with which the ashes were applied to his breast often produced a rumbling sound as if his ribs were all going to powder. The fire which had been burning in the hearth was collected in a pot with some paddy husk to keep it alive, and the pot was in close proximity to the man's abdomen. The sight was indeed shocking and pitiable, and it seems that the rubbing operation continued from six a.m. to four p.m., with two hours' rest, during which the magician insisted on being alone. From four p.m. to midnight the operation of burning goes on. This horrible activity has continued during the last twelve years. I shall not write more on the subject, or say more about the face than that it is dark and sinister, firm, and a little menacing.

On asking this man for what purpose he was undergoing this practice, he informed me that he was doing it at the order of his Guru, who

was a traveller of the "Solar Sphere," as he called it. He said that an effort in the direction of reestablishing the Vedic practices was going to be made in the beginning of the new 5,000 years' cycle, and that several men like himself were being trained in different parts of India, and that they would all be required. He was not willing to tell me where the would-be leader was being brought up, but he connected the birth of the Guru with the time when the sun became green some years ago.

If this be a correct statement, it will be the duty of the Theosophist to gather as much strength as possible to fight with the adverse circumstances that may probably ensue, and to keep his own ranks intact.

The question occurs, What sort of Yoga was this man following? The answer is, Kriya Yoga, or Karma Yoga. Karma here is technical and means a practice of the rites inculcated in the Vedas and understood literally. Various are the powers that are acquired by such disgusting practices. It will be at once seen that the man is lowering himself in the scale by his practices, under the influence of Kâma, in order to fly in the "Solar Sphere," which in this case means to swim like a serpent in the treacherous astral waves of the emanations of humanity. It is disgusting to write on the subject, but the process followed is a copy of that for attaining the elixir of life, minus its noble traits. It is to emerge from this body as a Linga-Shârîric man, by selling himself to the elementals.

There is another sort of practice I have seen, which is a purely physical exercise. It consists in contracting and expanding the body in various forms. No high power can ensue as a result of this puerile work, and danger to the physical body is constantly incurred. But these postures are generally accompanied by what is called Prâna Yâma. These Yogis do not seem to understand what it is that they are doing and what is meant by Prâna.

Man, like everything else, has two aspects—a subjective nature and an objective body. The Prâna of the Prânâyâmic method is what is called *Nephesh* in the *Key to Theosophy*. It is the vital breath of the body and corresponds to the atmosphere in its subtle aspect. What can be gained then by Prânâyâma? Nothing but a control over the body, power to levitate one's self in the air, to suspend animation for forty days, perhaps, etc., etc., all bodily. If these are the objects for which a man takes to Yoga, by all means he is welcome to do so. Every man is his own master and responsible for what he does, even though it be hunting after a shadow. The vital breath being unnecessarily interfered with, the body becomes wanting in vital health; and also a want of self-control is necessarily the fate of the Prânâyâmic Yogi in his future incarnations—one or many.

The present large number of mediums in Europe and America is

perhaps the result of the Prāṇāyāmic impulse which existed 2,400 years ago, in the time of Shankarācharya, who considered the lower Siddhis as only jugglery. So far as I have understood the doctrine of Karma, I think there is nothing improbable in this assertion.

These Yogis have a queer idea that Prāṇa is Jiva. This is simply preposterous and absurd. What is Jiva? Is it the breath of the nostrils? Then, the Jiva of the Cosmos is the atmosphere which envelops our earth and other bodies too, as we are told by astronomers. What is Jiva then? Let the Prāṇāyāmic Yogis answer from their standpoint, since they are fond of postures. There is another thing noticeable. They talk of Kundalini Shakti. Where is it? The answer is; "It is the astral serpent having its tail below and its mouth in the navel, and turning round and round, and producing the alternations of breath." There may be an astral serpent there, but is it Kundalini, the World's Mother? Most decidedly not. It is astral in its nature and so born of the shadow.

What then is Kundalini? It is a Serpent of Wisdom, living in the noumenal worlds, which comes to save man when he needs salvation. It is called a serpent of conscious bliss by Shankarāchārya. It is also said to live ever with Shiva in the Amrita or Elixir of Sahasrā Padma.¹ It is a sad thing to note that people begin to dabble in all this practice without studying the ancient teachings about man and his evolution.

We have now to make one remark and then close. Mantra Yoga is indeed widely practised in India, but it is not advisable to practise it nowadays. No one now who knows the true character of sounds and how they go out and come back, is at present with us. Let us Theosophists, therefore, live and act like men in general, but remain actuated mentally by the highest spiritual good to humanity. Let us be the vehicles of the spiritual breath which has emanated from the Yogāchāryas. Let us be in harmony with the great Masters of Harmony in the world. This is our true Theosophic Yoga, for the breath is not the blind breath of the nostrils. It is the breath of the Dragons of Wisdom. It is the breath emanating from centres of will and wisdom. The more we come under the action of that breath, the more our nature is purged and purified. Then our interest is also that of Masters, if we are willing to make it identical with the world's highest interest.

A. N. S.

Mannargudy.

¹ The thousand petalled Lotus or Chakram. Its lowest aspect is the pineal gland.—Eds.

Death—and After?

(Continued from p. 61.)

THE FATE OF THE BODY.

THE human body is constantly undergoing a process of decay and of reconstruction. First builded into the astral form in the womb of the mother, it is built up continually by the insetting of fresh materials. With every moment tiny molecules are passing away from it; with every moment tiny molecules are streaming into it. The outgoing stream is scattered over the environment, and helps to rebuild bodies of all kinds in the mineral, vegetable, animal, and human kingdoms, the physical basis of all these being one and the same.

The idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. . . . Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not. But Science never yet went so far as to assert with the Occult Doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings, which, except larger species, no microscope can detect. So far as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man, is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical Science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult Doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a life.¹

These "lives" which, separate and independent, belong to the Prânic, or life plane, aggregated together form the molecules and cells of the physical body, and they stream in and stream out, during all the years of bodily life, thus forming a continual bridge between man and his environment. Controlling these, are the "Fiery Lives," the Devourers, which constrain these to their work of building up the cells of the body, so that they work harmoniously and in order, subordinated to the higher manifestation of life in the complex organism called Man. These Fiery Lives on our plane correspond, in this con-

¹ *Secret Doctrine*, vol. I. pp. 260, 261.

trolling and organizing function, with the One Life of the Universe,¹ and when they no longer exercise this function in the human body, the lower lives run rampant, and begin to break down the hitherto definitely organized body. During bodily life they are marshalled as an army, marching in regular order under the command of a general, performing various evolutions, keeping step, moving as a single body. At "Death" they become a disorganized and tumultuous mob, rushing hither and thither, jostling each other, tumbling over each other, with no common object, no generally recognized authority. The body is never more alive than when it is dead; but it is alive in its units, and dead in its totality; alive as a congeries, dead as an organism.

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the Materialist, the only difference between a living and a dead body is that in the one case that force is active, in the other latent. When it is extinct or entirely latent, the molecules obey a superior attraction, which draws them asunder and scatters them through space. This dispersion must be Death, if it is possible to conceive such a thing as Death, where the very molecules of the dead body manifest an intense vital energy. . . . Says Eliphas Levi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate."²

Those who have read *The Seven Principles of Man*,³ know that the Linga Sharira, or Astral Double, is the vehicle of Prâna, the life-principle, or vitality. Through the Linga Sharira it exercises the controlling and coördinating force spoken of above, and "Death" takes triumphant possession of the body when the Linga Sharira is finally withdrawn and the delicate cord which unites it with the body is snapped. This process of withdrawal has been watched by clairvoyants and definitely described. Thus Andrew Jackson Davis, "the Poughkeepsie Seer," describes how he himself watched this escape of the ethereal body, and he states that the magnetic cord did not break for some thirty-six hours after apparent death. Others have described, in similar terms, how they saw a faint violet mist rise from the dying body, gradually condensing into a figure which was the counterpart of the expiring person, and attached to that person by a glistening thread. The snapping of the thread means the breaking of the last magnetic link between the physical body and the remaining principles of the human constitution; the body has dropped away from the man; he is excarnated, disembodied; six principles still remain as his constitution immediately after death, the seventh, or the Sthûla Sharira, being left as a cast-off garment.

Death consists, indeed, in a repeated process of unrobing, or unsheathing. The immortal part of man shakes off from itself, one after the other, its outer casings, and—as the snake from its skin, the butter-

¹ See *ibid.*, note to p. 162.

² *Ibid. Unveiled*, vol. i. p. 480.

³ Published as Theosophical Manuals, No. 1, and also in LUCIFER, Nos. 48 to 52.

fly from its chrysalis—emerges from one after another, passing into a higher state of consciousness. Now it is the fact that this escape from the body, and this dwelling of the conscious entity either in the Astral Double, or in a yet more ethereal Thought Body, can be effected during earth-life; so that man may become familiar with the excarnated condition, and it may lose for him all the terrors that encircle the unknown. He cannot travel very far from his body in his Astral Double, for this is always connected with the body by the delicate thread, the snapping of which means death; but still he can know himself as a conscious entity, in that vehicle, and so prove to his own satisfaction that "life" does not depend on his functioning through the body. If he learns how to use his Thought Body, then he is no longer chained to the neighbourhood of his material body, and he realizes in full consciousness the independence of the Spiritual Intelligence. Why should a man who has thus repeatedly "shed" his body and his Astral Double, and has found the process result, not in unconsciousness but, in a vastly extended freedom and vividness of life—why should he fear the final casting away of his fetters, and the freeing of his Immortal Self from what he realizes as the prison of the flesh?

This view of human life is an essential part of the Esoteric Philosophy. Man is primarily divine, a spark of the Divine Life. This living flame, passing out from the Central Fire, weaves for itself coverings within which it dwells, and thus becomes the Triad, the *Ātmā-Buddhi-Manas*, the Immortal Self. This sends out its Ray, which becomes encased in grosser matter, in the Desire Body, or *Kāmic* elements, the passionnal nature, and in the Astral Double, and in the physical body. The once free Immortal Intelligence thus entangled, enswathed, enchainèd, works heavily and laboriously through the coatings that enwrap it. In its own nature it remains ever the free Bird of Heaven, but its wings are bound to its sides by the matter into which it is plunged. When man recognizes his own inherent nature, he learns to open his prison doors occasionally and escapes from his encircling gaol; first he learns to identify himself with his Immortal Triad, and rises above the body and its passions into a pure mental and moral life; then he learns that the conquered body cannot hold him prisoner, and he unlocks its door and steps out into the sunshine of his true life. So when Death unlocks the door for him, he knows the country into which he emerges, having trodden its ways at his own will. And at last he grows to recognize that fact of supreme importance, that "Life" has nothing to do with body and with this material plane; that Life is his conscious existence, unbroken, unbreakable, and that the brief interludes in that Life, during which he sojourns on Earth, are but a minute fraction of his conscious existence, and a fraction, moreover, during which he is less alive, because of the heavy coverings which weigh him down. For only during these interludes (save in

exceptional cases) may he wholly lose his consciousness of continued life, being surrounded by these coverings which delude him and blind him to the truth of things, making that real which is illusion, and that stable which is transitory. The sunlight ranges over the Universe, and at incarnation we step out of it into the twilight of the body, and see but dimly during the period of our incarceration; at Death we step out of the prison again into the sunlight, and are nearer to the reality. Short are the twilight periods, and long the periods of the sunlight; but in our blinded state we call the twilight life, and to us it is the real existence, while we call the sunlight Death, and shiver at the thought of passing into it. Well did Giordano Bruno, one of the greatest teachers of our Philosophy in the Middle Ages, state the truth as to the body and Man. Of the real Man he says:

He will be present in the body in such wise that the best part of himself will be absent from it, and will join himself by an indissoluble sacrament to divine things, in such a way that he will not feel either love or hatred of things mortal. Considering himself as master, and that he ought not to be servant and slave to his body, which he would regard only as the prison which holds his liberty in confinement, the glue which smears his wings, chains which bind fast his hands, stocks which fix his feet, veil which hides his view. Let him not be servant, captive, ensnared, chained, idle, stolid, and blind, for the body which he himself abandons cannot tyrannize over him, so that thus, the spirit in a certain degree comes before him as the corporeal world, and matter is subject to the divinity and to nature.¹

When once we thus come to regard the body, and by conquering it we gain our liberty, Death loses for us all his terrors, and at his touch the body slips from us as a garment, and we stand out from it erect and free.

On the same lines of thought Dr. Franz Hartmann writes:

According to certain views of the West man is a developed ape. According to the views of Indian Sages, which also coincide with those of the Philosophers of past ages and with the teachings of the Christian Mystics, man is a God, who is united during his earthly life, through his own carnal tendencies, to an animal (his animal nature). The God who dwells within him endows man with wisdom. The animal endows him with force. After death, *the God effects his own release from the man* by departing from the animal body. As man carries within him this divine consciousness, it is his task to battle with his animal inclinations, and to raise himself above them, by the help of the divine principle, a task which the animal cannot achieve, and which therefore is not demanded of it.²

The "man," using the word in the sense of personality, as it is used in the latter half of this sentence, is only conditionally immortal; the true man, the God, releases himself, and so much of the personality goes with him as has raised itself into union with the divine.

The body thus left to the rioting of the countless lives held in constraint by Prâna, acting through its vehicle the Linga Sharira, begins to decay, that is to break up, and with the disintegration of its cells and molecules, its particles pass away into other combinations.

¹ *The Heroic Enthusiasts*, Trans. by L. Williams, part ii. pp. 22, 23.

² *Cremation*, Theosophical Sittings, vol. iii.

On our return to Earth we may meet again some of those same countless lives that in a previous incarnation made of our then body their passing dwelling; but all that we are just now concerned with is the breaking up of the body whose life-span is over, and its fate is complete disintegration. To the Sthûla Sharîra, then, Death means dissolution as an organism, the loosing of the bonds that united the many into one.

THE FATE OF THE LINGA SHARÎRA.

The Linga Sharîra, or Astral Double, is the ethereal counterpart of the gross body of man. It is the Double that is sometimes seen during life in the neighbourhood of the body, and its absence from the body is generally marked by the heaviness or semi-lethargy of the latter. Acting as the reservoir, or vehicle, of the life-principle during Earth-life, its withdrawal from the body is naturally marked by the lowering of all vital functions, even while the cord which unites the two is still unbroken. As has been already said, the snapping of the cord means the death of the body.

When the Linga Sharîra finally quits the body, it does not travel to any distance from it. Normally it remains floating over the body, the state of consciousness being dreamy and peaceful, unless tumultuous distress and violent emotion surround the corpse from which it has just issued. And here it may be well to say that during the slow process of dying, while the Linga Sharîra is withdrawing from the body, as after it has withdrawn, extreme quiet and self-control should be observed in the chamber of Death. For during this time the whole life passes swiftly in review before the Ego, as those have related who have passed in drowning into this unconscious and pulseless state. A Master has written:

At the last moment the whole life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one event after another. . . . The man may often appear dead, yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, the brain thinks, and the Ego lives over in those few brief seconds his whole life. Speak in whispers, ye who assist at a deathbed, and find yourselves in the solemn presence of death. Especially have ye to keep quiet just after death has laid her clammy hand upon the body. Speak in whispers, I say, lest ye disturb the quiet ripple of thought, and hinder the busy work of the past, casting its reflection upon the veil of the future.¹

This is the time during which the thought-images of the ended earth-life, clustering around their maker, group and interweave themselves into the completed image of that life, and are impressed in their totality on the Astral Light. The dominant tendencies, the strongest

¹ *Man : Fragments of Forgotten History*, pp. 119, 120.

thought-habits, assert their preëminence, and stamp themselves as the characteristics which will appear as "innate qualities" in the succeeding incarnation. This balancing-up of the life-issues, this reading of the Karmic records, is too solemn and momentous a thing to be disturbed by the ill-timed wailings of personal relatives and friends.

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing Ego. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator, looking down into the arena he is quitting.¹

This vivid sight is succeeded, in the ordinary person, by the dreamy peaceful semi-consciousness spoken of above, as the Astral Double floats above the body to which it has belonged, now completely separated from it.

Sometimes this Double is seen by persons in the house, or in the neighbourhood, when the thought of the dying has been strongly turned to some one left behind, when some anxiety has been in the mind at the last, something left undone which needed doing, or when some local disturbance has shaken the tranquillity of the passing entity. Under these conditions, or others of a similar nature, the Double may be seen or heard; when seen, it shows the dreamy hazy consciousness alluded to, is silent, vague in its aspect, unresponsive.

As the days go on, the five higher principles gradually disengage themselves from the casing of the Linga Sharira, and shake this off as they previously shook off the grosser body. They pass on, as a fivefold entity, into a state to be next studied, leaving the Linga Sharira, or Astral Double, with the physical body of which it is the counterpart, the Linga Sharira thus becoming an astral corpse, as much as the body had become a physical corpse. This astral corpse remains near the physical one, and they disintegrate together; clairvoyants see these astral wraiths in churchyards, sometimes showing likeness of the dead body, sometimes as violet mists or lights. Such an astral corpse has been seen by a friend of my own, passing through the horribly repulsive stages of decomposition, a ghastly vision in face of which clairvoyance was certainly no blessing. The process goes on *pari passu*, until all but the actual bony skeleton of the physical body is completely disintegrated, and the particles have gone to form other combinations.

One of the great advantages of cremation—apart from all sanitary conditions—lies in the swift restoration to Mother Nature of the material elements composing the physical and astral corpses, brought about by the burning. Instead of slow and gradual decomposition,

¹ *Key to Theosophy*, H. P. Blavatsky, p. 162.

swift disassociation takes place, and no physical or astral remnants are left, working possible mischief on the physical and astral planes.

The astral corpse may to some extent be revivified for a short period after its death. Dr. Hartmann says:

The fresh corpse of a person who has suddenly been killed may be galvanized into a semblance of life by the application of a galvanic battery. Likewise the astral corpse of a person may be brought back into an artificial life by being infused with a part of the life principle of the medium. If that corpse is one of a very intellectual person, it may talk very intellectually; and if it was that of a fool it will talk like a fool.¹

This mischievous procedure can only be carried out in the neighbourhood of the corpse, and for a very limited time after death, but there are cases on record of such galvanizing of the astral corpse, performed at the grave of the departed person. Needless to say that such a process belongs distinctly to "Black" Magic, and is wholly evil. Astral corpses, like physical ones, if not swiftly destroyed by burning, should be left in the silence and the darkness, a silence and a darkness that it is the worst profanity to break.

ANNIE BESANT, F.T.S.

(To be continued.)

A Glimpse into the Past.

THE country was either Egypt or India, the High Priest of the Temple was a tall, dark young man, who had passed his whole life in purity, and was a celibate in the strictest sense of the term. He had advanced step by step, and now held that elevated position. The Temple was on high ground, faced the north, and was approachable from that side by a flight of broad stairs. There was an outer hall where devotees assembled, and the *inner one* which the Priest alone could enter.

A large crowd had assembled on a particular day, and was anxiously waiting for the Priest to come and open the door of the Inner Temple. The High Priest came, proud and erect, and everybody made way for him; he was held in high veneration, and *no one was allowed to touch him*. He entered the outer hall; there a poor young woman was gazing intently towards the door of the Inner Temple, and was unconscious of his presence.

"Move away," said the High Priest, in haughty tones.

¹ *Magic, White and Black*, Dr. Franz Hartmann, pp. 109, 110. Third Edition.

The girl started, looked towards him, and in her confusion did not move out of his way at once.

"Move off; why can you not move?" cried the Priest, and raised his arms lest he should touch the garment of the woman.

"Why should I move? am I not a human being? I thus hold your arm and shall never leave you," replied the young woman.

A young Hindû Brâhman loved Occultism and *hated* women from his boyhood. He was obliged to marry for the sake of his parents. It was love at first sight; the young man felt that the responsibility of developing the mind of his child-wife was laid on him and him alone; the girl doted on her husband, but yet was spiritual; mourned when he went wrong, was overjoyed when he returned to the right path. Years rolled on, their love grew instead of lessening. The husband often wondered at his change, until at last he had a glimpse into the Past, when the lesson was indelibly impressed on his mind that it is not moral purity alone, but Love for Humanity, that is absolutely necessary for spiritual progress.

INDIAN DREAMER.

IN Paradise the Angel Gabriel heard
The lips of Allah trembling with the Word
Of perfect acceptance; and he thought
"Some perfect faith such perfect answer wrought,
But whose?" and therewith slipping from the crypt
Of Sidea,¹ through the Angel-ranks he slipt,
Watching what lips yet trembled with the shot
That so had hit the mark—but found it not.
Then, in a glance to earth, he threaded through
Mosque, palace, cell, and cottage of the True
Belief—in vain; so back to heaven went
And—Allah's lips still trembling with assent!
Then the tenacious Angel once again
Threaded the ranks of Heaven and Earth—in vain—
Till, once again returned to Paradise,
There looking into God's, the Angel's eyes
Beheld the prayer that brought the benison
Rising like incense from the lips of one
Who to an Idol bowed—as best he knew,
Under that False God worshipping the True.

Bird Parliament of Attar.

Fitzgerald's rendering of the Persian.

¹ Sidea, the Tree of Paradise, or Heaven.

Alexander Csoma di Körös.

[The following sketch is gathered from Theodore Duka's *Life and Works of Alexander di Körös*. He is alluded to in a note on Aryasanga, in the *Secret Doctrine*, vol. i. p. 49.]

MANY are the speculations about Tibet in the present day, and yet but few may have heard more than the name of a man, who, early in this century, affirmed after years of careful study that

The Tibetan faith, both in precept and practice, approaches nearer to the Christian religion than that of any Asiatic nation whatever.

Alexander Csoma di Körös was born in Hungary, in 1784, in a poor family belonging to the tribe of military nobles called Széklers, who in Transylvania protected the frontier against the Turks. Of his boyhood little is known. At school he is said to have been of a quiet and peaceful disposition, industrious rather than clever, and chiefly remarkable for a certain restless curiosity, combined with great physical endurance, that caused him, when one of a walking party, never to be content with what he saw, but to wander on and on, sometimes for long distances; the view from each hill-top only exciting his desire to see what lay beyond.

At the college of Nagy Enyed, which he entered on leaving the school of Körös, his native village, he had to undergo all the privations of the poor student who can only pay the fees by means of the money earned by private teaching and the performance of duties corresponding to those in past times performed by a sizar of one of our colleges. Thus habits of thrift and the power of supporting hardships became implanted in his nature and enabled him in after years to pass easily along where another man would have been weighed down by bodily cares. That he went creditably through the course of study is proved by his being elected lecturer on poetry.

The historical lectures of Professor Adam Herepei are said to have first raised in his mind the idea of travelling in Asia to try to discover the ancient home of his race, and with two of his comrades he made a vow to go—a vow which he alone kept.

Ten years later the idea was strengthened by his studies at Gottingen, under Professor Eichhorn, the celebrated historian and oriental scholar, from whom he is said to have heard of certain Arabic manuscripts containing important information about the Hungarian nation before it left Asia; but long before this he seems to have systematically set himself to work to prepare for the task.

In 1818, when he returned home, two appointments were offered him, both promising a peaceful and honourable, if ordinary, career, but he refused them, and chose instead to wander out into the unknown, there to make for himself a name. His parents were dead, and he had no ties to bind him to his native land.

One Monday, in 1819, Csoma said good-bye to his old friend and tutor, Hegedüs, who had from his boyhood taken an interest in him; and "lightly clad as if he intended merely taking a walk, . . . he stepped off on his life-long journey as if he were only going a little way and back again." Hegedüs particularly mentions "that expression of joyful serenity which shone from his eyes; it seemed like a beam of delight, which pervaded his soul, seeing he was wending his steps towards a long-desired goal."

Csoma's idea was to go to Constantinople to study in its library,

but the news of the prevalence of the plague there turned his steps southward to Kios, where he took ship for Syria and then wandered by way of Aleppo and Mosul to Bagdad.

Of means with which to travel according to our ideas he had none; he seems to have gone chiefly on foot, taking advantage of any kindly help by road or river, and usually adopting the dress of the country through which he was passing. When he left home he possessed about 200 florins, which he had saved during his studies, and Counsellor Kenderessy had promised him 100 florins a year. Csoma's total expenses during fourteen years averaged little more than twenty rupees *per mensum* for food, travelling and clothes, and also for wages of servants and fees of pandits when engaged in study.

From Bagdad he passed through Persia to Teheran, pausing there for four months in the house of Sir Henry Willock, who seems to have relieved him from some pecuniary trouble, for Csoma always speaks of him in most grateful terms. Here he studied English, and perhaps made his first acquaintance with the English power, which he was afterwards to find his natural protector in the East.

Csoma wandered on to Bokhara and then by way of Bamian, Kabul and Lahore to Kashmir. Soon after this, in July, 1822, he fell in with Mr. Moorcroft, who was on his journey to Dras to buy horses for the British Government, and from him obtained the means to go to the Monastery at Yangla, in Zanskar, where he remained from June, 1823, to October, 1824, prosecuting his studies under great hardships. The weather kept him four months confined with a Lama and attendant in a room nine feet square.

He read from morning to night, sitting enveloped in a sheepskin cloak, with his arms folded, and without a fire. After dark he was without a light, the ground forming his bed, and the walls of the building his protection against the rigours of the climate. He was exposed here to privations such as have been seldom endured, without complaining.

Afterwards on his way to rejoin this Lama, at Sultanpore in Kulu, in 1824, he was detained at Subathoo by Captain Kennedy, until permission could be obtained from the British Government for him to pass on. Csoma seems at first to have been mistaken for a spy, and the suspicion greatly disturbed his Hungarian pride and caused a bitter feeling in him, which continually crops up in the midst of the gratitude he expresses for the help of the Government which enabled him to go on with his studies. Poor, humble and unknown, without the aid of friends like Captain Kennedy to bring him to the notice of the Government, and of the Asiatic Society of Bengal (to whose Journal he afterwards contributed several articles on the Tibetan language and literature, and of which he was made an honorary member in 1834), Csoma would in all probability have never been able to make the results of his patient study known to the learned world. It was said of him:

Csoma's principal trait was his regrettable diffidence—almost, we might say, an overstrained vaunting of ignorance—and his own too modest estimate of himself . . . on subjects on which he might have dictated to the learned world of Europe and Asia.

In consequence of the efforts of Captain Kennedy and other friends, who recognized his unique talents, the British Government made a grant of fifty rupees a month to Csoma to enable him to devote himself to the study of the Tibetan language and literature, and to make a report upon them. Until this was accomplished and he was able to take to Calcutta the result of his labours in the form of his Grammar and Vocabulary, he placed on one side his scheme of going north to investigate the origin of his race, for he saw that his studies in the Tibetan language would ultimately aid him in the attempt. "My honour," he wrote, "is dearer to me than the making, as they say,

of my fortune," and he strained every nerve to prove that the Government grant to him was not thrown away.

For this purpose Csoma spent over a year in a monastery at Pukdall, and three more with his friend the Lama at Kanum in Upper Besarh, living in the most frugal manner. The abbot of Pukdall spoke of him affectionately to Dr. Leitner in 1866 as "Philangi Dàsa," the European disciple.

In a letter to Captain Kennedy Csoma writes:

Although ignorance and barbarism have destroyed the ancient favourite seats of learning and civilization, yet before this had happened, for the benefit of mankind, many works of learned men—which so conspicuously contribute in every country to public happiness, by forming the heart, illuminating the mind, and exciting to industry—were rescued from the deluge of destruction, by being transported to Tibet. This was the effect of the conquest of Persia by the Mohammedans in the year 636 after Christ.

From 1830 to 1835, Csoma lived in the rooms of the Asiatic Society in Calcutta, busily engaged in editing his Grammar and Dictionary. A friend tells us of the frugal way in which he lived and that he caused the servants to lock him into his rooms every night, any one wishing to pay him a visit having first to apply to them for the key.

On the completion of the Grammar and Dictionary, he applied for permission to travel northward, and after wandering through Bengal, he started for Darjeeling on his way to Tibet, to explore the libraries of Lassa and Teshi Lhumpo. At Darjeeling he developed a fever, most probably contracted in the Terai, and his hardy habits causing him to refuse to recognize its serious nature, he took no proper remedies, and in consequence quickly succumbed at the age of fifty-eight. He had, strange to say, often expressed a fear that he would not be permitted to travel in Tibet, and had several times refused to risk his life in the attempt.

Opinions differ as to the real aims of Csoma di Körös, and very little is known of his daily life. It is interesting to speculate as to what the secret ideas and real aims of the man might be—so carefully cloaked as they were under the guise of the humble student and earnest worker. Was he merely a dry philologist, following steadily a path which he considered would lead him to the fount of his native tongue, and was he prevented from using his ripened scholarship as the means of introducing to Europe a literature for which we are not yet prepared; or was he a mystic student, giving to the world but the outer husk of his knowledge, and guarding jealously the kernel?

I beg leave to communicate here a verse in four lines, each of seven syllables, containing a moral maxim taken from the *Slangyur*, a Tibetan collection of books. Literally in English:

Hear ye all this precept, hear,
Having heard do not forget—
Whatever I wish not to myself,
I never do it to another.¹

A. J. W.

THE Self of Matter and the *Self* of Spirit can never meet. One of the twain must disappear; there is no place for both.

¹ From A. Csoma di Körös' letter to Captain Kennedy, May 25th 1845.

Correspondence.

In last month's *LUCIFER* appeared a letter headed "A Suggestion"; and a very apt one it was.

In order that no confusion may arise, let us at once define this subject not merely as Yoga but as Hatha Yoga, for the remarks made both in this present letter and in E. S.'s "A Suggestion," have merely an indirect application to the higher branch of the science, Râja Yoga.

Hatha Yoga then is that system of bodily training which brings the physical instrument into the best condition to be played upon by the Divine Ego using it.

If it is not under the direct control of Râja Yoga it is dangerous, repulsive, and almost certain to end in black magic, and therefore has been constantly inveighed against when made an end in itself; for the results of its misuse have been disastrous. Its consideration primarily is perfect physical health; afterwards, the bringing under the control of the will the various activities which Western physiology deems entirely beyond it.

Under the first head it treats of food, times of eating, bathing, clothing, sleeping, postures for lying down, and sitting and sexual continence. Under the second, the regulation and complete control of the breath, circulation, and the peristaltic action of œsophagus and bowels, also the cleansing from obstructions of the various channels, arteries, veins, etc. The evolving of the astral body we merely mention in passing.

Now all these processes have come to be looked upon as identified with effort to lead the higher life, and in truth they cannot be separated from it, for no consideration of man's body can ignore his thought. Therefore the line drawn between the two forms of Yoga must be a "dotted" one.

There is no law of health that suits all men precisely alike, and so it is just here that the setting forth of Hatha Yoga is impossible without an experienced master of the art, to superintend its growing effects upon the practiser.

A few months of wrong practice may rupture the brain, lungs or arteries. Six months of wrong diet, *i.e.*, trying to follow a system which somebody else has found suitable, may allow the wasting from the system of substances which it will take a very long time to replace.

Therefore, although materials are being gradually gathered by a few people in the West from which some useful preliminary rules may be laid down as definite later on, for the present, considerable caution has to be exercised in putting statements forward in print which people of all kinds of temperaments seize upon with eagerness, as something tangible upon which they may start and observe tolerably rapid effects.

All the Western books written upon health and its preservation are a kind of foundation for a Western system of Hatha Yoga. But did anyone ever find any such book which he could follow right through, and not go against the idiosyncrasy of his body in some way, if not often against his ideal of right, as in meat eating?

So also with books on Eastern Hatha Yoga, a master of the Science is needed also, is indispensable indeed, and the whole Philosophy of which it is a part must be embraced. To build up such a system for the West as suggested it is necessary that Western students should learn the system thoroughly in the land of its birth. This they must

proceed to adjust to Western conditions of life, as climate, habits, and so forth. They must train their pupils *personally*, not by print or letter, until they are thoroughly efficient. When these become sufficiently numerous the system will become established.

It is to be doubted whether Hatha Yoga will ever be given to the world in the same way as Western Science is scattered. The East discriminates in its pupils, and these wonderful laws governing the body cannot be taught without giving those who have the tendency to pursue pleasures of the body an opportunity, even an encouragement, to continue them and evade the immediate visible consequences. This has undoubtedly been the case with some physiological discoveries which are shamefully abused, as also with chemical researches, in explosives, for instance. A Hatha Yogi is an ascetic, a recluse, an aspirant for Moksha (liberation) in his own way. If he teaches another to regain his health by prāṇayāmā (regulation of breath) he does so with discrimination, and although many Brāhmans, engaging in various pursuits, often cultivate "a little prāṇayāmā," perform "a few prāṇayāmās," as they will tell you, in the morning, yet I question, if critical enquiry were possible, whether it would not be found that this amateur Yoga did not do a great deal of harm, and was only beneficial when under the direction of a Yogi.

"S."

Theosophical Activities.

EXECUTIVE ORDERS.

ADYAR, 21st August, 1892.

GEORGE R. S. MEAD, Esq.,
Gen. Sec'y of European Section T. S.

DEAR SIR AND BROTHER,

Herewith I beg to hand you copies of the following documents, with request that you will make their contents known to the Branches of the European Section:

1. My official letter to the Vice-President T. S. notifying him of my revocation of my letter of resignation of office.
2. My Executive Circular notifying the fact to all concerned, together with my reasons for the step.

Fraternally yours,

H. S. OLcott, P.T.S.

THE THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, 21st August, 1892.

W. Q. JUDGE, Esq., Vice-President T. S.

DEAR SIR AND BROTHER,

The restoration of my health and other important considerations induce me to revoke my letter of resignation of office, and I beg to hand you herewith an Advanced Copy of the Executive Circular notifying the fact, which will appear in the September number of the *Theosophist*. You will kindly make the facts known to the American Section.

Fraternally yours,

H. S. OLcott, P.T.S.

EXECUTIVE CIRCULAR.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,

21st August, 1892.

In January last, confined to my room by sickness, lame in both feet, unable to move about save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my lifetime, this being, they thought, the truest compliment that could be paid me. Immediately, I began building the cottage at Ootacamund on land bought in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me prepare to receive further and more specific orders by messenger, but without naming time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that if I were really compelled to retire the Presidential office should not be filled during my lifetime, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America, wrote to express their hope that I might yet see my way to retaining office, in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the * * that you should go out, either corporeally or officially."

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring Mr. Judge my constitutional successor and their choice, but asking me not to retire.

The London Convention of the American Section, held in July, also unanimously declared its choice of Mr. Judge as my successor, and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my retaining office under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June *Theosophist*) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigour, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office: and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

H. S. OLcott, P.T.S.

Every member of the Society will rejoice in the restoration of the President-Founder to vigorous health, and to learn that we shall not only have his counsel but also his continued active services in the future.

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

INDIAN SECTION.

INDIAN LETTER.

Our faithful correspondent and brother was ill with a sharp attack of fever when the mail left, and was unable to send his usual letter. LUCIFER heartily wishes him well again, for he is emphatically not one of those who never would be missed.

CEYLON LETTER.

(From our own Correspondent.)

September, 1892.

I am glad to be able to report that our local Government has consented to appoint a Buddhist Registrar of Marriages, in place of the late incumbent of that office, and that it has approved and sanctioned the nominee elected by the Buddhist Defence Committee. The Registrar is now holding office at the T. S. Headquarters at Maliban Street.

In my last letter I had occasion to refer to the Temple Lands of Ceylon, which are not properly looked after by Government, despite its standing ordinance *re* these lands. I learn that about one-third of the area of Ceylon is Temple property, and is it not a shame that our Government cannot properly control the immense revenue derived from these lands? Place an impartial European Commissioner at the head of a qualified Board, and the corrupt priesthood will disappear, and the Sinhalese and their country will again rise to their original splendour.

During the last month there has been quite a flutter in the Christian Church of Ceylon, and the contributions in the local press from churchmen, hurling invectives at each other, painfully displayed to us "heathens" that what they profess to-day is Churchianity and *not* Christianity—the religion taught by that great man, Jesus Christ. Bigotry and dogmatism, coupled with their attendant evils, are laying low the beautiful Esoteric truths as taught by Jesus.

Speaking about the Christian Church in Ceylon, I am tempted to speak some words about the missionary who comes to convert "the heathen." I do not want to be harsh on our erring brothers, but I simply want to tell my Western readers that missionary enterprise is a failure in Ceylon. This is proved by what has lately been printed in the *Times of Ceylon*, of August 27th, a paper edited and published by Englishmen, who are also Christians.¹

It will interest the readers of LUCIFER to see the following figures, showing the proportion of persons in each religion able to read and write:

	ABLE TO READ AND WRITE.		
			MALES.	FEMALES.	
Buddhists	..	1,877,043	..	28'7	2'6
Hindus	..	615,932	..	23'3	1'8
Christians	..	302,127	..	50'0	21'7
Mohammedans	..	211,995	..	30'5	1'5
Others	..	692	..	36'7	7'0
<hr/>			3,007,789		

¹ Our correspondent gives the figures quoted in the "Watch-Tower" notes from this newspaper.

Glancing at the above the reader will be struck with the alarming extent to which ignorance exists among the native women, and he will see how very necessary it is that women's education should be pushed forward in this small island of ours. It will also be seen that the missionaries, with all their means, have done very little in all their work. They are a failure even in women's education. Comparatively speaking, the Theosophical Society has done more in Ceylon during the few years of its existence to benefit humanity than have the Christian missionaries. The Theosophical Society, abused as it is by our erring brothers, with no money, and very few men and women to push on its work, is, I emphatically state, far ahead in its beneficent influence of any missionary body in the world. Imagine, for a moment, the condition of the growing Sangamitta Girls' School, under Mrs. Higgins's supervision. What Christian missionary has had better success than Mrs. Higgins with her work? If she have the funds absolutely necessary, you may rest assured that she will increase the percentage of females in Ceylon able to read and write threefold in a couple of years.

Last Sunday Mrs. Higgins was asked by some residents in a poor seaside village, about twelve miles from Colombo, whether she could take into her charge a girls' school in that village. This is very gratifying, and it proves this lady's success in her educational work. Crippled as she is financially, she was unable to definitely comply with the request of the poor villagers, who are so anxious to educate their girls under her supervision. She is very much distressed that she has no funds to educate the poor neglected children of this fishing village. We do hope that help will come, and the Theosophical Society will be the means of bringing thousands to perceive that Light which every man and woman needs.

SINHALA PUTRA.

EUROPEAN SECTION.

The General Secretary is paying a series of visits to some of the Lodges and Centres and prominent members on the Continent. The Centres at Gosseliers-Courcelles and Montigny-le-Tilleul in Belgium, under the able direction of Brother M. A. Oppermann, have regular meetings for study, and are thinking of combining together and taking rooms at Charleroi under the designation of the Charleroi Lodge. At Hallein, near Salzburg, there is a group of members of the T. S., the best known to the Theosophical public being Dr. Franz Hartmann, who is at present engaged in issuing a series of annotated translations designated *Lotus Blüthen*. As we have already announced, the first three numbers are the three fragments from the *Book of the Golden Precepts*, viz., *The Voice of the Silence*, etc.

Dr. Hartmann has also in the press a translation of the *Bhagavad Gitá* with explanatory notes, and is engaged on a second volume of *Magic, White and Black*, in German. He has also translated Subba Row's *Lectures on the "Bhagavad Gitá"* for the *Lotus Blüthen*. Theosophists will also be glad to hear that a most excellent translation of *The Light of Asia* has just been published in Germany, by Konrad Wernicke. It is published at Leipzig in Philipp Reclam's "Universal Biolioothek" at about 4*d.*, so that thousands are reading it. *Light on the Path* is being translated into Bohemian, and is, we are told, to be published by some of our Prague Theosophists. G. R. S. MEAD.

Since the above was written, the Charleroi Lodge has been chartered.

ENGLAND.

The Blavatsky Lodge has had successful meetings during the past month, and, to prevent uncomfortable overcrowding, has again adopted

the plan of issuing its syllabus without the names of the speakers. The following is the programme for three months: October 6th, *Zoroastrianism*; 13th, *The Criminal Brain in the Light of Theosophy*; 20th, *Western Idols and Eastern Ideals*; 27th, *The Religion of the Purāṇas*; November 3rd, *On some Similarities of Aim and Method in various Schools of Mysticism*; 10th, *Psychometry*; 17th, *Asceticism: Is it good or bad?*; 24th, *The Ethics of the Bhagavad Gītā, "The Song of the Blessed One"*; December 1st, *The Book of Job*; 8th, *Man in the Universe: King or Slave?*; 15th, *The Upanishads*; 22nd, *Sound-Forms*; 29th, *The Symbolical Paintings in the Lecture Hall*. The two lectures already delivered at Peckham by Annie Besant and James M. Pryse were very well attended, and on each occasion more than an hour of questions followed the lecture.

Annie Besant's lectures have been very largely attended during the month. In the north, there is quite a marked outbreak of activity, and lectures have been arranged for her on October 14th, York; 15th, Bradford; 16th, Huddersfield; 17th, Harrogate; 18th, Scarborough or Wakefield; 21st, Sheffield; 22nd, Hull; 23rd, Great Grimsby; 29th, Leeds; 30th, Manchester; 31st, Southport. In addition to these, she lectures October 7th, Halstead; 9th, Camberwell; 24th, Peckham; 28th, Chiswick. Arrangements are pending for lectures at Ramsgate, Margate, Harrow, Bristol, Exeter, and Beckenham.

Brother Kingsland also is making quite a stir, as will be seen by the reports below. He is certainly finding plenty of work to do during his tour. After visiting the members in Edinburgh and Glasgow he proceeded to Harrogate, where the members had arranged for three public lectures on the 9th, 16th, and 24th of Sept., the subject on each occasion being, *Theosophy, its Teachings and Evidences*. Special meetings were also held for enquirers, on the Sunday afternoons following the lectures, and were well attended. Bro. Kingsland has been able to give substantial aid to the newly-formed group at Leeds, where he has addressed two meetings, and the Bradford members have also had the benefit of his presence on several occasions. He has also visited Middlesboro', where there is a nucleus which in due time will doubtless grow and expand. His engagements for October include visits and lectures at Manchester, Liverpool, Llandudno, and Dublin.

Correspondence Class.—An elementary class for students of Theosophy has been started by Mrs. A. L. Cleather. The lists are still open, and a cordial invitation is extended to all who feel the need of personal help and guidance in their initial studies. The class will be conducted on the lines of that already successfully carried out by Miss E. Kislingbury, as recorded in the *Report of Second Annual Convention*, p. 58, the studies being of a progressive nature and suited to the needs of each correspondent of the class. The books selected for first consideration and study are Alex. Fullerton's *Wilkesbarre Letters*, and *Indianapolis Letters*, and Wm. Q. Judge's *Epitome of Theosophical Teachings*. Members desiring to join this class are invited to send their names to Mrs. A. L. Cleather, 19, Gayton Road, Harrow.

Croydon Lodge.—This Lodge has now thirty-five members and associates. Since its formation in July, 1891, lectures have been delivered at fortnightly intervals, but no course of study has been adopted on the intermediate weeks. The need of such private meetings is now being felt, as it is apparent that the Lodge does not gain strength by listening to lectures alone; so on Tuesday, 27th Sept., a class was formed for the study of Mrs. Besant's *Seven Principles of Man* in conjunction with the *Secret Doctrine*. From the beginning the want of guidance from an advanced Theosophist residing in the town has been felt. On Sept. 6th Miss Jessie Horne gave an interesting lecture on *Yoga*.

and on Tuesday, Sept. 20th, Bro. W. R. Old was listened to by an appreciative audience, his subject being *Mediaeval and Modern Sorcery*.

WILLIAM A. DUNN, Corresponding Sec'y.

Brixton Lodge.—Sept. 2nd a paper was read on "Yoga." Sept. 16th Sidney Coryn gave a lecture on "The Kabbalah." The *Secret Doctrine* class still meets on intervening Fridays. It is at present comparing Herbert Spencer's work with Theosophical teachings.

JESSIE HORNE, Sec'y.

Harrogate Lodge.—We have, during this last month, been much helped and stimulated by Mr. Kingsland's visit. Three of the usual Lodge meetings, held on Friday evenings, were converted into public meetings, which were well advertised in the town. In this way it was made possible for all interested in Theosophy to have the advantage of hearing a series of three very interesting, thoughtful and instructive lectures, from Mr. Kingsland, on *Theosophy, its Teachings and Evidences*. Though the meetings were not large, the lectures were much appreciated by many besides the members of the Lodge, who are very hopeful that the effort will result in an increased interest in the subject in the town and an increase of membership to their Branch of the T. S.

Mr. Kingsland was also good enough to give any, who wished for further information, the opportunity of meeting him in a public room on the Sunday afternoon following each lecture, for the purpose of answering questions and helping to solve any difficulties that had cropped up in the minds of any in their study of Theosophy. These somewhat informal gatherings were found very helpful. The members of the Harrogate Lodge wish to testify most cordially to the benefit they have derived from the sympathy and help given them by one who has studied Theosophy longer and more deeply than any members of their newly-formed Branch have as yet had an opportunity of doing.

W. BELL, Sec'y.

Liverpool Lodge.—Bro. W. Kingsland delivered the first of a course of lectures to a very intelligent audience on Wednesday, Sept. 28th, taking for his subject *The Mission of Theosophy*. The lecturer was well received and frequently applauded. Although questions were afterwards invited none were forthcoming, we therefore conclude general satisfaction was the result. Two more lectures will be given as follows: On Wednesday, Oct. 19th, *Theosophy, its Teachings and Evidences*; Saturday, Oct. 29th, *Theosophy and the Problems of Life*. Two of our most active lady members have left Liverpool to take up their residence in Spain, but, to somewhat make up for this loss, we have recently had an accession of five new members to our Lodge. Our meetings are well attended and several enquirers are becoming interested.

JOHN HILL, Sec'y.

AMERICAN SECTION.

AMERICAN NOTES.

September 18th, 1892.

A new Branch has been chartered at Elgin, Oregon. It is called the "Blue Mountain T. S." Mr. Henry Hug is the President, and Mr. Charles H. Marsh has been elected as Secretary. The American roll of chartered Branches now numbers sixty-six.

W. Q. Judge lectured at Harlem to a crowded audience in the large hall, at 142, West 125th Street, N.Y., on August 21st. His topic was *Death's Mysteries Unveiled*. Much Theosophical activity in the press was the result of this lecture.

Sunday evening lectures seem about to become the rage among Theosophists here. The Aryan T. S., and the Harlem T. S. hold

meetings on Sunday evenings, and the Brooklyn Branch is about to do likewise. This Branch will commence its career in this direction on Sunday, 25th. Dr. Keightley has consented to address the members that evening on *Nirvana*.

The Aryan Sunday lectures have proved successes so far. Sept. 11th, Messrs. Pryse, Wright and Judge delivered lectures on *Epidemics—Mental, Moral and Physical*, and on Sept. 18th, W. Q. Judge lectured on *The Psychic Man*. These lectures were delivered before fairly large audiences.

The average attendance at the *Secret Doctrine* class is about twenty-five persons.

Many friends from the Western cities have visited Headquarters during the past fortnight.

The Western Coast is as active as ever. Its lecturer, Dr. Allen Griffiths, has lectured several times at Portland, Oregon, and at The Dales, Walla Walla, Spokane, Boise City, and Pendleton also had lectures from him. These were all well attended.

Rev. W. E. Copeland lectured in Portland, Oregon, Aug. 19th, on *The Relation of Theosophy to Christianity*.

The F. T. S. press scheme is doing excellent work in getting articles into the papers all over the country.

The Theosophic calm has not been disturbed here by the cholera epidemic. The Higher Carelessness is evidently still in the ascendant.

With deep regret we have learned of the passing away of Mrs Henrietta L. West, an energetic member of the Stockton Theosophical Society. Her death was very sudden. She retired as usual on Saturday night, Sept. 10th, at nine p.m., and at two a.m. called her husband, and died fifteen minutes later of heart failure.

CLAUDE F. WRIGHT.

AUSTRALASIA.

The official address of the Secretary of the Theosophical Society in New Zealand is now: P. O. Box 327, Auckland, N.Z.

From Sydney, Australia, Bro. Willans writes: Ever since the arrival of our Charter in May activity seems the order of the day. We have been misrepresented in the "dailies" and given a chance to reply. Our meetings, annual and open, have been reported in full. Leaflets have been distributed, and the seed is beginning to sprout. Several new members have joined, and many seem to have grasped the idea that this work should consist more in helping others than seeking help for themselves and expecting a master to teach them.

This genuine relief guard is most opportune, for we have been working for the past year under many difficulties. Outside correspondence is growing, and our energies are taxed to the utmost. This outpost duty for the T. S. may evolve into importance. You see we are Theosophists *sui generis*. We have no advanced members here to consult with on important occasions, so we have to do the best we can. The impulse of activity in and outside the Lemurian Lodge is so marked within the last two months, that one is led to surmise that some generating force has been at work at the great centres. Lastly, I may state as an encouraging symptom that the Theosophical Literature Depôt, 11, Bond Street, City, is proving a success.

Theosophical AND Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIII, No. 12.—1. Old Diary Leaves, VI.—H. S. Olcott. 2. The Faith of the Twentieth Century (Trans. from the *Sphinx*)—Hellenbach. 3. A Study of "Mainyo-i-Khard"; an Exposition of Mediæval Zoroastrianism—D. 4. Pioneer-ing—Alexander Fullerton. 5. The Gāyatri, with appendix of Shankarāchārya's Com-munity (*concluded*)—S. E. Gopalacharlu. 6. Himalayan Folk-Lore—A. Banon. 7. The Hour of India's Need—Sydney V. Edge. 8. The Arya Dharma of Lord Buddha—Rai B. K. Laheri. 9. The Idyll of the White Lotus; an attempted interpretation (Trans. from the *Sphinx*). 10. A Translation of the Sāṅkhyā-Tattva-Kaumudi of Vāchaspati Misra (*continued*)—G. J. 11. Reviews. 12. Correspondence. 13. Supplement.

1. This Leaf records the experiences of H. P. B. and the author in connection with certain materializing mediums in New York and Boston; and contains a word of warning as to the dangers to which such mediums are exposed. 2. An answer to the question as to how we arrive at the recognition of the Truth is attempted, but no more; the essential point, the survival of the cognizing principle after death, being left in debate. 3. A highly interesting article, dealing chiefly with the Zoroastrian idea of the nature of Soul, and its fate after separation from the body. As embracing some of the older Chaldean views, this article should be of great use to those professing the Parsi doctrines. It is profitable reading to any student of Eastern religions. 4. Healthful and invigorating to every practical Theosophist. Everything said supports this central statement:

Now the conditions, the requirements, the possi-bilities of Theosophy in its pioneer stage, point out the great present duty of Theosophists. It is work. Study, except so far as fitting for that work, is a minor aim. . . . There is no time

for rest or polish: the one present obligation to open up the way overbears all consideration of a later elegance. . . . The present duty is WORK.

And to this much sound and practical advice is added. Every Theosophist ought to have a copy of this article. 5. Extremely interesting, though abounding with difficulties for the average reader. It sets forth the practical uses of the Gāyatri, the highest of all the Mantras. The Commentary of Shankarāchārya is decidedly helpful. 6. A light and sketchy record of one or two forms of curious Occult proceedings, raising questions and suggestions not too easily laid at rest. 7. This will be universally regarded by Theosophists as one of the frankest, and most sympathetic appeals to our Hindū Brothers, that has yet been made in the pages of the *Theosophist*, or elsewhere; and if heard, a matter which lies in our own power, should be one of the most effective. The article should be reproduced and widely circulated, in India especially. 8. The Arya Religion of Lord Buddha is a subject that gains an additional interest from the fact that it is treated in the most impartial and truth-seeking spirit by a Brāhman, and treated to such effect, moreover, as to bridge over some of the widest and deepest chasms which have long held Brāhmans and Buddhists apart. As genuine as it is conciliatory is the conclusion to which our Brother comes:

That the followers of Lord Gautama are neither strangers nor hostile to us (Brāhmans), nor should we be to them, considering the common basis of our respective religions; and therefore we should hail the Buddhists in India and receive them into our arms, as long lost but now re-covered Brethren.

No true Buddhist, we think, can remain indifferent to this cordial spirit. 9. This is a really close and intuitive interpre-tation, of which the Translator says:

It seems to me by far the best and most com-

plete that has yet appeared of one of the most suggestive, most beautiful of books.

A judgment which will be endorsed by all readers of the article. 10. Kārikā XXVIII deals with the functions of the five senses; and the following with those of the internal organs, the methods of perception, the relations of soul-function to sense-action, etc. The article contains much useful information on the Sāṅkya Philosophy.

THE PATH (New York).

Vol. VII, No. 6:—1. Impossibilities Demanded. 2. The Place of Peace—Annie Besant. 3. Modernized Upanishad. 4. Conscience—Catherine Hillard. 5. What our Society needs most. 6. The Cure of Diseases—William Q. Judge. 7. Spiritualism Old and New—An Embodied Spirit. 8. Tea Table Talk—Julius. 9. Literary Notes. 10. Mirror of the Movement.

1. Embodies a protest against exorbitant demands on the part of members and Lodges upon the powers of the New York staff of workers, and an appeal for extended coöperation. 2. On the evanescence of joy and pain; the unworthiness of worldly aims and ambitions; the futility of effort directed to temporal ends; the directing of effort to the achieving of permanent results; and the means by which the Place of Peace may be attained. 3. This is one of the most serviceable efforts in the direction of popularizing Eastern systems of Philosophy and Science that has yet been made in the T. S. Here, in plain language, divested of all technicalities and foreign terminology, is the teaching of one of the Twelve Upanishads, accessible to the most unlettered of students; clearly written, yet retaining the full intent and meaning of the original. 4. A brief but lucid article on the nature of Conscience and its distinction from Reason. Conscience is here rightly shown to be the result of "direct cognition" which simply beholds and affirms, dispenses with all problems of the intellect, and admits of no compromise. Its bearing upon ethical questions will be a useful hint to many who make these a matter for the intellect to decide. 5. In brief, the needs of our Society are shown to be, (1) an extension of Theosophic doctrine into daily life and practice; (2) its translation into the com-

mon thought and language of the masses; (3) its propagation upon known and well-tried lines; (4) discrimination in its study; (5) simplicity in its exposition. The L.T.W. ought to find useful material in this article for distribution to members.

6. This article takes a comparative survey of the mental and physical methods of cure, and for sufficient reasons concludes in favour of physical treatment for physical diseases, leaving mental methods for the cure of the moral nature. An able summary of much previous discussion. 7. Takes a retrospective view of Spiritualism in the two hemispheres, and after showing the general resemblance of the past and present facts, concludes by marking the distinction between the mental attitude towards these facts of Eastern and Western peoples. 8. The Professor at the Tea-Table gets instruction concerning the nature, origin and use of Dreams, in the course of which it appears that while in all cases they are an index to the state of the waking-life they reflect, in some cases they may serve a higher purpose, that of spiritual evolution and moral instruction.

TEOSOFISK TIDSKRIFT (Stockholm).

SEPT. 1892.—1. On Dreams and their Signification—Amélie Cederschild. 2. The Septenary Chain—C. J. 3. Children and Theosophical Teaching—Path. 4. Plain Theosophical Traces—Path. 5. Questions and Answers—*Vdhan*. 6. Answer to Karl Geijerstam's attack on Theosophy—Georg Ljungstrom. 7. Address to European Convention—G. Zander. 8. Report of Convention. 9. Activities.

1. A clear and well-arranged treatment of an interesting subject. 6. The writer gives a clear exposition of the ground covered by Theosophy, showing it to be no religion, but a grand philosophy which will speak for itself to those who choose to study it. 9. Two pamphlets have been translated into Norwegian and widely distributed. This is an important extension of our activities in Scandinavia.

GUL AFSHĀN (Bombay).

JULY, 1892:—1. Extract from *Rig Veda*. 2. Idolatry—*Vdhan*. 3. Exhibit your merit.

3. The ambition to serve is the keynote of Pāramitā Bodhisattva and Pāramitā Yoga. He says:

The tantric system is a later development and deals more with occult phenomena than pure spiritual culture. The rules of the Gelugpa School are so strict on this point, that on no account are the students initiated thereinto until they have passed the *gotrabhūndra* stage. This distinctly Gelugpa teaching is also enunciated in the *Vishuddhi Marga*, that on no account should the student develop psychic powers (*Iddhi*) before he extinguishes all idea of self . . . and becomes moral proof.

SANMĀRGA BODHINĪ (*Bellary*).

Vol. II, Nos. 33, 34:—1. Brahmin Remarriage. 2. Pandita Rambai. 3. What is Theosophy? 4. Rebirth. 5. Atomic Theory. 6. Causes for the degeneration of India. 7. Evolution of Religions. 8. Our Sacred Literature. 9. Correspondence. (Most of these are in the Telugu language.)

3. An answer to an often-asked question, this time by a *Paramahansa* of the Himalayas. The journal is doing good work for our cause.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 9:—1. The World as Object and Subject—W. R. Old. 2. Ethics of Theosophy—Edward Ellis.

1. Dealing with some of the normal and abnormal relations of Mind and Matter. 2. A well-digested paper, showing ethics to be evolutionary and not categorical.

No. 10:—Astral Bodies. The Mysteries of the After-Life—H. P. Blavatsky.

A reprint from LUCIFER of two most valuable dialogues upon the post-mortem state, by H. P. B. No. 10 is especially valuable to students of Theosophy. Get it!

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

Vol. I, No. 5:—1. The Buddhist Literature of Ancient India. 2. Sinhalese Bhikshus and Bhikshunis in China. 3. Notes and News. 4. Mahāyana Buddhism. 5. Notes by the Way. 6. Japan. 7. Buddhism in Arakan. 8. Buddhist Precepts. 9. The Brahmana Jātaka. 10. Filial Duty.

4. The writer recounts a visit to Sherab Gyatsho, the learned Lama of the Goom Monastery, who is noted for his deep learning in Tibetan lore, and belongs to the Gelugpa School of the Mahāyana system. The Lama distinguishes between the essential features of the two Schools

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 31-34:—1. The Vishuddhi Marga—D. C. P. 2. Karma—H. P. B. 3. Archbishop Bonjean. 4. Buddhism. 5. Mohammedanism—A. Russell Webb. 6. A Wife's Duties—Dhammaransi. 7. Buddhist Burial Service. 8. Editorial Notes. 9. After a Dhyāna Book—J. 10. The Bamian Statues—H. P. B. 11. Legend of Dhammasonda. 12. Notes and News—Wimala. 13. Ceylon Government and the Buddhists. 14. The Origin of Buddhism. 15. Previous Buddhas—H. P. B. 16. Salvationism in Ceylon—Dhammaransi. 17. The Doctrine of Transmigration—Sarat Chandra Dass, C.I.E. 18. The Census of Religions. 19. The Buddhist and Pythagorean Systems. 20. Books on Dhyāna—A. Uluwita.

A fair amount of useful extract matter from the writings of H. P. B. and others, combined with original articles, make this organ instructive and entertaining. The translations from the Vishuddhi Marga will be read with interest by Theosophists. It is a work much needed, but not yet accessible to the lay reader.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 7:—1. Tribune Théosophique. 2. L'Homme—Dr. Pascal. 3. Introduction à l'Étude de la Doctrine Secrète (*suite*). 4. L'Erreur du Matérialisme—E. Syffert. 5. Végétarisme—Guy-miot. 6. Lettres qui m'ont Aidé—(Tr. J.N.). 7. La Clef de la Théosophie (*suite*). 8. Échos du Monde Théosophique.

2. This article deals mainly with the question of Vampirism, etc. Many instances are quoted of this somewhat gruesome fact, some of which come of course from D'Assier's *Humanité Pos-*

thume. 3. A continuation of the valuable digest of *Secret Doctrine* teachings in reference to the hierarchy of Creative Powers. 4. Disputes the conclusion of Materialism that the destruction of organism necessarily implies annihilation of individual faculties. 5. The writer is careful not to commit himself to an opinion on this question. The case for flesh-eating is supported on more than doubtful grounds, viz:

There are some men, and those the immense majority, who have still need to experience the passions in order to acquire intelligence.

It is questionable whether the intelligence at present possessed has been brought to bear on the subject, to say no more.

VĀHAN (London).

Vol. II, No. 3. Questions LXXX, LXXXI, LXXXII, LXXXIII:—On the use of the *Oriental Department* papers to a working man—a question which the working man should be able to best decide for himself, apparently; on the advisability of using the term "Esoteric Philosophy" rather than "Theosophy" as descriptive of the system promulgated by H. P. B.—the majority of opinion favouring the use of the former term for reasons stated; on the statement of Max Müller and other orientalists, that Buddhism is devoid of mysticism—enough is said to show that the Professor was a little premature in his decision, and quotations show that facts are decidedly against him; on the definition of several "isms" from the Theosophical standpoint—the answers showing that the definitions of these "isms" remain unaltered.

PRASNOTTARA (Madras).

Vol. II, No. 20. Questions LVII, LVIII, LX, LXI, LXII:—Discussion of the first two questions is continued from previous issues, growing somewhat vigorous in the last of these over the question of "conscious" or "unconscious" Nirvāṇees eventually reëmerging as Black Magicians. The approach of Modern Science to Occult Science is also discussed, bringing out many interesting points relative to the underlying identity of the two in subject-matter and aim,

the chief distinction being shown to lie in their respective standpoints, the one referring all to terms of matter, the other to those of consciousness. The question as to what should be done with noxious and poisonous animals, if it is untheosophical to take life at all, gives rise to the obvious "keep out of their way," but it is wisely added that they will change when man changes, since nothing is "noxious or poisonous" to the Universal Being Itself, man being responsible for the privation of Good in himself which makes these things offensive to him.

DEPARTMENT OF BRANCH WORK.

American Section (New York), Paper No. 27:—Intuition, by Alexander Fullerton, is a closely written treatise, well thought out and illustrating the methods rather than defining the nature of this faculty. Dreams, by Claude F. Wright, so far as it goes, is decidedly doing justice to a fascinating subject.

Indian Section (Madras), Paper XX, consists of reprints from *LUCIFER* of "Life and Death," by Archibald Keightley, and "Practical Occultism," by H. P. B.

PAUSES (Bombay).

Vol. II, No. 1:—1. Our Second Year. 2. On Duty (epitome of *Key to Theosophy*) 3. A Study of Philosophy, II.—A Student. 4. The Seven Principles of Man, Tr. from French—S. Ragvendrāo. 5. "White Lotus Day" at San Francisco (*New Californian*). 6. Lecture on Religion—Dewan B. R. Rāgūnāth Row. 7. A Bewitched Life—(*Lucifer*). 8. Theosophy and Ethics—E. T. Sturdy. 9. The Enquirer.

The Bombay magazine starts its second year with a new vesture, far more becoming and decidedly more effective than the gymnasium of snakes which constituted the title-page of the last volume. Two only remain; *Shesha*, embracing the seal of the Society; and another entwining the Tau, making the familiar initial monogram of the T. S. With the new volume is issued a well-arranged index to Vol. I, which will be found useful for binding up. The Editor exercises the same good taste and discretion in the selection of matter for reprint, while the

original articles lack none of the required elements of utility and interest.

6. Notices.

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THEOSOPHIA (Amsterdam).
 Vol. I, No. 5:—1. Evolution—Afra. 2. new Headquarters in Amsterdam, and
 The *Key to Theosophy* (*continued*). 3. A speaks hopefully of future increased ac-
 Privilaged Letter (*concluded*). 4. Epi- tivities.

The Editor gives notice of change of address with the establishment of the

Our Budget.**COUNTRY EXCURSION FROM BOW.**

	£ s. d.
S. E. G., Fal.	0 2 6
R. Cross	5 0 0
M.	0 2 6
	<hr/> <u>£5 5 0</u>

This completes the cost of the excursion, and a small balance left over goes into the Club exchequer.

BOW CLUB.

	£ s. d.
Bryant and May (Ld.)	50 0 0
F. B.	20 0 0
A Friend (10/- a week for 6 months)	13 0 0
W. Bruce	1 1 0
H. Moss	0 5 0
A Sympathizer	0 10 0
A Friend	2 0 0
Mrs. Hopkins	1 0 0
E.	1 0 0
	<hr/> <u>£88 16 0</u>

We had to suspend the cheap dinners for a while for lack of funds, but in answer to an appeal, some friends have bound themselves to contribute a certain sum per week to the Club funds, and we can therefore resume the dinners. The above payment of £13 is one of these regular subscriptions; others are promised, and it would take a great weight off my mind, if a few of our richer members would make a small weekly contribution.

ANNIE BESANT, *Treasurer.*



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