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On the Watch-Tower.

THIS last month has been an exceedingly busy one in the Theosophical camp, and the eyes of the public have been turned much on the doings therein. The *Daily Chronicle* published a letter from the Editor of LUCIFER, occupying two and three-quarters columns on one of their centre pages, and this letter has remained practically unchallenged. It gave a rough sketch of the general advance of scientific thought, and showed how that advance justified the position taken up by Occultists. Facts are hard things, and as the facts could not be challenged a distinct gain has been secured by putting them in evidence before the eyes of the world.

Our contemporary *Light* is, I see, somewhat hurt because I did not say that it had drawn attention to the importance of Mr. Crookes' investigations. It says:

Mrs. Besant is an able woman, but she is perhaps a little late in estimating the value of the researches of Mr. Crookes in respect of the unseen forces which affect the present conditions of our existence. The importance of Mr. Crookes' investigations, as to a better understanding of the laws of our being, has been insisted on more than once in *Light*, and it is therefore hardly fair of Mrs. Besant to write a long letter to a daily paper in the tone of one who has made a discovery.

Surely this is a little unreasonable. Mr. Crookes' discoveries have been before the world, in their main features, for some years, and attention has been drawn to them over and over again, notably by H. P. Blavatsky in the *Secret Doctrine*. She quoted them at great length, and pointed out their bearings. I did not take "the tone of one who has made a discovery," for no discovery is to be made of facts that have been commented on severally in very many journals. I only performed the humble task of gathering up the scattered

facts, put on record not by Mr. Crookes only but by several leading scientists, of presenting them as a remarkable whole, and generalizing on them. I did not mean to ignore *Light*, but there was no more reason to mention it than to mention the many other journals that have commented on the various discoveries gathered up and collated in my letter. All any one of us can do is to take from the common store of facts any which seem to us to support our Philosophies and to arrange them in effective form. There is no originality possible, for the facts are common property, and all that any one can do is to bring the string, as Montaigne said, with which the flowers are tied. The value is in the flowers, not in the string.

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The experiments carried on under the general name of hypnotic increase in interest and significance. Perhaps the most startling are those of Dr. Luys, confirmatory of the "discovery" by Col. Roche that a hypnotized person was sensitive to stimuli applied at a distance from the physical body. It may be remembered that some months ago Col. Roche stated that he had found that a person, insensitive to stimuli applied directly to the surface of the body, showed symptoms of pain if the air was pinched at a short distance from the body, so that coma of the physical frame might be accompanied by great sensitiveness to impressions made at a little distance on—what? This curious "exteriorization," as it was termed, of sensibility aroused much curiosity, the *rationale* of the results obtained entirely escaping the experimenters, and Dr. Luys—the well-known scientist and author—has been conducting a series of experiments, designed to follow up the line of investigation initiated by Col. Roche.

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An account of some of these experiments has been widely published, Dr. Luys having allowed a Dalziel representative to attend one of his sessions. The following is the statement made:

So complete was the exteriorization of the subject that Dr. Luys was able to transfer a woman's sensibility into a tumbler of water. The tumbler was then taken out of sight of the hypnotized person, and the representative was invited to touch the water, and as his hands came in contact with it the woman started as if in pain. This experiment was repeated several times, the requisite precautions being taken that the hypnotized subject should not see the contact between the hands and the water. The water retained the sensibility a considerable time, and, if drunk before the sensibility is exhausted, the patient falls into a deadly swoon. Dr. Luys was also able to confirm the wonderful discovery made by Col. Roche, administrator of the *École Polytechnique*, who found that it was possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the sub-

ject, and that the subject not only felt but showed signs of any mark made on the negative. Supposing, for instance, a scratch was drawn with a pin across the hand on the negative after it had been charged with sensibility, the subject would shriek with pain, and a few instants later a mark similar to that made on the negative would be visible on the hands of the subject. Dr. Luys tried the experiment to-day several times with an extraordinarily sensitive subject now at the Charité, and each time with considerable success.

It may be suggested, in passing, that this human vivisection entails very serious responsibilities on those who are blindly investigating forces they do not understand at the risk of their unfortunate patients. It is all very well to talk of "an extraordinarily sensitive subject," on whom experiments are tried several times "with considerable success"! But suppose the experiment is so successful that the patient dies? The result of one experiment was that "the patient falls into a deadly swoon"! And if the patient passes from the deadly swoon into death, what then? Does the law permit experiments dangerous to human life to be made upon men and women for the increase of scientific knowledge? May a physician try how much of a poison a human being can swallow with impunity? If yes, vivisection is legal applied to human beings, using the word vivisection in the extended sense in which it is now applied to experiments made on the living body. In one of the experiments given above, there is literal cutting, so that the patient shrieked with pain and the injury inflicted appeared on the skin. It is more than likely that death will befall the patient, in one of these experiments, as well as swoon, and it is a serious public question whether the investigations carried on in some of the Paris hospitals are not passing beyond all legitimate bounds. To all who know anything of the physical nature of man, legitimate bounds have long ago been passed, and H. P. Blavatsky very bluntly said, while she was with us last, that Hypnotism, as practised, was neither more nor less than Black Magic. Of course, the very word Magic sounds absurd in the ears of our modern Materialism, and she was roundly laughed at for the warning. Maybe when physical death results from one of these experiments, people may begin to understand that astral and psychic forces can be used to bring about results that the law punishes heavily when they are caused by physical forces, and that this use of hitherto Occult forces is that which has always been described as Black Magic.

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Every student of history will be struck with the extraordinary resemblance of the results obtained at La Charité with those borne witness to in the Witch Trials of the past. Physical injuries in-

flicted by wizards and witches on persons at a distance were among the commonest crimes brought before the Courts. Thus in 1324 Master John of Nottingham was tried for making images of wax for mischievous purposes:

And first to try the potency of the charm, Master John took a long leaden pin, and struck it two inches deep into the forehead of the image representing Richard de Lowe; on which Richard was found writhing and in great pain, screaming "Har-row!" and having no knowledge of any man, and so he languished for some days.¹

Master John was lucky, for he was acquitted for want of evidence—a noteworthy point for those who fancy that the mere accusation of sorcery in those days meant condemnation.

* * *

The explanation of all this is easy enough. Man possesses an astral or ethereal body as well as a physical one, and the two are most intimately related. The astral body can slip out of the physical without any great difficulty, and when a person is thrown into a trance state this escape follows as a matter of course. Any injury inflicted on the astral body is transmitted to the physical, the two being joined together by a slender cord. This transmission from the astral to the physical has long been termed "repercussion," and Col. Roche and Dr. Luys have stumbled on repercussion phenomena. The danger—beyond the temporary injury inflicted—lies in the fact that if the connecting cord between the astral and the physical body is snapped, the astral cannot reënter the physical, and lethargy must become death. The life of the subject during all these experiments literally "hangs on a thread."

* * *

The glass of water, sensitive plate, or other object, is perfectly unnecessary. It is useful only as offering an object for the fixation of the operator's will. If he be ignorant of the force he is using, the object assists concentration, and thus facilitates the impulsion of the astral body to the given spot. But if he selects a spot in the "empty air," his experiment will be equally successful. If a clairvoyant were present at a session like the one described, he would be able to see the emergence of the astral body, and its impulsion at the will of the operator. Perhaps in this way it might be possible to convince the Parisian doctors of the extreme danger to life and sanity involved in the course they are pursuing.

* * *

Hypnotism has appeared in a law-court in America in a fashion

¹ *Witch Stories*, Mrs. Lynn Linton, p. 148.

that opens up strange possibilities. A man named Livernash was accused of murder, and the defence set up was that he was not responsible, being very easily influenced hypnotically. A doctor present hypnotized him during the trial, and while in the trance he was led to give a full description of the way in which he committed the murder. When he was recalled "his manner at once underwent a complete change. He became alert, keen, and suspicious." There is something terrible in the idea of a man being thus forced into confession without his own knowledge, literally drawing the rope round his own neck.

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What is termed "a curious ghost-story" has been published in *Woman*, and has come to my notice as quoted in the *St. James's Gazette*. It runs as follows, in the words of the writer, who received it from the lips of the spectator:

My friend, like myself, is not a believer in the supernatural, nor should I describe him as an imaginative or visionary person. He was staying a short time ago at a country house in Ireland with a friend who had but lately taken unto himself a second wife. The first evening passed pleasantly, and my friend retired to rest in the best of spirits. He was, some time after going to bed, awakened by the opening of his door, and the sudden appearance of a shaft of light coming through it, showing him the figure of a woman in evident distress. He spoke to her, and on receiving no answer seized the box of matches and endeavoured to light a candle. When at last he succeeded in doing so, the light and the woman were gone, and the door was closed. Unable to sleep after this mysterious apparition, Mr. — for two hours tried to convince himself that he had been the victim of a ghostly dream, and while endeavouring to take this view of the case was horrified to see the door slowly and noiselessly opened, and the same woman enter his room. This time he saw her face, and recognized it as the original of a portrait opposite to which he sat during dinner. The tears poured down her cheeks as she went to the window and looked, and then outside he heard a child crying. But again as he spoke and endeavoured to spring from his bed the vision vanished, and my friend, who is certainly no coward, admits that he was paralyzed by fear of the uncanny proceedings.

At breakfast he told his host of his night's adventures, and heard from him the explanation of the phenomenon. The lady whose portrait he saw on the wall had been his first wife, and had died of grief caused by the loss of their only child, which had been killed by a fall from a window of the very room in which Mr. — had slept. Until too ill to leave her bed, the bereaved mother had haunted the room which had been the scene of so sad an accident, and since her death these appearances and sounds had, it was alleged by several people, been seen and heard continually. It was only through the ignorance of a servant new to the place that the mistake had been made of putting my friend there, for the room, left as it was at her death, was now never used.

In this case the "ghost" is what we call the *Kāma Rūpa*, the form in which the Intelligence is clothed for awhile after death, the last of its mortal vestures to be shaken off. Even after the freed

Spiritual Intelligence had passed onward, this semi-conscious phantom would repeat automatically the scene which had made so deep an impression on the emotional nature of the deceased. As people get rid of the fear of being laughed at for superstition or weak-mindedness, plenty of evidence will be forthcoming as to the reality of these ethereal forms, and it will become as natural for them to be classified according to their nature, as it is now natural to classify other living beings. In describing the animals of a country, no one complains of the complexity and abstruseness of speaking of them as horses, cats, and dogs, instead of under the one name "animal." And so, as the worlds around us become familiar, we shall no longer lump all their inhabitants together as "ghosts" or as "spirits."

* * *

A most amusing comedy is being played on the other side of the Atlantic by a Mr. Henry B. Foulke, a whilom real estate agent in Philadelphia, who has taken it into his head to play the part of would-be head of the Theosophical Society, albeit he is not even a member thereof. He came over to England early in last summer, and presented for my inspection a number of very badly painted pictures and some roughly scrawled letters, which he declared were precipitated by Socrates, Plato, and other great men. The pictures—among them a ghastly caricature of H. P. Blavatsky—were oil daubs of the roughest and commonest kind, bearing palpable marks of the brushes and knives with which they were executed; yet Mr. Foulke had the effrontery to present them as "precipitations." Now "precipitation" is a peculiar process, very easily recognizable, and to present pictures of the type of signboards poorly executed as examples of precipitation was an insult to one's intelligence only excusable on the supposition that the person so presenting them was not quite sane. Mr. Foulke also claimed to possess some letters from H. P. Blavatsky, appointing him her "successor" (!), but these he refused to show me. I thought the poor man was crazy, but I now see in the American papers that he is actually putting forward a claim—on the strength of his preposterous daubs—to be the head of the Society and to represent our revered Teacher, and that he states that I withdrew from my support of Mr. Judge as the future President of the T. S. and brought over to Mr. Foulke many Theosophical Lodges, and that he has letters from me withdrawing from some "attempted scheme," not explained by him. This appears to be deliberate knavery rather than mere lunacy, for there is not a word of truth in it. Mr. Judge is chosen by the T. S. as Colonel Olcott's

successor in the Presidency, and he has now, as he has had all along, my hearty and full support. I have withdrawn from no position, and Mr. Foulke's absurd statements were to me mere matters of pitying compassion until he emerged in the character of a deliberate teller of falsehoods, trying to trouble a Society with which he is in no way connected. When he came to the London Headquarters he declared that he came to take control of affairs; naturally, we laughed at him, and supposed he was mad. A crazy girl had come in similar fashion once before, and had demanded that everything should be given over to her. Mr. Foulke, however, stated that we should receive phenomenal proofs of his claim, and in the presence of half a dozen of us he pledged himself that if such proofs were not given before a certain date he would make no further claim. The date passed, nothing happened, and Mr. Foulke persists! The whole proceeding is so crazy that it would not deserve a word of notice, were it not that some American papers actually give publicity to it; and when I am announced in capitals as converted by Mr. Foulke's pictures and as accepting his leadership, I may perhaps be permitted a mild protest against such unwarranted use of my name. I have read many funny things in connection with myself, but never anything funnier than that I endorsed Mr. Foulke and his pictures. What a queer world it is!

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During the past year we have had little reason to complain of the newspaper press. On the whole, Theosophy has been treated very fairly in the matter of reports, and considering the nature of the subject, these have generally been surprisingly accurate. But the average newspaper man is but an average after all, and sometimes he goes woefully astray. During the late Church Congress at Folkestone, Dr. Moorhouse, the Bishop of Manchester, made a slashing attack at one of the meetings on what he termed the new sensational philosophy, a neo-Kantian school which has of late years grown up at Oxford. The reporter, like others of his kind, evidently knew nothing of philosophy, Kantian or otherwise, so he improved the occasion by heading his report, "The Bishop of Manchester on Theosophy," for to him it seemed to be certain that when a Bishop attacked philosophy, that philosophy *must* be Theosophical. The report was published in two of the London papers, the *Globe* and the *Standard*, but as Theosophical ideas were conspicuous by their absence from the Bishop's speech, Herbert Burrows wrote to him to ask him what he really did say and what he really meant. Subjoined is the Bishop's reply.

BISHOP'S COURT, MANCHESTER,

October 11th, 1892.

MY DEAR SIR,

I never said one word about Theosophy in my address at the Dover Town Hall, nor intended to refer to the subject in any way. You are at liberty to make what use of this statement you please.

I am, yours faithfully,

J. MANCHESTER.

The Bishop's courteous permission was taken advantage of and his letter has been published in most of the leading newspapers in the country. Contrary, however, to all received rules of journalistic etiquette, neither the *Standard* nor the *Globe* were fair enough to print the contradiction.

* * *

Soon after these pages are in our readers' hands, I shall be on my way to America, to visit various towns and deliver lectures on Theosophy. There, as here, all my time and thoughts will be given to the furtherance of the great cause to which my life is dedicated, and during my absence capable hands will carry on my share of the English work at Headquarters. I hope to be home again in February. Our Headquarters' staff is also to lose our much-valued Brother, Walter Old, who goes to our Masters' Motherland to serve its peoples. Our loss will be keenly felt, but it is India's gain, and we have no right to selfishly retain highly-trained workers massed at one spot, when so much ground has to be occupied. So we send our Brother out, to serve as a new centre whence may radiate, under Eastern skies, the loyalty and sense of duty learned at H. P. Blavatsky's feet; while, on the other hand, we draw in new workers to the London Headquarters, there to breathe in the spirit of the place until ready to go out, in their turn, to take up duty in other lands. Thus will the Masters' Cause be most efficiently served, and the growing work be best carried on.

TREPHINING IN THE STONE AGE.—A paper on this subject was read by Professor Victor Horsley, F.R.S. He said the question of trephining, frequently practised, as it was, by savages in the present day, was also successfully executed in the Neolithic period. Photographs proving this from specimens found chiefly in France were shown, and the various methods, that is, scraping, drilling, and sawing probably employed were discussed and demonstrated to have been actually carried out. The operation was probably undertaken, in the first instance, to relieve the pain of an old contused wound of the skull, and in the second place, to empirically relieve Jacksonian epilepsy. The sites of the operation seemed to suggest this, since almost all the openings in the known cases were aggregated over the so-called motor region. Finally, the curious fact of the portions of bone removed being regarded as of supernatural value was dwelt upon.—*British Medical Journal*, October 22nd, 1892, p. 919.

The Uttara Gita.

Translated for LUCIFER by RAI B. K. LAHERI.

CHAPTER I.

ARJUNA, after the successful issue of the battle of Kuru Kshetra, amidst the pleasures of rank, riches, and prosperity, had forgotten the priceless instructions imparted to him by Shri Krishna, on the eve of that memorable battle. He now asks Keshava again to propound to him the secrets of the Brahma Jñanam.

ARJUNA ASKED:

1. O Keshava,¹ tell me the knowledge of that Brahma that is One, and without its like and rival, without Upādhi (attributes), beyond the Ākāsha, source of all purity, that which cannot be approached by argument, or reached by conception, the unknowable and the unknown, and that which is absolutely free from births and deaths.

2. O Keshava, impart to me the knowledge of that which is Absolute, the only abode of Eternal Peace and Purity, the Instrumental (Nimitta) and Material (Upādāna) cause of the Universe, though itself causeless and free from all connection.

3. Tell me, O Keshava, the knowledge of that which dwells in every heart, and that which combines the fact of knowledge and the thing knowable in Itself.

SHRI BHAGAVÂN SAID:

4. O thou long-armed one, thou who art the crest-jewel of the Pându dynasty, O Arjuna, thou art most intelligent, because thou hast asked me a question which is at once most sublime and magnificent—to attain the knowledge of the boundless Tattvas. Hear, therefore, O Arjuna, attentively what I wish to say on the matter.

5. He is called Brahma, who, devoid of all desires, and by the process of Yoga, sits in that state of meditation in which he assimilates his own Self-mantram (Pranava or Aum) with the Hamsa (Paramâtmâ).

6. For the human being, the attainment of the state of Hamsa (I am He), within his own limits, is considered the highest Jñanam. That which remains merely a passive witness between the Hamsa and Non-Hamsa, *i.e.*, the Paramâtmâ and the destructible portion of the human being, is the Akshara Purusha in the form of Kûtastha-

¹ Keshava means the manifested Logos, the union of Vishnu Brahmâ and Maheshvara, or the combined Sattva, Rajas, and Tamas Gunas. The word "Keshava" is from Ka-isha-va.

Chaitanya (Âtmâ-Buddhi). When the knower finds and sees this Akshara Purusha in him, he is saved from all future troubles of birth and death in this world.

7. The word "Kâkin" is the compound of *ka* + *ak* + *in*. The first syllable *Ka* means happiness, the second *Ak* means misery, and the third *In* denotes possessing; therefore one that possesses happiness and misery—the Jîva—is called "Kâkin" or "Kâki." Again the vowel *a* at the end of the syllable *Ka* is the conscious manifestation of Mûla-Prakriti or the Jîva form of the Brahma, therefore when this *a* disappears, there remains only the *K*, which is the One great indivisible Bliss—Brahm.

8. He who is always able to retain his life-breath (Prânavâyu) within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

9. Conceive so much of the manifested Âkâsha (sky) as can be brought within the range of one's own mental view, as one undivided Brahma, then merge the Âtmâ into it, and it into your own self; this done, *i.e.*, when the Âtmâ is made one with the Âkâsha, think of nothing else—as moon, stars, etc.—in the sky.¹

10. Such a seeker of Brahma, after fixing his mind as aforesaid, and shutting himself out of all objective knowledge (Ajñânam), should hold fast the support of unchangeable Jñânam, and think of the One Indivisible Brahma in the inner and outer Âkâsha, that exists at the end of the nose, and into which the life-breath merges.²

11. Freed from both nostrils, where the life-breath disappears, there (*i.e.*, in the heart) fix thy mind, O Pârtha,³ and meditate upon the All-Supreme Îshvara.

12. Think of the Shiva, there, as devoid of all conditions of life, pure but without lustre (Prabhâ), mindless, Buddhi-less.

13. The signs of Samâdhi are the negation of all positive conditions of life and the complete enthrallment or subjugation of all objective thoughts.

14. Although the body of the meditator may now and then become somewhat unsteady at the time of meditation, yet he is to consider that the Paramâtmâ is immovable. This is the sign of Samâdhi.

15. He that considers the Paramâtmâ as without *Mâtrâ*, *i.e.*, neither short nor long in metre, soundless, unconnected with vowels or consonants, and beyond the Point (Vindu, *i.e.*, Anusvâra, which produces a nasal sound), beyond the *Nâda*, *i.e.*, the voice that rises from the

¹ This is the Nîrvikalpa Samâdhi—the subjective concentration of the mind, in which both the mind and life-breath become still like a flame without air.

² There are two well-known processes of practising Yoga; *viz.*, to concentrate the mind (*a*) at the point where the nose ends, and (*b*) where the root of the nose begins. The result in both cases is the same, as are the further processes of practice, but in either case the instruction of a Guru is necessary, otherwise it is absolutely impossible to succeed.

³ Another name of Arjuna.

throat, etc., and beyond the *Kalās*, *i.e.*, the different phases of this sound, is the real knower of the Vedas.

16. He that has acquired *Vijñānam* (the Supreme Knowledge) by the aid of *Jñānam* (*i.e.*, the knowledge derived from books of Philosophy and instruction from a Guru), and has learned to place the object of this knowledge in his heart, and he that has acquired peace of mind, such a person requires no Yoga for further practice, and no meditation for further conception.

17. The syllable (Aum) with which the Vedas begin, which figures in the middle of the Vedas, and with which the Vedas end, unites *Prakriti* with its Own Self; but that which is beyond this *Prakriti*-united *Pranava* is *Maheshvara*.

18. A boat is necessary until one gets to the other side of the river, but when a man once crosses the stream, the boat is no longer necessary for his purpose.

19. As a husbandman throws away the husks, after thrashing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

20. As light is necessary to find a wished-for object in a dark chamber, but when once the object is found, the light is necessarily put aside; so also when the Object of the Supreme Knowledge, that is kept hidden by the illusions of *Māyā*, is once found out by the torch of Knowledge, the Knowledge itself is afterwards put aside as unnecessary.

21. As milk is not necessary for a person who is already satisfied with the drink of nectar, so also Vedas are not required for a man who has already known the Supreme Deity.

22. Thrice fortunate is the *Yogī* who has thus satiated his thirst by the nectar of knowledge, he is henceforth bound to no *Karma*, as he has become the knower of the *Tattvas*.

23. He, that has known the unspeakable *Pranava* as the one continuous sound of a big gong, or like one unbroken thread (*Dhârā*) of oil, without division and separation, understands the real meaning of the Vedas.

24. He, that uses his own *Ātmā* as one *Arani* (a piece of wood that produces fire when rubbed), and *Pranava* as the other, and constantly rubs the two together, he will very soon see the hidden fire thus produced by the friction of the two, even as he produces the fire that is hidden in the bosom of the *Arani*.

25. As long as one does not see within himself that sublime *Rūpa* which is purer than purity itself, and which beams forth like a smokeless light, he should continue his meditations with a steady mind, fixing his thoughts upon that *Rūpa* (form).

26. The *Jivātmā*, although (considered to be) very distant from *Paramātmā*, is still very near to it; and although it has a body, still it

is without body; the Jivâtmâ itself is pure, omnipotent and self-evident.

27. Although it (Jivâtmâ) is (considered to be) in the body, but still it is *not* in the body; it is not affected by any change of the body, nor does it take part in any enjoyment appertaining to the body, nor can it be bound down or conditioned by anything that binds the body.

28. As oil exists in the seed (*i.e.*, pervading the whole of it) and butter (Ghritam) in cheese (Kshiran, *i.e.*, milk boiled and thickened), as smell exists in the flower, and juice in fruits,

29. So does the Jivâtmâ, which permeates the whole universe, also exist in the human body. Like the fire hidden in the bosom of wood, and like the air that pervades the whole limitless Âkâsha, Âtmâ, the dweller in the caves of Manas, unseen and unperceived, becomes its own expressor, and walks in the Âkâsha of the human heart.

30. Though the Jivâtmâ dwells in the heart, yet it has its abode in the mind; and though dwelling in the heart it is itself mindless. The Yogî, who sees such an Âtmâ in his own heart through the help of his own mind, gradually becomes a Siddha himself.

31. He that has been able to make his mind entirely unsupported and one with the Âkâsha, and to know the unchangeable One, his state is called the state of Samâdhi.

32. Though living upon air he that daily practises Samâdhi to make himself happy with the drink of the Yoga-nectar, becomes able to destroy the destroyer.

33. He that contemplates the Âtmâ as No-thing above, No-thing below, No-thing in the middle, and No-thing all round, his state is called the state of Samâdhi. (That is Nirâlambha, non-supported or self-supported Samâdhi.)

34. The Yogî who thus realizes the No-thingness of the Âtmâ becomes free from all virtue and vice.

ARJUNA ASKED:

35. Tell me, O Keshava, how Yogîs should meditate upon the colourless and formless Brahma, when the mind is unable to think upon that which it has never seen, and that which can be seen is material, and consequently subject to destruction (change)?

SHRÎ BHAGAVÂN SAID:

36. That which is full above, full below, full in the middle, and full all round, is the All-full Âtmâ, and he that contemplates the Âtmâ thus, is said to be in the state of Samâdhi.

ARJUNA ASKED:

37. Tell me, O Keshava, how the Yogî is to practise meditation when the Sâlambha which thou hast just described is unreal and that which is Nirâlambha means No-thingness?

SHRĪ BHAGAVĀN SAID:

38. He who, after purifying his mind, contemplates the pure Param-âtmâ, and looks unto his own Self as the one vast undivided whole of the manifested universe, becomes happy by knowing the Brahma.

ARJUNA ASKED:

39. All the letters have long and short metrical sound, they (letters) are also joined by the Vindu (Anusvâra-point), and the latter (Vindu) when disjoined, merges itself into the Nâda (Sound), but where does the Nâda merge?

KRISHNA SAID:

40. Light exists in the voice of the ceaseless Sound, and Manas (thought) in that light; the Space where the Manas disappears (merges in itself) is the Supreme Foot of Vishnu.

41. Aiming at the unknowable, where the Sound of the Pranava, led up on high by the Life-Air, disappears, that Space is called the Supreme Foot of Vishnu.

ARJUNA ASKED:

42. Tell me, O Keshava, when the Life-Breath leaves this body of five elements, and the tenement itself is again reduced to them (the elements), where do the virtue and vice of the man go, and whom do they accompany?

SHRĪ BHAGAVĀN SAID:

43. The destiny produced by the result of virtue and vice, the Essence of the five Bhûtas—the mind (lower mind), the five senses, and the controlling genii (Devatâs) of the five organs of Karma, all these by reason of the Ahankâra (personality) of the mind accompany the Jiva as long as it remains ignorant of the knowledge of the Tattvas.

ARJUNA ASKED:

44. O Krishna, the Jiva, in the state of Samâdhi, leaves all the movable and immovable objects of the world, but what is it that leaves the Jiva so to remove the name of Jivaship?

SHRĪ BHAGAVĀN SAID:

45. The Prâna-Vâyû always passes between the mouth and the nostrils; the Âkâsha drinks (absorbs) the Prâna, (*i.e.*, when the Jiva leaves the body, after acquiring the knowledge of the Tattvas), thus when the Prâna is once absorbed the Jiva does not figure again as Jiva in the arena of this world.

ARJUNA ASKED:

46. The Âkâsha that pervades the whole Universe also encompasses this objective world, it is therefore both in and out of everything. Now tell me, O Krishna, what is It that is beyond this Akâsha?

SHRĪ BHAGAVĀN SAID:

47. O Arjuna, the Âkâsha is called Shunya (vacuum), because it

means the want or absence of things or anything. This Âkâsha has the quality of Sound, but that which gives it the power of Sound (as emptiness cannot produce any sound), though Itself Sound-less, is the unknown and unknowable Brahma.

48. The Yogis see the Âtmâ within them; this they do when they shut out all external senses (not by any physical action); for such a person, when he leaves his body, his Buddhi (*i.e.*, material intelligence) dies away, and with the death of his Buddhi¹ his ignorance also disappears (*i.e.*, he becomes spiritual).

ARJUNA ASKED:

49. It is evident that the letters are pronounced by means of the teeth, lips, palate, throat, etc., therefore how can they (letters) be termed indestructible (Nitya), when their destructibility is apparent on their very face?

SHRÎ BHAGAVÂN SAID:

50. That letter is called indestructible which is self-pronouncing, *i.e.*, without the effort of any pronunciation, which is neither vowel nor consonant, which is beyond the eight places of pronunciation, which is not subject to long or short accents, and which is thoroughly devoid of the Ushma Varnas (*i.e.*, the four letters, Sha, Kha, Sa, and Ha, called Ushma on account of their pronunciation depending greatly on the help of Vâyu or air—meaning, therefore, subject to no air or breath).

ARJUNA ASKED:

51. Tell me, O Krishna, how, by closing their external senses and knowing that Brahma, which lies concealed in every matter and every substance, the Yogis realize Nirvâna Mukti (*i.e.*, absolute freedom from every kind of bondage)?

SHRÎ BHAGAVÂN SAID:

52. The Yogis see the Âtmâ within when they shut out all their external senses; for such a person when he leaves his body, his Buddhi (material intelligence) dies away, and with the death of his Buddhi his ignorance also dies away.

53. As long as the Tattvas are not known to a person, so long it is necessary for him to practise concentration of mind by shutting out external senses, but once he thoroughly attains the knowledge of the Tattvas he identifies himself with the Universal Soul.

54. From the nine openings (portals) of the body, the waters of knowledge always pass out, consequently one cannot know the Brahma unless he becomes as pure as the Brahma Itself. (Meaning, the powers of mind should be concentrated within, and not allowed to dwell upon external objects through the nine Indriyas.)

55. The body itself is exceedingly impure, but that which takes a

¹ Students must distinguish between the Vedântic use of this term and the significance assigned to it in the Esoteric Philosophy.—[Eds.]

body (Jīvātmā) is purity itself; he that has known the difference of the real nature of these two never troubles himself with the question of purity, for whose purity should he search after? (The Jīvātmā is always pure.)

CHAPTER II.

ARJUNA ASKED:

1. Tell me, O Keshava, what is the evidence when one, knowing the Brahm as the all-pervading and all-knowing Parameshvara, believes himself to be one with It?

KESHAVA SAID:

2. As water in water, milk in milk and (clarified) butter in butter, so the Jīvātmā and Paramātmā become one in union without any distinction and difference.

3. He who with undivided attention endeavours to unite the Jīvātmā with the Paramātmā, according to the manner prescribed by the Shāstars (*i.e.*, Rishis) to him the all-pervading and universal Light shows itself in due time.

4. When, by acquiring knowledge, the knower becomes the object of knowledge itself, then he frees himself from all bondage by the virtue of his knowledge, and needs no more practice of Yoga or meditation.

5. He, in whom the light of knowledge always shines forth, has his Buddhi constantly fixed on the Brahma, and with the fire of supreme knowledge he is able to burn down the bonds of Karma.

6. Such a knower of the Tattvas, by the realization of the Paramātmā that is pure as the spotless Akāshā and without a second, lives in it (*i.e.*, Paramātmā) without any Upādhi (*i.e.*, being free from all attributes), as water enters into water.

7. Âtmā is Sūkshma like the Âkâsha, and therefore it cannot be seen by the eyes, nor can the Inner Âtmā (Mind) which is like the Vâyû (air) be seen either; but he who has been able to fix his Inner-Âtmā by the Nirâlambha Samādhi, and has learned to direct the course of his external senses inward, can know the unity of the Âtmā and Antarâtmā (Inner Soul or Mind).

8. Wherever a Jñānin may die, and in whatever manner his death may happen, he becomes one with the Âtmā when he leaves his body, even as the Âkâsha in the pot becomes one with its parent Âkâsha when the pot is broken, matters not where nor how it breaks.

9. Know by the process of Ânnaya and Vaireka that the Âtmā which pervades the whole body is beyond the three states of consciousness—waking, dreaming, and dreamless sleep.

[In the state in which although the material consciousness is absent, still the presence of the Âtmā is perceived as a witness to that state, this process is called the Ânnaya; whereas the ignorance by which the

man in the Sthûla Sharira, does not perceive the presence of the Atmâ, although it is ever-present, is called Vaireka. This twofold process exists in each of the above-mentioned three states of consciousness.]

10. He who has been able to dwell with his mind for one moment on a single point (*i.e.*, to perceive the Light of Chaitanya) frees himself from the sins of his past hundred births.¹

11. On the right side spreads the Pingalâ Nâdi (*i.e.*, from the sole of the right foot right up to the top of the head where the Sahasrâra exists), it is bright and shining like a great circle of Fire (or the Sun); this product of virtue (Pingalâ) is called the vehicle of the Devas. (Meaning, that those who can fix their mind in this Nâdi, can journey through the sky like Devas, therefore it is called the "Deva-Jâna" or the vehicle of the Devas.)

12. On the left side stretches forth the Idâ (*i.e.*, from the sole of the left foot up to the Sahasrâra at the top of the head), the brightness of this Nâdi is comparatively less, like the disk or circle of the Moon; it dwells with the breath of the left nostril, and it is called the vehicle of the Pitris. (Meaning, that those who can fix their mind in this Nâdi, can ascend to Pitri-Loka and no further, hence it is called "Pitri-Jâna" or the vehicle of the Pitris.)

13 and 14. Like the back-bone of a vinâ, or harp, the long tract of bone with many joints that stretches from the seat right up to the head of a human being is called the Meru-Danda (spinal cord). There is a minute aperture or hole that passes right through this Meru-Danda from the Mûla-Dhâra to the head; it is through this hole that there passes a Nâdi which the Yogis call the Brahma-Nâdi or Sushumnâ.

15. Sushumnâ is a fine nerve that passes between the Idâ and Pingalâ; from this Sushumnâ all the Jnâna-Nâdis (sensory nerves) take their birth, hence it is called the Jnâna Nâdi.

[That Nâdi that takes its origin from the Sahasrâra, and growing gradually finer, descends through the canal of the spinal column, is called the Sushumnâ. At first nine sets of smaller Nâdis spring from it and spread towards the eyes and other organs of sense, etc.; afterwards from each joint of the spinal column to which the pairs of ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nâdis, with innumerable branchlets covering the whole body like a network; these produce the sense of touch and perform other necessary work requisite for the up-keep of the Sthûla Sharira. These Nâdis are so fine in their texture that if 400 of them be collected and tied together, still they cannot be seen by the naked eye; though so fine, still they are like pipes, there is emptiness within them, and in this empty space there exists a certain substance, like oil, in which the Chaitanya reflects; for this reason the

¹ This probably means that the "vision of the fields of eternity" can never be attained until a person is purified from the "sins" of past births.—[Eds.]

Rishis call the Sushumnâ the parent of all these smaller Nâdis, the Jñâna-Nâdi, and consider it to be just like a tree with its innumerable branches covering the whole of the human body, the root being upwards—at the Sahasrâra—and the branches downwards.]

16. The Sun, the Moon, and the other Devatâs, the fourteen Lokas of Bhur, Bhuvan, etc., the ten Dikas (directions), East, West, etc., the sacred places, the seven oceans, the Himâlaya and other mountains, the seven Islands of Jambu, etc., the seven sacred rivers, Gangâ, etc., the four Vedas, all the sacred philosophies, the sixteen vowels and twenty-four consonants, the Gâyatri and other sacred Mantrams, the eighteen Purânas and all the Upa-Purânas included, the three Gunas, Mahat itself, the root of all the Jîvas, the Jîvas and their Âtmâ, the ten breaths, the whole world, in fact, consisting of all these, exists in the Sushumnâ.

[As all outward objects that are cognizable by the human senses are reflected in the Sushumnâ Nâdi, therefore the Rishis call this body the "microcosm." For instance, when you see the sun, moon, or the stars, you do not actually go near to them in order to see, but you see them because they are reflected in your Sushumnâ Nâdi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road," and in such a case you would know all and every occurrence that takes place in every quarter of this globe, nay, and somewhere else, in this vast universe.]

17. As various Nâdis have sprung up from the Sushumnâ, the receptacle of the Inner soul of all Jîvas—and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. The Tattva-Jñânins alone are able to walk on every branch of this tree by the help of Prâna-Vâyu.

18. In this human body there exists seventy-two thousand Nâdis which admit of sufficient space for entrance into them through Vâyu; the Yogis alone become acquainted with the true nature of these Nâdis by the virtue of their Yoga-Karma.

19. Having closed up the nine portals of the body, and being acquainted with the source and nature of the Nâdis that stretch up and down the seats of the several organs of sense, the Jîva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksha.

20. On the left side of this Sushumnâ, and near the point of the nose, there exists the Indra-Loka by name called Amarâvati: and the bright luminous sphere that exists in the eyes is known by the name of Agni-Loka.

[Of the nine sets of nerves springing from the Sushumnâ, at first one set enters into the organ of sight, but it forms into a circle before branching out and entering into both the eyes, this circle is called

Agni-Loka. Similarly the circle which the second set of the nerves makes before entering into the nostrils, is known by the name of Amarāvati or the capital of Indra-Loka.]

21. Near the right ear exists the Yama-Loka (the place of Death) known by the name of Sam-Yamani, and on its side exists the sphere of the Nairrita Deva, called by the name of Nairrita-Loka.

[Yama-Loka means the sphere of Death, because there exists such a delicate place near the ear that a slight injury is likely to cause death to a person, hence this sphere is called Yama-Loka.

Nairrita Loka is also called Rāksha-Loka. At the side of Yama-Loka there exists a place the nerves of which enable a person to masticate hard things such as meat, etc., hence this place is known by the name of Nairrita-Loka or Rāksha-Loka.

22. On the west (*i.e.*, of the Sushumnâ), and situated in the back, there exists the sphere of Varuna called by the name of Vi-bhâ-vari: and on the side of the ears, the sphere is known as Gandhavati, this is the seat of the Vâyu.

[There is a certain place in the back of a man which the ordinary people of the Hindûs touch with their wet fingers at the time of performing the halting ceremony, this place is called Vi-bhâ-vari, because here the nerves are so sensitive, that no sooner one fixes his attention there than he becomes covered with Mâyâ and falls into sleep. The term Vi-bhâ-vari means night or darkness.

Similarly the place beside the ears, whence the air carries the smell, is called Gandhavati, meaning the place of smell; the place which starts the air to carry the smell into the nostrils is called the Vâyu-Loka.]

24. On the north side of Sushumnâ, extending from the throat up to the left ear, and in the sphere of Kuvera, known by the name of Pushpa-vati, exists the Chandra-Loka.

[Kuvera is the god of riches, the Plutus of the Hindû Mythology, his place is called Pushpa-vati, meaning place of golden flowers.]

24. In the left eye and in connection with the Îshâna direction exists Shiva-Loka, known by the name of Mano-mani; the Brahm-puri that exists in the head should be considered as the microcosm in the human body, because it is the root and origin of the Jnâna-Nâdi Sushumnâ, therefore called Manomaya-Jagat, or the world of mind.

25. Like the dreadful fire at the time of Pralaya, the eternal dwells at the sole of the feet; the same all-pure eternal imparts blessing both above, below, in the middle, in and out (of the body).

[When one dwelling in Sushumnâ, drinks the nectar of happiness, then whatever obstacles may appear to him both from above, below, or the middle of his body, they instantly disappear no sooner the meditator fixes his mind on the eternal dwelling at the sole of his feet.¹]

¹ Referring to the direction of certain magnetic currents.—[Eds.]

26. The lower portion, or the sole of the foot, is called Atala; the upper portion, or the top, is called Vitala; the upper part of the joint between the leg and foot (*i.e.*, the ankle) is called Nitala, and knee (Janghâ) is called Sutala.

27. The lower portion of the thigh (Jânu) is called Mahâtala; the upper portion of it (Urû) is called Rasâtala, and the loin (Kotî) is termed Talâtala. This way it is proper to know the seven Pâtâlas that exist in the human body.

28. In the Pâtâla where the serpents live in coils, and below the navel, is the place known by the name of Bhogindra; this dreadful place, like a burning Hell and Doomsday Fire, is termed Mahâpâtâla; in this sphere, the eternal, known by the name of Jîva, displays itself in serpentine coils like a circle.

29. Bhur-Loka exists in the navel, in the armpit¹ exists the Bhuvar, while the Svarga-Loka, with the sun, moon, and stars, dwells in the heart.

30. The Yogîs realize perfect bliss by imagining the seven Lokas, the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and innumerable other Lokas, like Dhruva, etc., in the heart.

31. In the heart (of the persons who thus imagine) dwells the Mahar-Loka, the Jana-Loka exists in the throat, the Tapar-Loka between the two eyebrows, while the Sattva-Loka exists in the head.

32 and 33. This Brahmânda-shaped Earth² dissolves itself into Water, the Water is dried up by Fire, the Air swallows up the Fire, and the Âkâsha drinks the Air in turn; but the Âkâsha itself is assimilated in the Mind, the mind in Buddhi, the Buddhi in Ahankâra, the Ahankâra in Chittam, and the Chittam in Kshetra-jña (*i.e.*, Âtmâ or Spirit).

[Ahankâra here means the "self-consciousness," Mahat, or the Third Logos; it corresponds to the Mind in the human principles. Chittam means the "abstract consciousness," the Second Logos, corresponding to Buddhi of the human principles. Kshetra-jña, or the knower of the planes, means the Spirit or the First Logos, corresponding to Âtmâ of the human principles of the Exoteric Theosophy. Mind here means the Kâma mind, and Buddhi means the faculty of ascertaining truth.

According to the definition given by Shri Shankarâchârya in his *Viveka Chûdâmani*, the Mind, Buddhi, Ahankâra, and Chitta are the four handmaids of Antaskarana; the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahankâra expresses its self-consciousness or shows "I-am-ness." The place of the mind is the throat, that of Buddhi the mouth, Chitta dwells in the navel, while Ahankâra resides in the heart.]³

¹ This localizes a great nervous and magnetic centre that directs every motion of the arms.—[Eds.]

² That is, like the egg of Brahmâ.—[Eds.]

³ All the explanations in brackets are mere translations, except this portion, which I have simply explained from the teachings of "H. P. B." and Shri Shankarâchârya. Compare also Shlokas 38 and 39 of *Jñâna Sankâlîni Tantram*, in the April number of *LOCIFER*.

34. The Yogis who contemplate *me* with one mind as "I am he" are saved from the sins collected during a hundred millions of Kalpas.

35. As the Âkâsha of the pot is absorbed in the Mahâkâsha when the pot is broken, so also the ignorance-bound Jivâtômâ is absorbed in the Paramâtômâ when ignorance is destroyed.

36. He who has been able to acquire the knowledge of the Tattvas that the Jivâtômâ is absorbed in the Paramâtômâ, even as the Âkâsha of the pot is absorbed in the Mahâkâsha, becomes undoubtedly free from the chain of ignorance, and goes into the sphere of the Light of Supreme Knowledge and Wisdom.

37. If a man practise asceticism and severe austerity for a thousand years, standing on one leg only, he cannot realize one-sixteenth part of the benefit gained by Dhyâna-Yôga (meditation).

Those that constantly chant the four Vedas and read other religious works and yet fail to realize "I am that Brahma," they are like the spoons that are used for every cooking operation, but yet remain without a single taste of the foods they prepare.

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

38. As long as one does not acquire the knowledge of the Tattvas, so long should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifice, and acquire experience and wisdom by visiting sacred places.

39. At the time when the body oscillates backward and forward, the Brâhman who hesitates to believe that he is Brahma fails to understand the great subtle Âtmâ, even if he be conversant with the four Vedas.

[At the time of practising meditation, when the Sushumnâ commences dancing up and down the spinal cord by the force of the up-rising Fire of Brahma, then the Linga Sharîra within begins to move, which necessarily moves or swings the physical body; if at such a time one fails to consider himself "I am That," his study of the Vedas and Shâstras is simply useless.

Linga is from the word *Lina*, which means to unite. As it makes possible the union with Brahma or Âtmâ, therefore it is called Linga; Sharîra is from the root *Shri*, to emaciate, as it emaciates itself with the belief that "I am Brahm," therefore it is called Sharîra. Therefore Linga Sharîra means that body which emaciates itself and finally enables the Jiva to unite with Âtmâ. Linga Sharîra is increased by constant talking and other actions, therefore the less is spoken, etc., the better; it is no good increasing the Linga Sharîra.]

40. Although the cows may be of different colours, but the colour

of their milk is one and the same; even so in the case of the Jiva, the bodies may look different, but the Âtmâ is one and the same in all.

41. Food, sleep, fear, and sexual desire men have in common with brutes; it is the addition of knowledge (*i.e.*, the faculty of knowledge or Buddhi) only makes him a man; if, therefore, he is devoid of this he is but equal to a brute.

42. In the morning a man performs the necessities of life, in the middle of the day he fills his stomach with food, in the evening he satisfies the cravings of his sexual desire, and afterwards falls into the embraces of deep sleep—such is the case with the beasts also.

43 and 44. That hundred millions of Jivas and thousands of Nâda-Vindus¹ are constantly destroyed and absorbed in that All-Purity, therefore the *firm conviction* that “I am Brahm” is known to be the only cause of Moksha for Great Souls (Mahâtmâs).

45. Two words bind and liberatè the Jivas respectively, the firm belief of “I” and “mine” (Mama) holds fast and binds the Jiva down, and the absence or want of the same (Nirmama) liberates him from all bondage.

46. When the Mind becomes free from all desires and passions, then only the idea of duality ceases. When there arises that state of Advaita feeling (all in One and One in all), there dwell the supreme Feet of the Brahma.

47. As a hungry person simply wastes his energy in vain when he strikes the air with blows for blood, so also a reader of the Vedas and other Shâstras simply wastes his time and energy, if, notwithstanding his study, he fails to realize that “I am Brahm.”

(To be continued.)

The Resurrection;

ITS GENUINE CHARACTER CONSIDERED.

MR GLADSTONE, the British statesman, it is said, has declared his wish to live for two important reasons. One of these is to convince his countrymen of the substantial identity between the theory of Homer and that of the Hebrew Scriptures. Having been for many years a diligent student of both, he would seem to be admirably qualified in essential particulars for intelligent judgment of their resemblances. They alike acknowledge the Supreme Being, with a choir of subordinate auxiliary divinities and spiritual essences of lower degrees,

¹ See the *Voice of the Silence* for the explanation of Nâda. Vindu is the point where the Nâda ends and is absorbed in the eternal; Vindu, therefore, is the mediatrix, the lady in the *Bhagavata* who acted as a go-between between Krishna, the Âtmâ, and Râdhâ, the Manas.

among whom he is arbiter and executive—hardly omnipotent, as we understand the term—a divine life manifest in human form and characteristics, and commonly seen working for good, yet shaded by passion and various qualities that are hardly in keeping with our conception of the good and perfect. There is destiny likewise in various shades; individual, however, rather than universal, a karma and moral impulsion; an ordained law of right and the allotting of a career and events which is virtually an immutable decree. Mr. Gladstone does not hesitate to glorify the Olympian religion as one of the topmost achievements of the human mind, wonderful in character and influence, holding its place with the most thoughtful and energetic portions of the human family, yielding its supremacy with reluctance, and even now exerting a wonderful energy in our modern thought. It exalted the human element, made divinity attainable, upheld the standard of moral obligation and tended to produce a lofty self-respect and those habits of mind and action which have resulted in a philosophy, art and literature that continue to the present day unrivalled and unsurpassed. The creed of the Homeric age brought both the sense and the dread of the divine justice to bear in restraint of vice and passion. There was a voice of conscience and an abiding sentiment of reverence and fear which inspired all heroic activity.

This unity and similarity which appear in the theology of the poet and the utterances of the Hebrew prophets are, doubtless, a common inheritance from an older religious faith. It may be, too, that each of them imparted some influence and energy to the other. There is always a tendency on the one hand for all worships and philosophies to interblend, and on the other to differentiate. They are like the little boughs and twigs of trees which grow from the older stocks and branches and develop an infinite variety of forms and genius, while deriving their energy and subsistence from the same source.

The later times are not essentially different from the former times. We do not so much receive new inspiration and originate new thought as give new form and condition to that which existed long ago. This may be regarded as true alike of art, science and doctrine. It is very easy to trace the resemblance, and sometimes the actual transmission. In these ways certainly we are indebted alike to Greek and barbarian, to wise and unwise. Thought, dogma, festival, rite and custom, as now existing among us, are, almost without exception, boons and loot from older and rival religious faiths. Their first and legitimate interpretation, therefore, will preserve the analogies and conditions which belong to their earlier histories. We ought to be more careful in this respect than to concern ourselves overmuch with later interpretations that happen for the time to be pertinaciously insisted upon.

Always the first enquiry of human beings will be to know the problem of their existence. Upon the Temple at Delphi were in-

scribed the two wise sentences: "Ei," (*Thou art*) and "*Know Thyself.*" In their solution all intelligence is comprised. We recognize in them all that is of value in religion or philosophy. The rites of worship everywhere are manifestations of the endeavour to realize the sublime mystery. They all of them are conformed to one or another holy legend of a descent from spiritual to natural conditions, an allotted term of experience, and an ulterior exaltation to the diviner life. This was true of the multitude of faiths in the ancient and archaic periods, and we may suppose, was the significant feature in the later doctrine of the resurrection of Jesus.

In his monograph upon this latter topic Mr. Wake has exhibited great fairness of temper, and a superior critical acumen. In collating his evidence from the writers of the *New Testament*, his selection of the epistles of Paul in preference to other documents, appears to be amply warranted. They were evidently written in the first century of our era, whereas, as the best scholars from Eichhorn to the present time are aware, the *Gospels* are of later date, the compilations of editors, and not original papers. They were not prepared according to any canon of criticism now in fashion, but are more or less a collection of distinct legends, somewhat after the form of the *Dhammapada*. If we would ascertain their true meaning we must rely upon other methods than our modern rules of interpretation, or even theological exegesis.

The Rev. Dr. Hooykaas, in his admirable chapter on the Resurrection of Jesus,¹ places the affair upon a different basis. He boldly declares:

Amidst all the doubts that hang around this subject, of one thing at least we may be sure: that it forms a chapter of the inner life of the disciples, not of the outward life of the Master. In other words, the resurrection of Jesus is not an external fact of history, but simply a form of belief assumed by the faith of his friends and earliest disciples.

He adds:

Originally the resurrection and ascension were one.

This, in fact, is signified by the Greek word ANASTASIS, which is used by the writers in the *New Testament* when this subject is mentioned. The prefix *ana* means above, on high; and the whole word accordingly denotes an exaltation, an ascent or elevation to a superior rank. In this sense it is evidently used by the great Apostle.

Doctor Hooykaas has also given us the following ingenious and plausible explanation of the current notion upon this subject:

It was only later, that the conception sprung up of his having paused upon earth, whether for a single day, or for several weeks, on his journey from the abyss to the height. We may, therefore, safely assert that if the friends of Jesus had thought as we do of the lot of those that die, they would never so much as have dreamed of their Master's resurrection or ascension. For to the Christian belief of

¹ *Narratives of the New Testament*, II. i.

to-day it would be, so to speak, a matter of course that Jesus, like all good and noble souls—and indeed above all others—would go straight to a better world, “to heaven,” “to God,” at the instant of his death; but in the conception of the Jews, including the Apostles, this was impossible. Heaven [in their conception] was the abode of the Lord and his angels only; and if an Enoch or an Elijah had been caught up there alive, to dwell there for a time, it was certain that all who *died*, without exception, must go down as shades into the realms of the dead in the bowels of the earth—and thence, of course, they could not issue except by “rising again.” And this is why we are never told that Jesus rose “from death,” far less “from the grave,” but always “from the dead”—that is, from the place where the shades of the departed abide; from the realms of the dead. The dead, when thus waked into life again, must have a body, whether it were a new one, or whether the old one left the grave for him. Now the Apostles could not accept or endure the thought that their Master was left in the abyss a powerless and lifeless shadow—they were convinced that he must be living in heaven in glory; and, moreover, they believed themselves to have evidence of his continued existence.¹ The only possible conclusion, therefore, was that he had *risen* from the realm of shades. . . .

All this is simple enough. Is it not equally clear that where there is no belief in this realm of shades a “resurrection” has no meaning? And if we have all ceased to believe in any such shadow-land, we are forced to admit that the narratives do not concern a fact in the life of Jesus, but a conception on the part of his friends. The contradictions in the narratives themselves, though so great as to lay insuperable obstacles in the way of a literal interpretation, no longer surprise us when we know that we are dealing with a product of the religious imagination, gradually amplified and embellished by tradition.

This reasoning of the distinguished pastor of Rotterdam appears conclusive, and it indicates that we must seek in other directions for the truer understanding of the matter. As the vapour of a sensuous materialism is dissipated by a sublimer spirituality we may hope to be able to regard it with somewhat of intelligence.

It may be well to take a historic survey of the field. In the second century of our era there were numerous groups and little societies, chiefly among the Greek-speaking peoples, the members of which commemorated the Death and Resurrection of Jesus. There does not appear to have been any unusual feature or circumstance connected with this. The religion of Mithras, a form of Zoroastrianism, was then diffused all over the Roman world. It had very similar rites and doctrines, and furnished a model for its more successful rival. The worship of Serapis, of which the death and resurrection of a divine being made a prominent characteristic, had also been planted in Alexandria and disseminated elsewhere. Indeed, as it was recorded that the earlier Israelites living among the various peoples took part in their religious observances (*Judges* iii. 5, 6), so the earlier Christians with a like catholicity participated in the service of Mithras and Serapis.

¹ The Greek verb *ophthe*, used to express the *seeing* of Jesus after death, denotes mental, rather than bodily vision. So also, in the passage, *Luke* xxiv. 39: “A spirit hath not flesh and hands as you see me having.” The verb *see, theoreite*, denotes contemplation rather than direct physical perception. The idea is: “as I seem to you to have.”

Said the Emperor Hadrian :

There is but one God for them all, him do the Christians, him do the Jews, him do all the Gentiles worship.

Esoterically all the divine personages of the different peoples were the same. The Father of all was indeed, in every age and every clime, adored. The Passion of Adonis, his resuscitation and ascension on the third day had been annually celebrated in Syria, Asia Minor and Greece for many centuries. Even Assyria and Egypt paid homage to the Queen of Heaven, the Mother of God, and her Divine Son. It would be necessary to go far beyond the East and West, aye, even beyond remote Antiquity itself, to be able to transport ourselves away from these various dogmas.

But about this period, and for a long time afterward, literature was extensively forged and interpolated by religious men in order to change old doctrines into new revelations, and to engraft magic and ascetic notions into sacred books. Where abuse and reasoning did not effect the desired end of producing conviction, the murder of dissentients and philosophers and the burning of their writings were the final resort. Violence at length accomplished for a time the work for which argument had proved inadequate. The picture is a sad one, but true to human experience even in our own day.

Let us take up the *New Testament* again and read it as it means. Too long has the sense of important utterances been perverted till few see anything in them but somebody's interpretation. Very many are weary of the polarized text of an arbitrary translation. On the rendering of single words sects have been made and individuals discarded one another's friendship. Surely, if the genuine meanings be unearthed and revealed, there will be enough of the doctrine of charity, justice between man and man, the true and the right, itself to constitute a resurrection of life in which all honest, earnest souls will participate.

We may contemplate the Pauline evangel of Jesus and the Resurrection with clearer eyes. In the coming from the dead, we make no quest for reëmbrated flesh and blood, knowing that they cannot inherit a spiritual or heavenly condition. That which is by its nature and quality corruptible and transient is not an heir of the incorruptible and unchangeable. The *anastasis* which the Apostle so zealously and pertinaciously proclaimed was infinitely more than the rebuilding of a physical frame-work after the manner set forth by religious materialists. It was in no sense the reviving of a corpse, but the exalting of human nature itself to celestial conditions. Thus we read the story of Jesus, the ideal man and son of man, begotten and born to all the circumstances and trials of humanity without any exception, yet raised up by the Divine principle within him from the region of change and materiality to the heavenly estate. In this way he descended into "the lower parts of the earth," the world of the dead into which we are all

born, and ascended again, which is the *resurrection*, thus filling or accomplishing every experience.

Under the symbolic example of a man undergoing the trials of life and human passion, yet overcoming them, put to death and on the third day coming forth from the tomb and passing into heaven, we have the representation of our own spiritual career. We too descend from above into the *genesis* and mortal condition, encounter the numerous tests and proofs of our character and fidelity, and at length, being made perfect through sufferings and experience, attain the supernal life. Whoever and whatever Jesus was or signified we shall be like him. He is the ideal, into the likeness of which we all must become assimilated.

Divested of its adscititious matter this is what the Gospel of the Apostle really signifies. The earthly house in which we are tabernacling will be dissolved. The bodily shape, the *soma* or *sema*, is the type, expression and simulacrum, but in no sense the personality. When the life passes from it, we all instinctively regard and treat it as a thing, human only in appearance. That which constitutes self-hood is not there. The real person is not the flesh and blood, but that essence in which identity consists, and which, however much the physical frame may be marred and maimed, continues still intact. Paul was declaring this when he contrasted the "natural," or rather the psychic body and the spiritual body. He sets forth our moral condition accordingly. When we are present in the body, by which he means, at home in it and not living as temporary sojourners, we are absenting ourselves from the Lord. But to withdraw ourselves and our affections from it is to become present with him, spiritually minded, and in community with those that are above. When we were in the earthly conditions we had been "buried with him by a baptism into death"; and as he rose above their conditions we, too, may rise, walking in the new life. Our old man is thus crucified with him, and sin's body brought to nought, that it may enslave us no more.

In the *Epistle to the Ephesians* the same terms are used. The believers are there described as having been *dead* in trespasses and sins—that is, they had walked according to the Genius of this world, all living the life of the flesh and corporeal nature. When in this condition God had caused them to rise into the true life—to rise up and sit in heavenly regions. The whole was unequivocally a moral experience.

When Thomas Paine affirmed that the *Bible* maintained the dogma of a resuscitation of the body, Bishop Watson, in his celebrated *Reply*, carefully refrained from pleading that Omnipotence was able to do all this, but demanded the proof, and denied that any such notion was taught.

The true doctrine relates exclusively to spiritual conditions. The personality or real man *rises* from that portion of earth which it had vivified—*rises* with the spiritual body which he always had, and rises in

full possession of all his senses and faculties, into a world of spiritual essences, of which his spiritual senses and organs take cognizance in the same manner as the material organs here perceive natural things. Man lives after the analogy of the chrysalis. Born into the world as a larva, he lays aside that form of existence and enters into a pupa-condition, from which he emerges into the superior, celestial mode of life.

This intermediate condition is described in the *Avicsta* as a period of three days. The soul, it was represented, continued for that space of time beside the body and then forsook it to go to the eternal home. This accounts for the term of three days which was set forth in the case of Jesus, and the peculiar stress laid upon the fact that Lazarus had been four days dead. The words imputed to Jesus are likewise explained: "Destroy this temple, and in three days I will rear it again." The dust returns to the earth as it was, and the spirit to the Eternal One from whom it came. Thus we are invested with the "building of God," the house described by Paul as "eternal in the heavens."

Perhaps those who have eyes that see without perceiving, and ears that hear without comprehending, receive these utterances in their external purport and do not pass beyond the purview and region of the transitory and material. They, however, who regard the truth with open eyes and the superior mental altitude, have the faculty of discernment which reaches within the veil and is cognizant of the actual and divine.

To the philosophic mind the conception here propounded is not vague or shadowy. Spirit or mind is the real substance; flesh and blood are temporary and phenomenal. Even the scientists assure us that force is behind all physical manifestations. This includes ourselves and all about us. But force and law may always be regarded as not only alive, but more real than the things which are thereby set into action. The mind, which is of the same category, is more substantial than the body. However dream-like this may seem, it is no irrational vagary. "We are such stuff as dreams are made of," and very appositely; for we are constituted what we are by and from that Being who is essentially or super-essentially *spirit*. Certainly no profounder reality exists than that.

The *Gospels* abound with texts declaring or illustrating this doctrine. When the Sadducees questioned Jesus about the resurrection, he responded by quoting a text from the books which they acknowledged, that God was the God of Abraham, Isaac, and Jacob. He cannot be a God of the dead, but of the living; so therefore the patriarchs had risen from the dead. Martha declares that her brother will rise up in the resurrection in the last day. The life on earth is computed by days, the last of which is the day beyond the limitation of time, the day of the Lord, the unending day of eternity. To us in this life it seems future, but really it is always present. Hence the declaration is true:

Whoever heareth my word and believeth in him who sendeth me hath life eternal, and cometh not into judgment, but hath passed out of death into life.

Death, such as is here, is no conqueror of true souls. The bridge of judgment, described in the *Avesta* and *Al Kuran*, is not for them to cross; they are already beyond it. Nor is this judgment any theatric spectacle or grand assize, but a process in every one's bosom. Says Jesus:

This is the judgment, the light has come into the world, and men have loved the darkness in preference, because their works were evil. For every one doing ill hates the light and comes not to it, so that his works may not be exposed; but whoever does right comes to the light in order that his works may be made manifest.

The resurrection, therefore, is the beacon of hope to all the world. Now that we accept it, not as phenomenal but as the culmination of personal experience, we find our feet set in a sure place. Says Fichte:

It is not when I am divorced from the connection of the earthly world that I first gain admission into that which is above the earth. I am in it and live in it already, far more truly than in the earthly. Even now it is my only standing-point; and the eternal life, which I have long since taken possession of, is the only reason why I am willing still to prolong the earthly. That which they call *Heaven* lies not beyond the grave. It is already here, diffused around our nature, and its light arises in every pure heart.

So I live and so I am; and so I am unchangeable, firm and complete for all eternity. For this being is not one which I have received from without; it is my own only-true being and essence.

ALEXANDER WILDER, M.D.

Tao.

[A lecture delivered at the Blavatsky Lodge, London.]

SOME thirteen centuries B.C. the religion of the Chinese Empire consisted of a peculiar blending of nature-worship and the worship of ancestors, called Shintoism. Records do not indicate any great tendency to mythological development in connection with this religion. Humanity is the centre of the Universe, being born from the Union of Heaven and Earth. Hence arises the threefold division of the Shins, or "Spirits," which the Chinese worshipped.

The first order, that of Celestial Spirits, is headed by Tshangti, the Supreme Ruler of Heaven. Beneath him are other five Rulers and a great host of Celestial Spirits which include the sun and moon, together with the stars, or the Intelligences which are said to control and direct them.

The second order consists of Human Spirits, including the whole host of departed ancestors, and to these the most sincere respect was paid by all true believers in the State-religion of the Tchou-li, and especially by the Tchou dynasty. The human being is said to have two souls, one of which is celestial in its origin and nature, and after death goes to Tien (heaven), the other being of the nature of the earth, to which it returns at death. The souls of ancestors, we are told, were worshipped with much sincerity and with many ceremonies, while it was believed that the souls themselves were present at the sacrifices and pageants.¹

The third order of Shius are the Terrestrial or Mundane Spirits, including all manner of Nature Spirits, such as the Gnomes, Undines, Sylphs and Salamanders, together with a vast number of peculiarly choice blends in the shape of winged beasts, fiery flying dragons and other monsters, which seem to derive their forms from the composition of a hundred types from the denizens of the four "elements." These Spirits were said to reside in every kind of visible object and in the bodies of animals, though they were not themselves visible to the eye of man.

In connection with this ancient religious system of the Tchou-li it is important to notice that no mention is made of evil Spirits, and nothing is said of future rewards and punishments, though the power of rewarding and punishing is ascribed to Tshangti, the supreme Ruler of Heaven. It appears to have been accepted as a matter of natural law that the superior part of man, his celestial soul, went after death to its own sphere, and the inferior part, the earthly soul, to its sphere; but neither was called good or bad, and each enjoyed its own nature, receiving no reward or punishment.

The ancient Chinese had a system of invoking the Spirits of the departed, and these ceremonies were for the purpose of recalling the "soul of the earth" quite as often as the higher soul of an ancestor. They had no order of priesthood, public worship and festivals being conducted by one person who held his office as one of the ministers of the State. Only the Emperor himself might sacrifice to the supreme Tien, the Spirit of Heaven: only the Emperor and the princes to the Spirits of the earth and of the harvests, and so on, a regular scale of ministrations being allotted to the various officials, according to their standing in the Empire. There are records, however, of various magical practices, the opinion and advice of the wonder-workers and prognosticators being held in great esteem by the people, while the fact that they were included among the State officials shows that they were among the most intelligent and respected of the land.

This then is a brief outline of the State religion out of which the system called *Taoism* eventually sprang. It had its origin with the

¹ Cf. Jacollot, *Occult Science in India*, ch. vi.

dynasty of Tchou, as recorded in the book *Tchou-li*, written by Tchou-Kung, brother of the founder of the dynasty, in the twelfth century B.C. Kong-fu-tze (Confucius) to whom further reference will be made, was born of this family some six centuries later. Lao-tze, the founder of the order of Tao-tze, was born in the Tchu principality in the year 604 B.C. He was already in the winter of life when Kong-fu-tze paid a visit to him, in the year 517 B.C., Lao-tze being eighty-seven years of age and Kong-fu-tze thirty-three years. The celebrated Philosopher is said to have been greatly impressed with the old Sage whom he ever afterwards esteemed highly. Lao-tze is said to have visited India among other places in his many travels, and though the fact is not established, it is nevertheless true that his Philosophy closely resembles the Vedānta in its first principles, while the system of ethics to which it gives rise is so close to the contemporary teachings of Buddha as to be mainly identical. Not much is known to us of the history of Lao-tze, but his teachings are presumably represented in the *Tao-te-King*, or the Book of the Path of Virtue, which is held to be the most sacred of all scriptures by the followers of this sage. Just as we are indebted to Chuang-tze for a record of the teachings of his Master, Lao-tze, so we owe to Meng-tze (Mencius) that of the Philosophy of Kong-fu-tze. But to neither, it would appear, do we owe the preservation of the pure doctrine of either of these two great teachers; for Chuang-tze and Meng-tze, who were contemporary representatives of the two systems, were greatly antagonistic to one another, and strong expressions of disrespect are known to have passed between them and between their respective followers, while it is fairly evident that Lao-tze and Kong-fu-tze were good friends, and at most not far divided on essential points. The Rev. Aubrey Moore¹ says in regard to this matter:

It would be interesting to know whether in the undisputed utterances of Lao-Tzū, Quietism and the glorification of Inaction are as prominent as they are in Chuang-Tzū. One would be prepared *à priori* to find that they are not. . . . By the time of Chuang-Tzū. . . . some two or three centuries after Lao-Tzū, Confucianism had become to some extent the established religion of China, and Taoism, like Republicanism in the days of the Roman Empire became a mere *opposition de salon*. Under such circumstances the antagonism between the representatives of Lao-Tzū and Confucius would proportionately increase.

As I shall have to refer to Confucius and his teachings in the course of this lecture, it may be well to present a few facts concerning him in this place. Born in the year 550 B.C., he was only twenty-two years of age when he began to enlighten the descendants of the Yellow Emperor with his doctrines. His energies were at first divided between the duties of a State officer and his studies, among which we find magic, history, poetry, philosophy and religion, and various other subjects from as many ancient books. Among those more generally associated with

¹ *Notes on Philosophy, etc.*, "Chuang-tze," p. xxv.

his name are the *Yi-King* (Book of Changes), the *Shi-King* (Book of Poems), the *Li-ki* (Rituals), the *Shu-King* (Book of Inscriptions), and *Tshun-tsiu* (Spring and Autumn), these five kings or books having been revised, recast, or entirely written by himself. They constitute the famous *Five Kings*, or canonical books, so much in regard by his followers. The unity of mankind, charity and duty to one's neighbour, are among the fundamental doctrines of Kong-fu-tze, and these doctrines were taken up by Meng-tze in the fourth century B.C., as forming the basis of the then popular religious system which he defended through the political and religious troubles that finally led to the fall of its royal patrons, the Tchou dynasty.

The teaching of Kong-fu-tze was essentially of the nature of a utilitarian religion, capable of very successful application to political, social, and moral questions, but embodying very little doctrine concerning the nature, origin and destiny of man. This was left to the opposition school of mystical Philosophy, called the order of Tao-tze, under the leadership of Chuang-tze. The philanthropic and mundane doctrines of Kong-fu-tze were evidently not entirely satisfactory to the more metaphysical and mystical thinkers of that day in China, for not only did the doctrine of the Tao successfully vie with it for a long time, but the subsequent introduction and widespread acceptance of Buddhism shows that the spiritual side of the Confucian doctrines was too feebly developed to satisfy the needs of a vast number of the Chinese.

Nevertheless the doctrine of Tao did not succeed in gaining anything more than a temporary patronage of some Emperors—such as Hoang-ti, whose name has been erased from the sacred records of the Confucians—and the adherence of a minor portion of the nation. Tao never was the popular or representative religion like Confucianism, and it is not now in repute among the learned men of the Empire. The reason for this is not difficult to find, and it needs only a presentation of some of the leading tenets of the Tao-tze to convince one that it never could be possible for such a mystical Philosophy to find favour with a practical and ambitious nation like the Chinese.

Tao, a term which is said to be equivalent to the Sanskrit Bodhi (wisdom or enlightenment) and used by the Chinese Buddhists to express that spiritual state, is among the Tao-tze a mystical term having a two-fold significance. It is at once the Supreme Reason, and Nature, the Alpha and Omega of all things, which with Tau, the symbol of union, represents the "diversity in Unity" of Nature, and the "Unity in diversity" of God. Here at the outset we introduce the antinomial and paradoxical element common to all mystical systems, and more than ever prevalent in Pantheistic creeds such as Taoism is believed to be. Unity and diversity are yet one, and that one is Tao, and Tao is greater than God and greater than Nature, for in Tao God and Nature are as one.

Before heaven and earth were, Tao was. It has existed without change from all time. Spiritual beings draw their spirituality therefrom; while the universe became what we see it now. To Tao, the zenith is not high, nor the nadir low; no point in time is long ago, nor by lapse of ages has it grown old.¹

Lao-tze makes a distinction between the Supreme Source of all things, Tao the ineffable, and Nature, which is the Mother of everything. Tao, the Supreme Source and essence of the Universal spirit, self-existent, uncreate and eternal, the origin of all creations, and of all worlds, as of the Gods who made and govern them, is, says Lao-tze, "by nature, One."

One and universal is Tao, but the first has produced a second, and the second a third, and these three are all things. In vain may your senses enquire concerning all these; your reason alone can frame anything respecting them and this will tell you that they are only One.²

Tao, in this sense seems to correspond to the Parabrahm of the Esoteric Philosophy, the Ain Suph of the Kabalists, the Athyr of the Egyptians, and the Monad of the Greeks. Lao-tze says:

A man looks upon God as his father, and loves him in like measure. Shall he then not love that which is greater than God?

Hence it appears evident that Tao is not God, nor Nature, yet is greater than either, being All. The idea of this universal, unchangeable Essence, is not often better conveyed than in the lines of Swinburne:

I am that which began;
Out of me the years roll,
Out of me God and Man,
I am equal and whole;

God changes and man, and the form of them bodily; I am the Soul.³

Says Lao-tze:

There is an Infinite Being which existed before heaven and earth. How calm it is! how free! It lives alone, it changes not. It moves everywhere, but it never suffers. We may look on it as the Mother of the Universe. I, I know not its name. In order to give it a title I call it Tao. When I try to give it a name I call it Great. After calling it great, I call it Fugitive. After calling it Fugitive, I call it Distant. After calling it Distant, I say it comes back to me.⁴

Lao-tze taught that the use and end of life consisted in the worship of this Tao in its Biune nature of Father-Mother, and that this worship of, and final union with, Tao could only be effected by means of *te* (virtue), which proceeds from it. Totally unlike the active doctrine of Confucius, based upon "charity and duty to one's neighbour," the Tao-tze recommended the practice of restraining the senses, so that the quality of *te* might flow unimpeded through the mind and the greatest influence of human thought be used for good without recourse to speech or action in all matters of a spiritual nature; for speech and

¹ *Chuang-tze*, p. 76.

² Kenealy, *Book of God*, i. 36.

³ *Songs before Sunrise*, "Hertha."

⁴ *Intro. Sc. Relig.*, Müller, p. 249.

action according to them led finally to dogma, false doctrine and deceit; to diplomacy, interference and tyranny. The pure Tao of Lao-tze must be distinguished at the outset from the later teachings of the sect of Tao-tze who have gradually detracted from the high morality of that doctrine which dispensed with morals, and added much that was quite foreign to its pure ethical simplicity.

If this be understood we may at once pass on to examine some of the teachings of the Chinese mystic which remain to us in the records of Chuang-tze, the Ezra of Taoism, and the Democritus of his own day in China. Chuang-tze, the Idealist, led the reaction against materialistic Confucianism, and it is to him that we owe our knowledge, however incomplete, of the teachings of Lao-tze, and the doctrine of the Tao. If the enthusiastic disciple has extended the Philosophy of his Master far beyond the original statement of the doctrine which "could not be taught in words," the error is one which, fortunately, we are not called upon to rectify. Chuang-tze, has given us the first and only record, and therefore we may remain content by calling it "the best."¹ Then too, if this Philistine has sometimes called in the Samson of Utilitarian Philosophy in order to "make sport with him," we have the satisfaction, small though it be, of knowing that the laugh was not always against the blind man. The inherent beauty and power of Chuang-tze's writings, their quaint cynicism and effusive wit, not less than the subtlety of metaphor so aptly linked to vigour of expression which characterizes his works, have placed them in the foremost rank of Chinese literature. But now to review the teachings themselves.

First then with regard to the doctrine of the "essential unity of things," Lao-tze recommends us to use the light that is within us "to revert to our natural clearness of sight," for everyone is held to be born in Tao, from Tao; hence the saying:

All that a fish requires is water, all that a man wants is Tao.

The "union of impossibles," which is attributed to the Platonic Philosophy alone, is in Tao the basic doctrine. It is called the "Axis of Tao." Hui-tza is quoted as saying:

The objective emanates from the subjective; the subjective is consequent upon the objective. This is the Alternation Theory.

To this Chuang-tze adds,

Nevertheless, when one is born, the other dies. When one is possible, the other is impossible. When one is affirmative, the other is negative. Which being the case, the true sage rejects all distinctions of this and that. He takes his refuge in God, and places himself in subjective relation with all things. . . . When subjective and objective are both without the correlates, that is the very axis of Tao. And when that axis passes through the centre at which all Infinities converge, positive and negative alike blend in an infinite One. Hence it has said there is nothing like the light of nature.

¹ H. A. Giles (Translator), Quaritch, London, 1889.

The fact that the view-point of the thinker does not alter the nature of "things-in-themselves," constitutes the main argument for the essential unity of all things. Nothing can be added to or taken from one, while that "one" is all, and that "all" one. Hence the objective and subjective worlds are not separable, being one, and that one being all. Any appearance to the contrary is but *an appearance*, consequent upon the identifying of oneself with one or the other standpoint.

Chuang-tze says:

Only the truly intelligent understand this principle of the identity of things. They do not view things as apprehended by themselves, subjectively; but transfer themselves into the position of the things viewed. And viewing them thus they are able to comprehend them, nay, to master them; and he who can master them is near. So it is that to place oneself in subjective relation with externals, without consciousness of their objectivity—this is TAO. But to wear out one's intellect in an obstinate adherence to the individuality of things, not recognizing the fact that they are all ONE—this is called *Three in the morning*. "What is *Three in the morning*?" asked Tzu-Yu. "A keeper of monkeys," replied Tzu-Chi, "said, with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned." Such is the principle of putting oneself into subjective relation with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.¹

It need not escape our notice while enjoying the wit of this illustration, how fitting is the symbolism employed. Speaking of the subjective and objective worlds, with the number "seven" as representing the totality of things, what more apt illustration could be used than "three in the morning and four at night," with a basic identity in the nature of things thus divided?

Things are what they are, not by reason of the names we give them, but by reason of their natural affinities and antagonisms, and hence by reason of the uses to which they can naturally be put. This is the doctrine of Te, or true virtue, for virtue has its basis in freedom and consists in the right use of things. And the right use of things, according to Tao, lies in the natural and unimpeded existence of every form of life. Thus the virtue of a tree is in its growth, the putting forth of leaves and fruit and seed; but if a tree be trained to make much wood, and the wood be cut to make a coffin, two things have lost their virtue—the tree in that it ceased to be a tree, and became in part a coffin, and the man who would hoard a carcass and deprive nature of her dues. The flowers simply live, and no one denies that they are beautiful. "The good man confers a blessing on the world by merely living." This is true virtue, this is to be in Tao.

¹ *Chuang-tse*, p. 20.

It was upon these considerations that Lao-tze disagreed with Confucius as to the utility of his doctrine of "charity and duty to one's neighbour," because Lao-tze taught that Tao does not declare itself; Te does not go out of its way to express itself, nor perfect argument to contend with a man; perfect courage is not unyielding, and neither is perfect charity displayed in action. Virtue consists in being true to oneself, and charity in letting alone.

By the virtue which is not intentional even the supernatural may be subdued, says Lao-tze.¹ But charity and duty to one's neighbour are not essential virtues, but accidentals of virtue, and, as Lao-tze says,

Except a man be perfect he cannot determine their place.

Says the Sage :

All the world knows, that the goodness of doing good is not real goodness. The man of complete virtue remains blankly passive as regards what goes on around him. He is as originally by nature, and his knowledge extends to the supernatural. Thus his virtue expands his heart, which goes forth to all who come to take refuge therein. . . . Issuing forth spontaneously, moving without premeditation, all things following in his wake, such is the man of complete virtue.

Another interesting and agreeable doctrine of the Chinese Sage, and one that is again and again asserted with evident conviction, is that of the self-sufficiency of God and Nature, considered as one (Tao).

Tao covers and supports all things. . . . To act by means of inaction is God. To speak by means of action is virtue. To love men and care for things is charity. To recognize the unlike as the like is breadth of view. To make no distinctions is liberal. To possess variety is wealth. And so, to hold fast to virtue is strength. To complete virtue is establishment. To follow Tao is to be prepared. And not to run counter to the natural bias of things is to be perfect.

He who fully realizes these ten points, by storing them within enlarges his heart, and with this enlargement brings all creation to himself. Such a man will bury gold on the hillside and cast pearls into the sea. He will not struggle for wealth, nor strive for fame. He will not rejoice at old age, nor grieve over early death. He will find no pleasure in success, no chagrin in failure. He will not account a throne as his own private gain, nor the Empire of the world as glory personal to himself. His glory is to know that all things are ONE, and that life and death are but phases of the same existence!²

The contrast of these teachings, resting as they do on the fundamental idea of the perfection of Tao as embracing the providence of God and the integrity of Nature, with those of the Confucian School—which sought to enrich the mind of man by rationalism, his life by arts and sciences, and his morality by government—is very striking, and nowhere more marked than in those passages in the writings of Chuang-tze which deal with either the nature of true virtue or the end and aim of the virtuous.

Philosophy, it is argued, causes dissensions and fills the mind with

¹ Hence the axiom: "The will accomplishes everything that it does not desire."

² *Chuang-tze*, p. 137.

doubts; art creates appetites which our science cannot satisfy, thus rendering life full of misery, and man an object of pity; while government, which sets limits upon the actions of man, takes away liberty and destroys the foundation principle of true morality.

It was from considerations such as these, no doubt, that Lao-tze, when in discussion with Con-fu-tze concerning the favourite doctrine of the latter, gave voice to the following admonition:

The chaff from winnowing will blind a man's eyes so that he cannot tell the points of the compass. Mosquitoes will keep a man awake all night with their biting. And just in the same way this talk of charity and duty to one's neighbour drives me nearly crazy. Sir! strive to keep the world to its own original simplicity. And as the wind bloweth where it listeth, so let virtue establish itself. Wherefore this undue energy, as though searching for a fugitive with a big drum? The snow-goose is white without a daily bath. The raven is black without daily colouring itself. The original simplicity of black and of white is beyond the reach of argument. The vista of fame and reputation is not worthy of enlargement. When the pond dries up and the fishes are left upon dry ground, to moisten them with the breath, or to damp them with a little spittle, is not to be compared with leaving them in the first instance in their native rivers and lakes.¹

No use to regret the state of things "that are not as they were," no use but to inspire the hope that some day we may return to the "child-state we have lost." And the belief that man's departure from the state of "original purity" as it is called, was included in the scheme of human evolution—a belief founded on the mere existence in our world to-day of acquired evils, quite as much as upon the passing realization in ourselves of a divine inflection—this belief I say inspires us with the hope of an eventual restoration of mankind to its integrity. Indeed it would seem that the world is in a transition state from the Tao of native purity to the Tao of acquired virtue; from the integrity of primitive innocence, to the Tao of ultimate perfection.

This is the view maintained by Edward Carpenter, when he says:

Possibly this is a law of history, that when man has run through every variety of custom a time comes for him to be freed from it—that is, he uses it indifferently according to his requirements, and is no longer a slave to it; all human practices find their use, and none are forbidden. At this point whenever reached, "morals" come to an end and humanity takes its place—that is to say, there is no longer any code of action, but the one object of all action is the deliverance of the human being and the establishment of equality between oneself and another, the entry into a new life, which new life when entered into is glad and perfect, because there is no more any effort or strain in it; but it is the recognition of oneself in others, eternally.

Lao-tze taught that Tao was only to be attained by the return of man to the true life, which consists in what he calls "fasting of the heart," otherwise defined as "self-abstraction," the "higher indifference" and "non-attachment."

¹ *Chuang-tze*, p. 184.

The pure men of old acted without calculation, not seeking to secure results. They laid no plans. Therefore, failing, they had no cause for regret; succeeding, no cause for congratulation.

For, believing in the absolute perfection of Tao, they did no more than live, "breathing with their whole being," and not seeking "to let the human supplement the divine."

Why all this strain after wealth and power and fame, as if the getting of these were the end and aim of life? Why, indeed, save for the satisfaction of our desires, the desires that have become almost the *needs* of our existence! Would it not be easier for us all to take the counsel of Lao-tze, the advice of Diogenes, and make the effort of our lives the reducing of our wants?

Says Lao-tze:

You are going too fast. You see your egg and expect it to crow. You look at your cross-bow, and expect to have broiled duck before you. I will say a few words at random, and do you listen at random. How does the Sage seat himself by the sun and moon, and hold the universe in his grasp? He blends everything into one harmonious whole, rejecting the confusion of this and that. Rank and precedence, which the vulgar prize, the Sage stolidly ignores. The revolutions of ten thousand years leave his Unity unscathed. The universe itself may pass away, but he will flourish still. How do I know that the love of life is not a delusion after all? How do I know but that he who dreads to die is not as a child who has lost the way and cannot find his home?¹

This "fasting of the heart" and self-abstraction, by means of which the possession of Tao is effected, is not, as some might imagine, the indifference which has its seat in self-love; except in so far as that love of self includes the welfare of all things whatsoever. The doctrine of Inaction does not inculcate bodily withdrawal from the world of action. This to certain natures would be to an extent easy of fulfilment, especially in the direction of abstaining from actions that are uncongenial to them.

It is easy enough to stand still; the difficulty is to walk without touching the ground.

It is in the sense of non-attachment of oneself to action or to the fruits of action, that this doctrine is to be understood, since it is not by means of action in relation to oneself that liberation is obtained and Tao realized. An Advaita scripture² says:

By the action of walking a place is reached, but Moksha cannot be said to be reached by any action, for Ātmā is free.

"Foregoing self the Universe grows I," says the *Light of Asia*; and this doctrine of "laying down one's life to save it," is nowhere better explained and illustrated than in the mystical pantheism of the Chinese Sage. Self-abnegation as the road to possession, yet not involving the desire to possess, is thus referred to in the *Bhagavad Gītā*:³

¹ *Chuang-tse*, p. 29.

² *Vichāra Sāgara*, II. 3.

³ Chap. v. 10, 12, 14.

Whoever performs actions dedicating them to the Supreme Spirit and abandoning all attachment, is not touched by sin, as the lotus-leaf is not wetted by water. . . . The right performer of action, abandoning the fruit of action, attains to rest through devotion; the wrong performer of action, attached to the fruit thereof, on account of desire, remains bound. . . . The Spirit creates not for the world actorship, nor acts: nor even the bond between action and its results; but Nature works on.

By acting, while separating oneself from action; and by reaching the fruit of action without desiring it, man ceases to discriminate between good and evil, and finally reaches that state where diversity becomes perceived as unity and all distinctions cease. Hope is no more, there is nothing unfulfilled; ambition has no aim, for all things are attained: use has lost its virtue, since necessity has ceased; and only Tao itself breathes, breathless, all in all.

Then sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean;
Thus hath a man content.

Then follows the question, Can one obtain Tao for oneself alone?

Can one get Tao so as to have it for one's own? Your very body is not your own. How then should Tao be? "If my body is not my own, pray whose is it?" It is the delegated image of God. Your life is not your own. It is the delegated harmony of God. Your individuality is not your own. It is the delegated adaptability of God. Your posterity is not your own. It is the delegated exuviae of God. You move, but know not how. You are at rest, but know not why. You taste, but know not the cause. These are the operations of God's laws. How then should you get Tao so as to have it for your own?¹

Answers the *Voice of the Silence*:

For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

W. R. OLD, F.T.S.

It is not known by knowledge! man
Wotteth it not by wisdom! learning vast
Halts short of it! only by soul itself
Is soul perceived—when the Soul wills it so!
There shines no light, save its own light to show
Itself unto itself! None compasseth
Its joy who is not wholly ceased from sin,
Who dwells not self-controlled, self-centred—calm,
Lord of himself. It is not gotten else!

The Secret of Death, EDWIN ARNOLD.

¹ *Chuang-tze*, p. 281.

The Pilgrimage.

IT is interesting to trace the substantial similarity of the metaphors in which mystics of all ages have, of necessity, clothed their vision of the Soul's Pilgrimage.

Who can doubt that the Path is an objective reality on the higher planes of consciousness, when so many independent witnesses, who have achieved the powers of transcendental vision, bring back the same account of its essential nature, and of the incidents which befall the pilgrim upon it?

It is specially interesting to discover these parallelisms in an unexpected quarter, and, surely, few people would look very hopefully into the *Sacred Poems and Private Ejaculations* of the devout George Herbert, in order to find an echo of that Voice of the Silence, whose mystic tones, never inaudible to the trained inner ear, have been translated into the language of the fleshly tongue and wafted to us from Trans-Himâlayan regions for our instruction and guidance. Yet, in the following beautiful and musical poem, nearly every sentence can be matched by an extract from the *Fragments of the Book of the Golden Precepts*, which is one of the most precious of the gifts of which H. P. B. was the bearer to the Western World. No doubt a closer study would extend and improve the selection of extracts from that work now appended to the poem.

THE PILGRIMAGE.

I travell'd on, seeing the hill, where lay
 My expectation.
 A long it was and weary way.
 The gloomy cave of Desperation
 I left on th' one, and on the other side
 The rock of Pride.
 And so I came to phansies meadow strow'd
 With many a flower:
 Fain would I here have made abode,
 But I was quicken'd by my houre,
 So to care's cops I came, and there got through
 With much ado.
 That led me to the wilde of passion, which
 Some call the wold;
 A wasted place, but sometimes rich.
 Here I was robb'd of all my gold,
 Save one good Angell, which a friend had ti'd
 Close to my side.

At length I got unto the gladsome hill,
 Where lay my hope,
 Where lay my heart; and climbing still,
 When I had gain'd the brow and top,
 A lake of brackish waters on the ground
 Was all I found.

With that abash'd and struck with many a sting
 Of swarming fears,
 I fell, and cry'd, Alas my King;
 Can both the way and end be tears?
 Yet taking heart I rose, and then perceiv'd
 I was deceiv'd:

My hill was further: so I flung away,
 Yet heard a crie
 Just as I went, *None goes that way*
 And lives: If that be all, said I,
 After so foul a journey death is fair,
 And but a chair.¹

Let us now compare:

*I travell'd on, seeing the hill, where lay
 My expectation.
 A long it was and weary way.*

The rugged path of fourfold Dhyâna winds on uphill. Thrice great is he who *climbs* the lofty top. The Pâramitâ heights are crossed by a still steeper path (p. 45).² Yea, Lord; *I see* the PATH; its foot in mire, its summits lost in glorious light Nirvânic. And now I see the ever narrowing Portals on the *hard and thorny way* to Jñâna (p. 47).

*The gloomy cave of Desperation
 I left on th' one,*

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy soul and thy great goal that loometh in the distance far away.

Fear, O disciple, kills the will and stays all action (p. 53).

*. . . and on the other side
 The rock of Pride.*

Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from *pride* and satisfaction at thoughts of the great feat achieved.

A sense of pride would mar the work (p. 59).

Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in *prideful* solitude and unperceived by any but himself (p. 26). ["Rock" and "tower" have similar meanings in the language of symbolism.]

*And so I came to phansies meadow strow'd
 With many a flower:
 Fain would I here have made abode.*

¹ Herbert's *Temple*, p. 135 of the facsimile reprint of the first edition.

² The references throughout are to *The Voice of the Silence*, and the italics the annotator's.

The WISE ONES heed not the sweet-tongued voices of *illusion* (p. 7). In it [the Hall of Learning] thy soul will find the *blossoms of life*, but under every *flower* a serpent coiled. . . . *Stop not the fragrance of its stupefying blossoms to inhale* (p. 6). Beware, Lanoo, lest dazzled by *illusive radiance* thy soul should *linger* and be caught in its deceptive light (p. 8).

*So to care's cops I came, and there got through
With much ado.*

The ladder by which the candidate ascends is formed of rungs of *suffering and pain* (p. 15). The *tears* that water the parched soil of *pain and sorrow*, bring forth the blossoms and the fruits of Karmic retribution (p. 32). Hold firm! Thou nearest now the *middle portal, the gate of woe*, with its ten thousand snares (p. 58).

That led me to the wilde of passion.

Strive with thy thoughts unclean before they overpower thee (p. 11). Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Māra (p. 17). Thou hast now crossed the moat that circles round the *gate of human passions* (p. 59).

A wasted place, but sometimes rich.

Now here, now there, these rays [from the golden light of Spirit] illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth (p. 18).

*Here I was robb'd of all my gold,
Save one good Angell, which a friend had t' d
Close to my side.*

Before the soul can comprehend and may remember, she must unto the *Silent Speaker* be united (p. 3). . . . *the silver thread that binds her to the MASTER* (p. 3).

*At length I got unto the gladsome hill,
Where lay my hope,
Where lay my heart; . . .*

When to the Permanent is sacrificed the Mutable, the prize is thine: The Open PATH leads to the changeless change—Nirvāna. . . . Thus the first Path is LIBERATION (p. 41).

*. . . . and climbing still,
When I had gain'd the brow and top,
A lake of brackish waters on the ground
Was all I found.*

[Thy time will come for choice when thou hast reached the end. . . .] Sweeter still the fruits of *long and bitter duty*. Aye, *Renunciation*, for the sake of others, of suffering fellow-men (p. 43).

*I was deceiv'd:
My hill was further.*

The "Secret Way" leads also to Paranirvānic bliss—but at the close of Kalpas without number; . . . (p. 42).

*None goes that way
And lives.*

It is difficult to point the significance of this without risking what may seem like contradictions, as it involves a paradox—almost a play upon words—depending on the fact that life on a lower plane is death to the next higher one, and to all above that. St. Paul gives a key to the mystery, in rather concrete terms, in the verses "For to be carnally minded is death; but to be spiritually minded is life and peace," and "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify" (do to death) "the deeds of the body ye shall live." A more abstract expression is given to the same idea in the *Secret Doctrine*, Vol. II. p. 34. "The mutable cannot know the Immutable, nor can that which lives perceive *Absolute Life*." "None goes that way" and preserves the life of the personality with its affections and interests.

J. C. STAPLES, F.T.S.

Ekagrata.

THE word Ekâgra means literally "having, or with one point," and is to be found in the first Shloka of Manu. It conveys the idea of a state of mind resembling the flame of a candle when it does not shake or is not moved by the wind; it is not the same as concentration unless we take the word in a particular sense. In modern scientific language it is the focalizing of the rays of the sun in a burning glass. Now before the rays can be concentrated to produce effect three things must be done, viz., (1) the glass must be purified; (2) it must be held *towards* the sun; and (3) in a particular way. The glass is Manas, the dust Kâma or the attraction of the Indriyas (see *Gîtâ*, iii. 38). The very first thing necessary, therefore, in true Râja Yoga, is self-purification, or freeing one's self from the trammels of the senses (technically called Bishaya by the Adept Ashtâvakra in his *Samhitâ*, a treatise on Râja Yoga); the next thing is aspiration and devotion, or spiritual attraction, the attuning of the soul to the touch of the world-soul. Says the *Book of the Golden Precepts*:

Thou shalt not let thy senses make a playground of thy mind.

Disciples may be likened to the strings of the soul-echoing vinâ; mankind unto its sounding-board; the hand that sweeps it to the tuneful breath of the Great World-Soul.

It will be seen from the above that Ekâgratâ or higher concentration, *without the necessary qualifications*, is ineffectual, if not positively injurious.

"Self-purification," says the Master, "is not the work of a moment,

or even a number of years"; no one need, therefore, think himself or herself pure and holy because he or she has done such and such things, or has *not* done such and such things for so many months.

The *Gîtâ*, while giving some hints about the practice of Yoga in its sixth chapter, which is named Abhyâsa Yoga, or Yoga-practice, says almost the same thing.

The next step of spiritual attraction would enable us to realize the illusiveness of what we now regard as the only reality, viz., this outer world, or what we cognize by our physical senses. The world would then lose its intensity of colour, the miseries and pleasures of this world affect us less and less, and almost unconsciously we would learn how to be Ekâgra, though the final effect may be yet far off.

It is dangerous, therefore, to try Ekâgratâ in this unclean state of ours, and the idle curiosity of those who "sit for Yoga" cannot be too strongly condemned. What India has learned by bitter experience ought to be a lesson to the West, strengthened as it is by the repeated warnings of the late Founder of the T. S.

K. P. MUKHERJI, F.T.S.

Barakar.

A Dance with the Dead.

The following occurrence has been told to the writer by one of his friends, for whose reliability he is responsible.

IT is now more than thirty years since the following event took place, and the reason why I have never said much about it is, that I am not a believer in the reality of spooks, hobgoblins or ghosts; neither do I wish to be suspected by clever people of harbouring such superstitions. I would never have expected anyone to believe in the truth of my tale, and I have often tried my best to persuade myself that it was only a dream. Still it was as real to me when it occurred as any other event in my life, and now as the recent Theosophical teachings have thrown a new light upon such subjects and explained them in a perfectly natural way, I can see no reason why I should not make public what heretofore I regarded as unexplainable and as too sacred to come before the eye of the scéptic.

In the year 1860, my parents and I, with my two sisters Bertha and Johanna, were living in a large and commodious house, a kind of châteaueau on the top of a hill near the town of G—, in Southern Bavaria. The name of the house was Hannstein, and it was formerly the residence of one of the bishops that ruled over the country in the last century.

These bishops had large retinues and were lovers of comfort, consequently the house was provided with many rooms and corridors, connected by a labyrinth of staircases and private passages. My own room was adjoining a large dining-hall on the second floor, and the hall opened upon a gallery at the end of which was the principal staircase.

My elder sister, Bertha, was a sedate girl, not very attractive, but very kindhearted. She did not care for amusements, but loved books and poetry and painting—in fact she was a little artist herself; but Johanna, the younger sister, was very beautiful, full of fun and merriment; especially she was passionately fond of dancing, and in her exuberance of spirits she often took hold of me and made me dance with her round the room, to my great vexation, because I never knew how to dance well, and would become giddy; and then when I stumbled about trying to regain my equilibrium, she would laugh at my clumsiness until the tears ran down her cheeks—all of which, however, only amused me, for she was my favourite sister and the pet of the family.

Unfortunately during one cold winter night and while attending a ball in a neighbouring town, Johanna contracted a severe cold, which developed rapidly into pulmonary consumption. At that time I was at the university at Munich, studying medicine. The letters which I received from home still informed me that Johanna's health was improving, and it was expected that she would recover; but when I came home during vacation I saw a bright red spot upon one of her cheeks that told me about the progress of her disease. Nevertheless Johanna had lost none of the gaiety of her temperament; she was not visibly depressed in spirit, and bore her sufferings with great fortitude.

After vacation was over I returned to Munich, and the news from home in regard to Johanna's health became gradually worse, until one morning, when I returned home at daybreak, after having spent, as I am now bound to confess, the whole night in singing and drinking with my comrades, I found a telegram upon my desk, informing me, that if I wanted to see Johanna alive once more, I must come home without a moment's delay.

Here I must interpolate a word in defence of my character. Let not the reader hold up his hands in holy horror for having been unblushingly told that I spent a night in carousal. The German student is held under great restraint until he comes to the university. He is then at once liberated and left to do what he pleases, and it is only natural that he should commit occasional excesses in enjoying his liberty and give vent to inclinations that grew strong, because they were suppressed.

The dispatch had arrived the previous evening, and there was no time to be lost; but, unfortunately, the fast train, the only one connecting with the stage at K—, did not leave until four p.m., so I had to restrain my impatience and wait, and I passed the time in cursing

my folly for not having returned home sooner, in which case I could have taken the midnight train.

Slowly as the hours passed, the torture of waiting at last came to an end, and we started, arriving at K— at eight p.m., which was then the nearest point of the railway to G—, and left me still three hours to travel by stage. It was a dismal night in November; dark clouds hovered upon the sky, rain and sleet were falling, and the roads were in a deplorable condition. With an air of resignation to the unavoidable, the driver mounted the box, while I vainly tried to find some way for stretching my limbs in the inside of the coach. Off we went in good style, which continued as long as the paved street lasted; but when we were once outside the town the road became very bad, and the poor horses could pull the heavy coach only at a slow pace, which in some places for a short time improved into a trot.

What I suffered during that trip would be difficult to describe. Impatience and remorse, the desire to see my sister once more, the fear of being too late, together with the physical discomfort occasioned by cold and moisture, and the shaking, thumping and bouncing of the coach, rendered my position altogether unenviable. In addition to that I experienced fatigue from having had no sleep on the previous night. I was so exhausted, that I must have fallen into a doze, for my recollection of the latter part of my journey is very indistinct. I only know that I was aroused by a sudden rattling of wheels over cobblestones, and then the carriage came to a stop with a jerk that threw me down from my seat. I crawled out of the coach, and found that we were at the inn called the "Goldenes Kreuz," and by the aid of the lamp at the corner I looked at my watch and found that it was nearly midnight.

Hastily I walked on up the hill to Hannstein, and arrived at the old mansion. Impatiently I rang the bell at the door, and after a while our old deaf porter opened and stared at me with a vacant look. I did not stop to ask questions, but hurried upstairs to the great hall that led to my room, for the purpose of divesting myself of my great coat. I lighted the candle upon the table, then pulled off my coat, and as I turned round I faced my sister Johanna, standing before me with a pleasant smile upon her lips.

I now remember well that I was a little startled by seeing her dressed in white muslin, with a wreath of white roses upon her brow, while her long dark brown hair fell in ringlets over her shoulders; but I was too much surprised at seeing her well and alive, and at such an unusual hour before me, to reflect upon the peculiarity of her dress. She looked somewhat pale, but the bright red spot upon her cheek had departed, and her eyes seemed to me brighter than usual, although there was in them a somewhat dreamy expression.

"Why, Johanna!" I exclaimed, grasping both her hands, "did you

hear me come? How glad I am to see you so well; I thought you were very sick."

"I am perfectly well," answered my sister, and in fact there was nothing about her appearance or manner indicating anything to the contrary, unless perhaps that her voice seemed to have a peculiar sound, as of coming from afar; but this I attributed to the condition of the large hall, in which every sound seemed to be echoed back from vacant space. She was the same gay and beautiful girl I had known before I went to Munich; there was about her beauty even something more ethereal than before; which may have been due to the contrast which her dark tresses formed with her white apparel.

"I can hardly believe my eyes," I said, patting her caressingly upon the cheek; "I expected to find you unable to move, and now you look as if you were ready to go to a ball."

Johanna smiled, and as if desirous of proving to me that she could move, she swiftly turned several times round with graceful motions, and then taking hold of me made me waltz with her round the hall, just as she had done in former times, and without listening to my protest that I could not dance in my heavy boots. Her steps were inaudible and she seemed to have no weight; but my nailed boots made a great clatter that sounded dismally through the hall. At last I became so giddy that I begged her to stop. I disengaged myself from her grasp and stood still, and as the walls seemed to turn round me in swift motion, I held my hands over my eyes. When I opened my eyes again, Johanna had gone; I was alone in the hall.

Hastily I opened the door to run after her, and as I did so I found Sister Alfonsa in the gallery, holding a lighted candle. Now Sister Alfonsa was well known to me and I to her; she was a nun from a neighbouring convent, and used to wait upon the sick and hold vigils with the bodies of the dead.

Small and emaciated she was and herself near the grave; nevertheless she was a courageous little woman, and as she stood there with her black gown and white veil, holding the lighted candle in one hand and a rosary in the other, she showed no fear; there was rather a look of defiance about her; which changed into astonishment as she recognized me.

"What is the matter, Sister Alfonsa?" I asked. "Did you see Johanna?"

"It is for me to ask you, sir, what is the matter," she answered. "I came to see what is the cause of this unearthly noise and trampling of feet over the chamber of the dead."

"Who is dead?" I asked in surprise. "Johanna was here and made me dance with her, to show me that she was well. Where is she? Did you not meet her in the gallery?"

The nun crossed herself and looked at me enquiringly, as if to see

whether I was drunk or insane. At last she said, "The Lord have mercy! Your sister Johanna died at six o'clock last evening. I have been sitting up with the corpse."

I listened no longer, but hurried down stairs; and true enough, in the room below the great hall, there was the body of Johanna laid out upon the bier, dressed in white muslin, with a wreath of white roses in her unloosened hair. The red spot was gone, her hands were folded as if in prayer, and a sweet peaceful smile rested upon her lips. My sister Bertha also made her appearance and confirmed the tale that Johanna had died at six p.m., and added that the last wish which the dying girl had expressed was that she should see me once more.

Now everyone may explain this occurrence to his or her own satisfaction. I do not believe in a return of the spirits of the dead that have gone to heaven, but I believe that the astral form of a person on becoming separated from the body by death may do many strange things, according to the instincts dwelling therein.

FRANZ HARTMANN, M.D.

Death—and After?

(Continued from p. 159.)

KÂMA LOKA, AND THE FATE OF PRÂNA AND KÂMA.

LOKA is a Sanskrit word that may be translated as place, world, land, so that Kâma Loka is literally the place or world of Kâma, Kâma being the name of that part of the human organism that includes all the passions, desires, and emotions which man has in common with the lower animals.¹ In this division of the universe, the Kâma Loka, dwell all the human entities that have shaken off the physical body and its ethereal Double, but have not yet disentangled themselves from the passional and emotional nature. Kâma Loka has many other tenants, but we are concerned only with the human beings who have lately passed through the gateway of Death, and it is on these that we must concentrate our study.

A momentary digression may be pardoned on the question of the existence of regions in the universe, other than the physical, peopled with intelligent beings. The existence of such regions is postulated by the Esoteric Philosophy,² and is known to the Adepts and to very many less highly evolved men and women by personal experience; all that is needed for the study of these regions is the evolution of the faculties

¹ See *The Seven Principles of Man*, pp. 18-21.

latent in every man; a "living" man, in ordinary parlance, can leave his physical and astral bodies behind him, and explore these regions without going through Death's gateway. Thus we read in the *Theosophist* that real knowledge may be acquired by the Spirit in the living man coming into conscious relations with the world of Spirit.

As in the case, say, of an initiated Adept, who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained, in the invisible sphere of *Realities*.¹

In this way those regions become to him matters of knowledge, as definite, as certain, as familiar, as if he should travel to Africa in ordinary fashion, explore its deserts, and return to his own land the richer for the knowledge and experience gained. A seasoned African explorer would care but little for the criticisms passed on his report by persons who had never been thither; he might tell what he saw, describe the animals whose habits he had studied, sketch the country he had traversed, sum up its products and its characteristics. If he was contradicted, laughed at, set right, by untravelled critics, he would be neither ruffled nor distressed, but would merely leave them alone. Ignorance cannot convince knowledge by repeated asseveration of its nescience. The opinion of a hundred persons on a subject on which they are wholly ignorant is of no more weight than the opinion of one such person. Evidence is strengthened by many consenting witnesses, testifying each to his knowledge of a fact, but nothing multiplied a thousand times remains nothing. Strange indeed would it be if all the Space around us be empty, mere waste void, and the inhabitants of earth the only forms in which intelligence could clothe itself. As Dr. Huxley lately said :

Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience.²

If these entities did not have organs of senses like our own, if their senses responded to vibrations different from those which affect ours, they and we might walk side by side, pass each other, meet each other, pass through each other, and yet be never the wiser as to each other's existence. Mr. Crookes gives us a glimpse of the possibility of such unconscious coëxistence of intelligent beings, and but a very slight effort of the imagination is needed to realize the conception.

It is not improbable that other sentient beings have organs of sense which do not respond to some or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance, what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of

¹ *Theosophist*, March, 1882, p. 158, note.

² *Essays upon some Controversial Questions*, p. 36.

bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel.¹

Kâma Loka is a region peopled by intelligent and semi-intelligent entities, just as our own is thus peopled; it is crowded, like our world, with many types and forms of living things, as diverse from each other as a blade of grass is different from a tiger, a tiger from a man. It interpenetrates our own world and is interpenetrated by it, but, as the states of matter in the two worlds differ, they coëxist without the knowledge of the intelligent beings in either. Only under abnormal circumstances can arise consciousness of each other's presence, among the inhabitants of the two worlds; by certain peculiar training a living human being can come into conscious contact with and control many of the sub-human denizens of Kâma Loka; human beings, who have quitted earth and in whom the Kâmic elements were strong, may very readily be attracted by the Kâmic elements in embodied men and by their help become conscious again of the presence of the scenes they had left; and human beings still embodied may set up methods of communication with the disembodied, and may, as said, leave their own bodies for awhile and become conscious in Kâma Loka by the use of faculties through which they have accustomed their consciousness to act. The point which is here to be clearly grasped is the existence of Kâma Loka as a definite region, inhabited by a large diversity of entities, among whom are disembodied human beings.

From this necessary digression we return to the particular human being whose fate, as a type, we may be said to be tracing, and of whose physical body and Astral Double we have already disposed. Let us contemplate him in the state of very brief duration that follows the shaking off of these two casings. Says H. P. Blavatsky, after quoting from Plutarch a description of the man after death:

Here you have our doctrine, which shows man a *septenary* during life; a *quintile* just after death, in Kâma Loka.²

Prâna, the portion of the life-energy appropriated by the man in his embodied state, having lost its vehicle, the ethereal Double, which, with the physical body, has slipped away from its controlling energy, must pass back into the great life-reservoir of the Universe. As water enclosed in a glass vessel and plunged into a tank mingles with the surrounding water if the vessel be broken, so Prâna, as the bodies drop from it, mingles again with the Life Universal. It is only "just after death" that man is a quintile, or fivefold in his constitution, for Prâna, as a distinctively human principle, cannot remain appropriated when its vehicle disintegrates.

¹ *Fortnightly Review*, 1892, p. 176.

² *Key to Theosophy*, p. 98.

The man now is clothed but with the Kâma Rûpa, or 'body of Kâma, a body of very ethereal astral matter, often termed "fluidic," so easily does it take any form impressed upon it from without or moulded from within. The living man is there, the immortal Triad, still clad in the last of its terrestrial garments, in the subtle, sensitive, responsive form which lent it during embodiment the power to feel, to desire, to enjoy, to suffer, in the physical world.

When the man dies his three lower principles leave him for ever; *i.e.*, body, life, and the vehicle of the latter, the astral body, or the double of the living man. And then his four principles—the central or middle principle (the animal soul or Kâma Rûpa, with what it has assimilated from the lower Manas) and the higher Triad—find themselves in Kâma Loka.¹

Up to this point, the *post-mortem* experience of all is much the same; it is a "dreamy peaceful semi-consciousness," as before said, and this, in the happiest cases, passes without vivid awakening into the deeper "pre-devachanic unconsciousness" which ends with the blissful wakening in Devachan, for the period of repose that intervenes between two incarnations. But as, at this point, different possibilities arise, let us trace a normal uninterrupted progression in Kâma Loka, up to the threshold of Devachan, and then we can return to consider other classes of circumstances.

If a person has led a pure life, and has steadfastly striven to rise and to identify himself with the higher rather than the lower parts of his nature, after shaking off the body and the Astral Double, and after Prâna has remingled with the ocean of Life, and he is clothed only with the Kâma Rûpa, the passional elements in him, being but weak and accustomed to comparatively little activity, will not be able to assert themselves strongly in Kâma Loka. Now during earth-life Kâma and the Lower Manas are strongly united and interwoven with each other; in the case we are considering Kâma is weak, and the Lower Manas has purified Kâma to a great extent. The mind, woven with the passions, emotions, and desires, has purified them, and has assimilated their pure part, absorbed it into itself, so that all that is left of Kâma is a mere residue, easily to be gotten rid of, from which the Immortal Triad can readily free itself. Slowly this Immortal Triad, the true Man, draws in all his forces; he draws into himself the memories of the earth-life just ended, its loves, its hopes, its aspirations, and prepares to pass out of Kâma Loka into the blissful rest of Devachan, the "land of the Gods." Kâma Loka

Is an astral locality, the Limbus of scholastic theology, the Hades of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space; *i.e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the

¹ *Ibid.*, p. 143.

animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human *eidolon* it begins when the *Ātmā-Buddhi-Mānasic Triad* is said to "separate" itself from its lower principles or the reflection of the ex-personality, by falling into the Devachanic state.¹

This second death is the passage, then, of the Immortal Triad from the *Kāma Loka* sphere, so closely related to the Earth sphere, into the higher state of Devachan, of which we must speak later. The type of man we are considering passes through this, in the peaceful dreamy state already described, and, if left undisturbed, will not regain full consciousness until these stages are passed through, and peace gives way to bliss.

But during the whole period that the Four Principles—the Immortal Triad and *Kāma*—remain in *Kāma Loka*, whether the period be long or short, days or centuries, they are within the reach of the earth-influences. In the case of such a person as we have been describing, an awakening may be caused by the passionate sorrow and desires of friends left on earth, and these violently vibrating *Kāmic* elements in the embodied persons may set up vibrations in the *Kāma Rūpa* of the disembodied, and so reach and rouse the lower *Manas* not yet withdrawn to and reunited with its parent, the Spiritual Intelligence. Thus it may be roused from its dreamy state to vivid remembrance of the earth-life so lately left, and may—if any sensitive or medium is concerned, either directly, or indirectly through one of these grieving friends in communication with the medium—use the medium's astral and physical bodies to speak or write to those left behind. This awakening is often accompanied with acute suffering, and even if this be avoided the natural process of the Triad freeing itself is rudely disturbed, and the completion of its freedom is delayed. In speaking of this possibility of communication during the period immediately succeeding death and before the freed Man passes on into Devachan, H. P. Blavatsky says:

Whether any living mortal, save a few exceptional cases—when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to remain awake, and therefore it was really the *individuality*, the "Spirit," that communicated—has derived much benefit from the return of the Spirit into the *objective* plane is another question. The Spirit is dazed after death, and falls very soon into what we call "pre-devachanic unconsciousness."²

Intense desire may move the disembodied entity to spontaneously return to the sorrowing ones left behind, but this spontaneous return is rare in the case of persons of the type we are just now considering. If they are left at peace, they will generally sleep themselves quietly into Devachan, and so avoid any struggle or suffering in connection with the second death. On the final escape of the Immortal Triad there is left behind in *Kāma Loka* only the *Kāma Rūpa*, the "shell" or mere

¹ *Key to Theosophy*, pp. 143, 144.

² *Ibid.*, p. 151.

empty phantom, which gradually disintegrates, but it will be better to deal with this in considering the next type, the average man or woman, without marked spirituality of an elevated kind, but also without marked evil tendencies.

ANNIE BESANT, F.T.S.

(To be continued.)

Simon Magus.

(Continued from page 131.)

LET us now enquire into the part played by Epinoia, the Divine Thought, in the cosmic process, reserving the part played by her in the human drama to when we come to treat of the soteriology of Simon. We have evidently here a version of the great Sophia-mythus, which plays so important a part in all Gnostic systems. On the one hand the energizings of the mother-side of Divine Nature, on the other the history of the evolution of the Divine Monad, shut into all forms throughout the elemental spheres, throughout the lower kingdoms, up to the man stage.

The mystery of Sophia-Epinoia is great indeed, insoluble in its origins; for how does that which is Divine descend below and create Powers which imprison their parent? It is the mystery of the universe and of man, insoluble for all but the Logos itself, by whose self-sacrifice Sophia, the Soul, is finally freed from her bonds.

Epinoia is a Power of many names. She is called the Mother, or All-Mother, Mother of the Living or Shining Mother, the Celestial Eve; the Power Above; the Holy Spirit, for the Spiritus in some systems is a feminine power (in a symbolical sense, of course), pre-eminently in the *Codex Nazaræus*, the scripture of the Mandaites. Again she is called She of the Left-hand, as opposed to the Christos, He of the Right-hand; the Man-woman; Prouneikos; Matrix; Paradise; Eden; Achamôth; the Virgin; Barbelo; Daughter of Light; Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the Whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; the Holy Dove, who has given birth to the two Twins; Ennoia; and by many another name varying according to the terminology of the different systems, but ever preserving the root idea of the World-Soul in the Macrocosm and the Soul in Man.

Within every form, aye, even apparently the meanest, is Epinoia confined; for everything within is innate with Life; every form contains a spark of the Divine Fire, essentially of the same nature as the All; for in the Roots, and also in all things—since all is built on their type—is “the whole of the Boundless Power together *in potentiality*, but not *in actuality*.”

The reason given for this imprisonment of Sophia in most of the systems is that she endeavoured to create without her Syzygy, the Father or Nous, wishing to imitate alone the self-generating power of the Supreme. Thus through ignorance she involved herself in suffering, from which she was freed by repentance and experience. What explanation of this supreme mystery was publicly ventured on by Simon we cannot know, for the patristic accounts are confused and contradictory.

Irenæus tells us that:

She was the first Conception (Epinoia) of his Mind, the Mother of All, by whom in the beginning he conceived in his Mind, the making of the Angels and Archangels.

This Epinoia, leaping forth from *him* (the Boundless Power), and knowing what was the will of her Father, descended to the Lower Regions and generated the Angels and Powers, by whom also he said the world was made. And after she had generated them, she was detained by them through envy, for they did not wish to be thought the progeny of another. As for himself he was entirely unknown by them; and it was his Thought (Epinoia) that was made prisoner by the Powers and Angels that had been emanated by her. And she suffered every kind of indignity at their hands to prevent her reascending to her Father, even to being imprisoned in the human body and transmigrating into other female bodies, as from one vessel into another.

Tertullian's account differs by the important addition that the “design of the Father was prevented”; how or why he does not say.

She was his first Suggestion whereby he suggested the making of the Angels and Archangels; that she sharing in this design had sprung forth from the Father, and leaped down into the Lower Regions; and that there, the design of the Father being prevented, she had brought forth Angelic Powers ignorant of the Father, the artificer of this world (?); by these she was detained, not according to his intention, lest when she had gone they should be thought to be the progeny of another, etc.

The *Philosophumena* say nothing on this point, except that Epinoia “throws all the Powers in the World into confusion through her unsurpassable Beauty.”

Philaster renders confusion worse confounded, by writing:

And he also dared to say that the World had been made by Angels, and the Angels again had been made by certain endowed with perception from Heaven, and that they (the Angels) had deceived the human race.

He asserted, moreover, that there was a certain other Thought (Intellectus), who descended into the world for the salvation of men.

Epiphanius further complicates the problem as follows:

This Power (Pruncus and Holy Spirit) descending from Above changed its form. . . . And through the Power from Above . . . displaying her beauty, she drove them to frenzy, and on this account was she sent for the despoiling of the Rulers who brought the World into being; and the Angels themselves went to war on her account; and while she experienced nothing, they set to work to mutually slaughter each other on account of the desire which she infused into them for herself.

Theodoret briefly follows Irenæus.

In these contradictory accounts we have a great confusion between the rôles played by Nous and Epinoia, the Father and Thought, the Spirit and Spiritual Soul. Then again how did the Lower Regions come into existence, for Epinoia to descend to them? This lacuna is filled by the fuller information of the *Philosophumena*, which shows us the scheme of self-emanation out or down into matter by similitude, thus confining the problem of "evil" to space and time, and not raising it into an eternal principle. Naturally it is not to be supposed that the origin of "evil" is solvable for man in his present state, therefore whether it was according to the design or contrary to the design of the Father, will ever depend upon the point of view from which we severally regard the problem.

Law, Justice, and Compassion are not incompatible terms to one whose heart is set firm on spiritual things; and the view that evil is not a thing in itself, but exists only because of human ignorance, is one that must commend itself to the truly religious and philosophical mind. Thus evil is not a fixed quantity in itself, it depends on the internal attitude each man holds with regard to externals as to whether they are evil or no.

For instance, it is not evil for an animal or savage to kill, for the light of the higher law is not yet flaming brightly in their hearts. That only is evil if we do what is displeasing to the Self. This may perhaps throw some light on the Simonian dogma of action by accident (*ex accidenti*), or institution (*θίσαι*), as opposed to action according to nature (*naturaliter* or *φύσει*)—evidently the same idea as the teaching of Heracleitus to act according to nature (*κατὰ φύσιν*), which he explains as according to the Unmanifested Harmony which we can hear by straining our ears to catch that still small voice within, the Voice of the Silence, the Logos or Self. Simon presumably refers to this in the phrase "the things which sound within" (*τὰ ἔνθηχα*), an idea remarkably confirmed by Psellus,¹ who quotes the following Logion:

When thou seest a most holy, formless Fire shining and bounding throughout the depths of the whole cosmos, give ear to the Voice of the Fire.

This brings us to a consideration of the teachings of Simon with regard to the Lesser World, the Microcosm, Man, and to the scheme

of his soteriology. Evidently Simon taught the ancient, immemorial doctrine that the Microcosm Man was the Mirror and Potentiality of the Cosmos, the Macrocosm, as we have already seen above. Whatever was true of the emanation of the Universe, was also true of Man, whatever was true of the Macrocosmic Æons was true of the Microcosmic Æons in Man, which are potentially the same as those of the Cosmos, and will develop into the power and grandeur of the latter, if they can find suitable expression, or a fit vehicle. This view will explain the reason of the ancients for saying that we could only perceive that of which we have a germ already within us. Thus it is that Empedocles taught:

By earth earth we perceive; by water, water; by æther, æther; fire, by destructive fire; by friendship, friendship; and strife by bitter strife.

And if the potentiality of all resided in every man, the teaching on this point most forcibly has been, *Qui se cognoscit, in se omnia cognoscit*—He who knows himself, knows all in himself—as Q. Fabius Pictor tells us. And, therefore, the essential of moral and spiritual training in ancient times was the attainment of Self-Knowledge—that is to say, the attainment of the certitude that there is a divine nature within every man, which is of infinite capacity to absorb universal Wisdom; that, in brief, Man was *essentially* one with Deity.

With Simon, as with the Hermetic philosophers of ancient Egypt, all things were interrelated by correspondence, analogy, and similitude. "As above, so below," is the teaching on the Smaragdine Table of Hermes. Therefore, whatever happened to the divine Epinoia, the Supreme Mother, among the Æons, happened also to the human Spiritual Soul or Monadic Essence, in its evolution through all stages of manifestation. This Soul is shut into all forms and bodies, successively up to the stage of man.

From one point of view this teaching has been conclusively proved by Modern Science. The evolution of the external form has been traced throughout all the kingdoms and is no longer in question. The ancient teachers of evolution, though less exact in detail, were more accurate in fact, in postulating a "something within" which alone could make the external evolution of form of any intelligible purpose. The Spiritual Soul—the Life, Consciousness, Spirit, Intelligence, whatever we may choose to call it—was formless in itself, but ever assuming new forms by a process called metempsychosis, metasomatosis, metangismos, etc., which in the human stage becomes reïncarnation, the rebirth or Punarjanman of the Hindûs.

So much has been written on metempsychosis and reïncarnation of late that it is hardly necessary to dwell on a now so familiar idea. In its widest sense the whole process of nature is subject to this mode of existence, and in its more restricted sense it is the path of pilgrimage

of the Soul in the desert of Matter. In treating of a philosophical conception, which has already been completely established as far as its "visible side" is concerned by the researches of Modern Science in the field of evolution, it is a waste of time to obscure the main issue by a rehashing of the superstitious belief that the human Soul might pass back to the brute. It may be that this superstition arose from the consideration that the body and lower vestures of the Soul were shed off and gradually absorbed by the lower creation in the alchemical processes of nature. This was the fate of the "Purgations" of the Soul, but the Soul itself when once it had passed from bodies of the lower kingdoms, to bodies in the man-stage, could not retrogress beyond the limits of that human kingdom.

By a glance at the Diagram, and regarding it from the microcosmic point of view, it is easy to see that the inner nature of man is more complex than the elementary trichotomy of Body, Soul, and Spirit, might lead us to suppose. Each plane of Being, for which the Soul has its own appropriate Vesture, is generated from an "indivisible point," as Simon called it, a zero-point, to use a term of modern Chemistry; six of which are shown in the Diagram, and each plane of Being is bounded by such zero-points, for they are points like that of the Circle whose centre is everywhere and circumference nowhere.

To pass on to the soteriology of Simon. The general concept of this presents no difficulty to the student of Eastern Religions. The idea that the great teachers are Avatâras, incarnations, or descents, of the Supreme Being, appearing on earth to aid mankind, is simple enough to comprehend in itself, and would be open to little objection, were it not for the theological dogmas and mythological legends that are wont to be so busily woven round the lives of such teachers. In the present age it is hardly necessary for us, with the experience of the past before our eyes, to raise dissension as to whether such a manifestation is entirely divine, or entirely human, or perfectly human and divine at one and the same time, or neither or all of these.

Eastern philosophy, regarding not only the external phenomenal world as ever-changing and impermanent, but also all appearance or manifestation—no matter how subjective it may be to us now—as not the one Truth in itself, which it claims alone to be without change, it is easy to see the reason why the Gnostic Philosophers for the most part held to Doceticism—that is to say that the body of a Saviour was not the Saviour himself, but an appearance. The heat of polemical controversy may have led to exaggerated views on both sides, but the philosophical mind will not be distressed at the thought that the body is an appearance or mask of the real man, and that it forms no part of his eternal possession. None the less the body is real to us here, for we all have bodies of a like nature, and appearances are real to appearances. Yet this does not invalidate the further consideration that there

are other bodies, vestures, or vehicles of consciousness, besides the gross physical "coat of skin," for the use of the spiritual man, each being an "appearance" in comparison to the higher vehicle, which is in its turn an "appearance" to that which is more subtle and less material or substantial than itself.

Thus, in the descent from the Divine World, the Soul transforms itself, or clothes itself in forms, or bodies, or vestures, which it weaves out of its own substance, like to the Powers of the Worlds it passes through, for every Soul has a different vehicle of consciousness for every World or Plane.

But the doctrine of the Soter, or Saviour, does not apply until the Christ-stage or consummation is reached. Following the idea of rebirth, there is a spiritual life cycle, or life-thread, on which the various earth-lives are strung, as beads on a necklace, each successive life being purer and nobler, as the Soul gains control of matter, or the driver control of the chariot and steeds that speed him through the experiences of life. As the end of this great cycle approaches, an earthly vehicle is evolved that can show forth the divine spirit in all the fulness possible to this world or phase of evolution.

Now as the problem can be viewed from either the internal or external point of view, we have the mystery of the Soul depicted both from the side of the involution of spirit into matter and of the evolution of matter into spirit. If, on the one hand, we insist too strongly on one view, we shall only have a one-sided conception of the process; if, on the other, we neglect one factor, we shall never solve the at present unknown quantity of the equation. Thus the Soul is represented as the "lost sheep" struggling in the meshes of the net of matter, passing from body to body, and the Spirit is represented as descending, transforming itself through the spheres, in order to finally rescue its Syzygy from the bonds that are about her.

The Soul aspires to the Spirit and the Spirit takes thought for the Soul; as the Simonians expressed it:

The male (Heaven, *i.e.*, the Nous or Christ, or Spiritual Soul) looks down from above and takes thought for its co-partner (or Syzygy); while the Earth (*i.e.*, the Epinoia or Jesus, or Human Soul) from below receives from the Heaven the intellectual (in the spiritual and philosophical sense, of course) fruits that come down to it and are cognate with the Earth (*i.e.*, of the same nature essentially as Epinoia, who is essentially one with Nous).

When this mystery is represented dramatically, so to say, and personified, these two aspects of the Soul are depicted as two persons. Thus we have Simon and Helen, his favourite disciple, Krishna and Arjuna, etc. In the Canonical Gospels the favourite disciple is said to be John, and the women-disciples are placed well in the background. In the Gnostic Gospels, however, the women-disciples are not so ostracized, and the view taken by these early communities of philo-

sophical and mystical Christians throws much light on that wonderful history of the Magdalene that has so touched the heart of Christendom. For instance, in the *Pistis-Sophia*, the chief of all the disciples, the most spiritual and intuitive, is Mary Magdalene. This is not without significance when we remember the love of the Christ for Mary "out of whom he had cast *seven* devils."

The allegory is a striking one, and perfectly comprehensible to the student of comparative religion. As there are seven Æons in the Spiritual World, seven principles or aspects of the Spiritual Soul, so here on Earth, by analogy, there are seven lower aspects, or impure reflections. As there are seven Cardinal Virtues, the Prajñā-Pāramitās, or Perfections of Wisdom, of the Buddhists, so there are seven Cardinal Vices, and these must be cast out by the spiritual will, before the repentant Mary, or Human Soul, can be purified.

This is the mystery of the Helen, the "lost sheep." Then follows the mystical marriage of the Lamb, the union of the Human and Spiritual Soul in man, referred to so often in the Gospels and other mystical scriptures.

Naturally the language used is symbolical, and has naught to do with sex, in any sense. Woe unto him or her who takes these allegories of the Soul as literal histories, for nothing but sorrow will follow such materialization of divine mysteries. If Simon or his followers fell into this error, they worked their own downfall, under the Great Law, as surely do all who forge such bonds of matter for their own enslavement.

But with condemnation we have nothing to do; they alone who are without sin have the *right* to cast stones at the Magdalenes of this world; and they who are truly without sin use their purity to cleanse their fellows, and do not sully it with the stains of self-righteous condemnation. We, ordinary men and women of the age, are all "lost sheep," human souls struggling in ignorance; shall we then stone our fellows because their theology has a different nomenclature to our own? For man was the same in the past as he is to-day. The Human Soul has ever the same hopes and fears, loves and hates, passions and aspirations, no matter how the mere form of their expression differs. That which is important is the attitude we hold to the forms with which we are surrounded. To-day the form of our belief is changed; the fashion of our dress is scientific and not allegorical, but are we any nearer the realization that it is a dress and no more, and not the real expression of the true man within?

G. R. S. MEAD.

(To be concluded.)

The Co-Operation of Man and Woman in Human Life.

IN the modern movement towards the emancipation of woman, as it is called, the great claim of women to be regarded as a responsible half of humanity is recognized by many of the great, and all the progressive, thinkers of to-day. The observations of Charles Kingsley—himself attached to an exclusively masculine institution, whose petrified creeds have long ago belied and betrayed the teachings of the profoundly dual-natured Nazarene—that

The failure of so many magnificent schemes, social, political, religious, has been due to the fact that the rights and powers of one-half the human race were ignored, [and that] nothing would ever go well until woman was assigned her due place

—these observations have been verified throughout the historical age up to the very hilt. The decline or destruction of nation after nation, and race after race, many of them remarkable for intellectual gifts of the most varied kind, has been due not to any external calamity, however marked as a culminating event, but to the failure to bestow on womanhood its part in human destiny, and the consequent absence of all corresponding moral and spiritual development.

To trace the causes which gradually withdrew woman from her rightful position as a sharer in all that concerns humanity, would need many volumes, as well, perhaps, as more data than can be furnished by the libraries which are, after all, only the remnants of those celebrated collections of records in the past which have been dispersed or destroyed at Alexandria, Cairo, and elsewhere. At the best, history, as popularly known, is but a bare and imperfect outline of a scanty series of facts which largely exclude the crucial conditions of social life, and but for the existence of the classic writings, we should know little of two of the most recent of the antique European civilizations, those in Greece and the Roman empire, the latter of which, in consequence of its becoming the birthplace of the Christian church, is still, in some respects, related to our own, as regards many of its leading ideas, its laws, its sentiments of patriotism, and its colonizing energies.

There is no doubt that in the ages of the past, of which no known or accessible records are preserved, the great sources of the exclusion of woman from life in its more active and varied aspects, and her relegation to a purely domestic sphere, were the increasing jealousy with which her relation to man was regarded, together with the growth of

wars, which resulted in the capture of vast numbers of women who came to be regarded as mere property. For one evil produces another, and in proportion as man grew lustful he became murderous. We have only to turn to the pages of the *Old Testament* to see the final catastrophe, in the estimation of woman as a purely sexual being, and the corresponding fall of man to a lower moral plane. These discarded wives, women-slaves and women-captives, these concubines, and maidens offered to foul dishonour to quell the most brutal lust, stamp the Jews as a nation whose unpopular prophets formed the sole redeeming features of their gloomy and barbarous religious history. They were without reverence for woman; their God was anthropomorphic and shaped in the image of the Israelite, and their laws and ceremonies were opposed in a large degree to all that we can regard as just, elevating, and humane.

So corrupted at last became the ideals of manhood and womanhood, that it is difficult to point out, among the deepest thinkers and philosophers, a single ancient author who regards them as *halves* of humanity, and therefore coëquals, neither of which was or could be complete or attain its perfect development without the other. Plato, indeed, in his great work, *The Republic*, which deals with an ideal State, the men and women of which are to be trained and educated alike, declares that the latter must possess an equal share of government with the former, must, in fact, enter into all the physical training essential for men, and even bear arms. But his idea is somewhat marred by the grotesque plea for a community of wives, and also by passages in his other works which serve to show that, notwithstanding his grasp of the importance and value of the spiritual life, and his indifference to worldly ambitions and possessions, he did not fully realize that it is this spiritual life, this soul which rises above and beyond sex, which, recognized, makes woman a factor of profound importance in all that makes life worth living, and disregarded, places her in a restricted and purely functional existence, which destroys her power for good, and with it the most potent source of the true progress of man. We know too well the consequences which have resulted from the latter course of thought and action, and it is no exaggeration to say that the entire current of human life has been determined by the excessive development of masculine passion and the consequent emotional degeneration of woman.

It has been said, and said with truth, that in human beings, the instinct of reproduction is abnormal and excessive to a degree out of all proportion to their status as creatures with mind. Why? Because not only did our race disregard the monitions of the higher nature, and violate higher laws in the sexual enslavement of one half of it, thereby creating a complex and overpowering impulse, but they violated every other law of righteousness and justice in the demand for mere personal

gratification which this perverted relationship between man and woman involved. "From one crime you learn the character of all the rest." The excuse of offspring, in the first instance the cause of the seclusion of women, rapidly showed itself to be valueless. The interests of the next generation, the duties of parentage, have invariably been sacrificed to the selfish caprices of the moment, and this attitude of mind has necessarily deeply tainted society in various ways. The child to be born was not only the last thing thought of, but was frequently undesired, until a plane was reached in which vice destroyed even the capacity for parentage, and disease, wide-spread and deeply-rooted, set its iron grasp on that section of society which is as much sinned against as sinning, and possesses more victims within its pale than the modern Pharisee would care to acknowledge. A more hopeless issue of "Christian teaching," of Modern Science, of nineteenth-century "culture" and "light," in the civilized West, it would seem impossible to imagine.

In short, marriage, which should be the keystone of morality, is associated with a mass of wrongs and crimes which are difficult to deal with in proportion as they are hidden from view, and indirectly protected by religious institutions. Truly has it been observed by a Theosophical writer, that

There can be as much immorality in the married state as outside of it, if not more,

considering its avowed object and representative claim, and that

If a commission were issued by the civilized world to examine into married relations, the physical and moral evils produced by legalized immorality would be found to stagger belief.

These strictures are not confined to any particular class, although one unhappy aspect of marriage, namely violence, seems, from varied reasons, more common in portions of the working-classes, though it is not confined to these, than in any other. We have been informed on the authority of those who have largely come in contact with them, that the brutality in England exercised by the lower classes of men towards wives, is incredible, and the fact that they are legally tied to the latter seems to add to the feelings of indifference or hatred which have taken the place of the momentary and selfish desires which originally prompted these marriages. In one of the recent numerous cases of neglect of children, a boy in the course of his evidence remarked that his father "banged about the woman [he lived with] *as if she was his wife,*" that being apparently the normal fate of all the wives that came within his experience. In this country many millions a year are spent upon drink, and among the poor, whose lives are passed within very narrow grooves, who are over-worked, who possess little or no rational diversions, next to no education, and little mental development, and who, owing to the construction of our cities, are without fresh air either

in workshop or tenement, intoxication seems to offer a ready solace which speedily creates fresh mischiefs. What parentage becomes under these circumstances, ignorant and undesired as it is in the first instance, can best be understood by a study of the facts which the Rev. Benjamin Waugh has unearthed, and which have resulted in the formation of a Society for the Protection of Children, whose worst enemies are their own parents. Not only are these wretched little creatures hated and neglected, but they are also brutalized and tortured to an incredible degree, even murdered, by those who have brought them into being.

Assuredly, under the surface of an apparently placid and civilized society, whose humanitarian efforts are more conspicuous in this century than in any other, there lurks a savage and brutal element which defies control, and offers a practical comment on the fact that we truly live in no golden age, but in the Kali Yuga.

To Theosophists, of course, all these and similar phenomena will be explicable through the action of the law of Karma; they are but the reaping of the sowings of the past; the relation of woman to man, the present plane of marriage, the indifference to all parental duties, are all the creation of men and women alike, the bitter fruit of personal and selfish desires carried to their extreme issues in vital relationships. But for this very reason it is the more necessary that we should abstain from adding to this Karma, and from increasing the present and future sources of misery by endorsing and maintaining institutions which are opposed to improvement and reformation. The secret cause of the opposition to the full and perfect liberty of woman, is a *mental attitude*, especially characteristic of man, whose interest it is to perceive in woman a being limited to a particular set of functions, and whose early training tends to foster and increase this belief in a most marked degree. Nature has pointed out coöperation as the right use of the masculine and feminine powers and qualities; but man divorces them. We have only to take the one question of education, as now commonly pursued, to recognize how completely this natural law is violated. Both sexes are born into almost every family, but from a very early age to a period reaching to early manhood and womanhood, or even beyond it, boys and girls are continually separated and are trained and educated on the monastic system. One of the reasons for this is, of course, the prestige of the great public schools and colleges for boys and young men, in which girls have had no corresponding share, since it has been only of late years that they have begun to enjoy equal educational advantages with the other sex. The samplers, guitars, and lessons in Italian, which sufficed our grandmothers, have been replaced in these modern days, among the middle and upper classes, by philosophy, mathematics, physics, and the classics, while the physical advantages of the gymnasium and many popular sports have kept pace with the mental ones, and colleges for women, conducted on similar lines to

those for men, have now become established facts. But although they are both now largely educated alike, no attempt is made in the direction of co-education under circumstances which would render it practicable and serviceable. On the contrary, the very fact that special colleges have acquired a superior educational reputation, tends not only to banishment from home, but to a separation more prolonged than ever between the sexes, both of whom pursue studies beyond the period of early youth. But the deeper and original reason for this is to be found in the old desire for the jealous seclusion of woman, arising from the fear that connections might be entered into which would frustrate family aims and ambitions, or even produce family disgrace by elopements, and the possible birth of illegitimate children. Nor are educational institutions so contrived that such apprehensions might be rendered groundless, for the concentration of instructive talent in certain places demands absence from home, and, of course, the isolated methods.

The consequence of all this is, that vast numbers of both sexes, and precisely such as are most likely to exert a positive influence on the national life, are brought up, not in fraternal relations, but as members of two opposed camps, who are supposed to have nothing in common with each other until some future era of marriage is reached, for which, we might also add, this lengthy prelude is the worst possible preparation. It is, of all others, precisely that which preserves the mental attitude to which we have referred. The boys learn from the first to regard girls as beings apart from them, who have no concern with that portion of their lives which is the most impressionable, and which is usually a determining factor of the future. In their studies, their interests, their friendships, the girls have no share, and these are from the first practically pointed out to them as another species of being, with whom it is impossible to associate except in some distant future of more or less likely engagements, or casual society assemblages. The strong bias of these early days is carried through life; men exhibit a jealousy concerning the presence and coöperation of women in professional and public work, and especially in Government (which ought to mean the devising of the best domestic laws and institutions for the people, actually demanding the voice and experience of woman), which is deeply rooted, and has only now slowly begun to yield, in solely minor aspects, to the pressure of the less selfish part of their sex, and the desire of women themselves to enlarge their field of interests and knowledge.

The result to the girls is quite as unfortunate. Many of them grow up indifferent to the society of men, and sceptical as regards their better qualities, while others, owing to a want of insight into character, and an entire want of knowledge of the other sex, seize on the first offers they receive, and enter into marriage as thoughtlessly as any of their poorer sisters.

Both are ignorant of, and unaccustomed to each other, and the right of all others which woman has not yet claimed, and which is nevertheless absolutely essential to her further progress in freedom, namely, to make frank and harmonious friendship with man, and the right of each to build life-long relationships on nothing less than the higher qualities and feelings in each sex, are conditions for which there is not the faintest opportunity. Nor does the young man educated apart even care, as a rule, for such friendships with woman. His feeling for her is usually marred and brutalized by experiences with women from whom all refinement has vanished, and into whose companionship he is led, because for him there exists no pure feminine influence of a restraining kind such as the days of chivalry knew and exhibited. When finally he is granted permission to associate with the women of his home and friends, this is limited to the chance meetings of the ball-room, or other social gatherings, and he is as unable to realize how the woman of his *supposed* choice would bear herself amid serious surroundings and the real wear and tear of life, as she is with regard to him. In fact, her choice—for woman as a rule has very little, owing to her early training having taught her that it is a grave indecorum to show preference for any individual man, or to form any friendship with him unless tied by an engagement—is generally reduced to marriage with an obviously unsuitable man, or single life.

Nor are these the only unfortunate features of the monastic system of education. There are others, and among them are not only the one-sided development which overtakes the majority in both sexes, but the tendency in each to exclusive friendships with their own sex, which frequently become exaggerated and detrimental owing to the want of balance which association with the other would furnish. Warm and even enthusiastic friendships are no doubt natural to hearts in the first flush of youth, and their universal existence proves that there is a genuine *besoin d'aimer* at that age which it would be vain to attempt to extinguish. But there are points beyond which such relationships cease to be serviceable, and when, as in some cases, they create indifference to other ties, and become fertile sources of unhappiness—such as, from their restricted and repressed condition with regard to the companionship of men, may continually be seen in the lives of women—we recognize anew the futility of the endeavour to disregard natural laws. The most obvious practical remedy for the varied evils which arise from this early and lengthy divorce of boys and girls and young men and women is the coëducation of the sexes in classes on the system of the High Schools, which should be accessible in every town of moderate size without exile from the parents' homes. In the experiments in this direction made in America, the plan seems to have worked well—it has been said admirably—but we need even something more than the coëducation, which would develop mutual sympathy and

understanding. We need an education which holds steadily in view the subsequent coöperation of man and woman, not only in the personal relation of marriage, but in the entire scheme of human life. To this end the contemptuous teachings concerning womanhood found in sacred writings, but forming no part of them, should be frankly admitted to be hostile to all that is just, true, and divine, and only those portions of classic writings should be studied which teach universal principles of virtue, and contain nothing calculated to detract from that ideal of the freedom of woman, which it should be considered a part of true education to sustain. To expect to develop a higher mental attitude towards woman in man when he is educated according to the monastic method, and moral poison is instilled into his mind in the name of so-called religion and philosophy, is like the attempt to gather "grapes from thorns, and figs from thistles."

But, in truth, it is among Theosophists that we must look for the development of higher views of marriage, and new methods of educating the young. We need less the choice of premature effort at celibate life than the earnest endeavour to furnish conditions which will render it possible to produce fitting tenements for more perfected spirits, whose sphere of influence and teachings and examples shall give men an ideal which will be largely recognized. Conventional ideas and practice, and selfish passions, must be replaced by a pure love which regards woman as "the moral providence and guardian of the race," her maternal functions as inviolably sacred, and as consecrated to one object only, and a far deeper knowledge of the scientific production of offspring than is common even among the reformers of the present day. Adaptation in marriage depends upon psychic laws which very few appreciate or understand, and the power to preserve health and purity, and to generate a healthy child or children, follows on the observance of higher laws, to be recognized as no less binding on the Theosophical reformer than the inhibition to abstain from theft or murder is on the multitude. Only by following this pathway will it be possible to surmount the difficulties which beset the birth of a higher order of things, and to redeem marriage from the foul taints with which it has been long associated.

It is to parentage of this description that aid will be given from those whose celibacy, more potent and fertile than any marriage, has become a necessity of their progress, or a law of their career. And the coöperation of the men and women born under these conditions will become as natural as their separation, with its consequent accentuation of sex and sexual feelings, is to the mass of the people now. The futility of the subordination of one-half of humanity to the other is more apparent to the Theosophist than to any other person, since he knows that the law of reincarnation involves perfect justice for every incarnated soul, and that "manhood" and "womanhood" are but

names for differentiations which all, without exception, must experience. Had Plato understood this in its full significance he would never have assumed, as in the *Timæus*, that incarnation in the form of woman was a punishment for the ill-spent life of a man. It is, on the contrary, an essential reaction and experience, without which neither spiritual growth nor perfect development of character can be possible. Woman represents qualities as deeply valuable in their higher aspects as any possessed by man, and the full play and employment of these would counteract the masculine tendency to wrest Nature to his purposes by force—ever an impossibility—when she can only be won by Love. No less will man aid woman in freeing herself from that dependence on the opinion of others, which is looked upon as one of the world's virtues, while it is little short of a vice, the special vice of an exaggerated domesticity. August Bebel, in error as regards many of his materialistic conclusions, has well remarked that, in view of the coming future, small will appear

This cringing for favour and smiles from others, this fawning attitude, this envious struggle for the best place with the lowest weapons of malice; this suppression of the real convictions, the concealment of good qualities that might offend, this castration of the character, this hypocritical display of untrue feelings and opinions. All that elevates or ennobles a man or a woman, real self-reliance, independence, incorruptibility of thought and conviction, a free confession of opinion, are regarded under present circumstances as so many failings and weaknesses, and are characteristics that inevitably ruin their owner, unless he suppress them.

In short, men and women dwarf each other, by the false ideal which is so prolific in mischief. The wider social life will be of profound benefit to every class, until the caste distinctions which the narrowed lives of women impel them to estimate so untruly, will break down amid a community of interests, and the moral expansion, the free air, which it is the right of all to enjoy. Whenever the time arrives, as it will arrive, when Theosophists, even in belief, become the majority, the coöperation of women will be welcomed by men as absolutely essential for the welfare of all. The indifference to social reforms which marks the governments of the world, and which even permits women to be forced upon the streets to avoid starvation, and in some instances actually encourages cruelty and vice, will be exchanged for a fraternal spirit which regards not only man as a brother, but woman as a sister, whose sympathy, companionship, and experience are of the utmost value on every question in which we have concern, and in every human endeavour.

Theosophy has already held up a high and enduring standard of life in the coöperation of man and woman in its leading work. In fact, and possibly by a necessary law of reaction, a marked leadership has been assigned to woman. If those who have received its message will respond in thought and deed to the key-note struck, they will lay the foundation of the future redemption of our race.

LIBRA, F.T.S.

The Light of Haeckelianism.

PROFESSOR ERNST HAECKEL contributes to the current *Monist* an article on Monism, wherein, departing from the lines of his customary biological work, he briefly outlines his position among the schools of Philosophy. I propose to make a few short quotations therefrom with a view to showing what exactly is the position of a leading exponent of Materialism. He defines himself as a Monist, as one adhering to

A unitary or *natural* conception of the world, in opposition to a *supernatural* or mystical one, that is, in opposition to *dualism*. . . . There exists *no* opposition whatsoever between nature and mind, between world and God. . . . Mental existences, "Spirits," outside nature, or in opposition to nature, do not exist.

This is Theosophy. There is but one infinite and eternal Existence, which descending into time and space, flows down the seven steps of being and breaks out upon every step into the existences thereon. When the units into which it multiplies its unity attain out of the sea of conscious existence into *self-consciousness*, they fall to supposing the essence of their selfhood to be of other nature than the essence of the Not-self, and thus become Dualists.

Swabhâvat is numbers when manifested; *the number*, in its unity of substance on the highest plane. The four-fold *Anima Mundi*, from whence proceed the "Creative, Formative, and Material Worlds."

[Swabhâvat at dawn passes from inactivity into activity and an endless differentiation.] The one Kosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence follow one the right, the other the left path, separate to the end of the Kalpa, and yet are in close embrace. What unites them? Karma.¹

This Essence must be a *moving* Essence. Motion *constitutes* its manifestation. Not moving is not being. This is included by Haeckel in his monistic conception. He rejects teleological causation as dualistic, and retains "motion as a universal world-principle." The origination and maintenance of motion is from within the Essence. This Essence must be conscious. Accordingly :

I regard all matter as ensouled, that is to say, as endowed with feeling.

Here, then, is the necessary trinity—motion, subject, and object.
Chemical action

Is possible only on the supposition that the molecules (or atoms) of the two elements, if brought within the proper distance, mutually *feel* each other.

¹ *Secret Doctrine*, vol. I. pp. 98, 635.

Thus Haeckel endorses the Empedoclesian doctrine of the "Love and Hatred of Atoms," and he regards the highest grades of human subjectivity as but the worked-up product of the bald subjectivity of the molecule. This is Theosophy upside-down. For the planes of Kosmic consciousness, like the grades of substance, pass from above downward and become grosser and more limited in correspondence with the increasing density of the stage of substance parallel with which they have descended. And though, as Haeckel says, on the molecular plane of matter there is but sentience, and though we can mark the links between this and the divinest heights of human consciousness through vegetable, animal, sub-human, and the many human stages, yet we are marking them upon the upward arc, forgetting the previous downward evolution. On this upward arc, we and all who have gone before are but regaining a lost radiance, a radiance which shines now and will shine ever more fully upon the accumulating experiences for the gaining of which we made the descent.

For Haeckel there is no need to postulate a disconnected and casual creator of the Universe.

The idea of God that alone appears to be logically compatible with Monism, is pantheism in the sense of Goethe and Spinoza. God, according to this view, is identical with the sum-total of the forces of the Universe, which is inseparable from the sum-total of the matter of the Universe.

Neither will he admit that Matter creates Mind, or Mind Matter; to him Consciousness, Motion, and Matter are an absolute unity. If Theosophists choose to name this unity Svabhâvat, it is because there is no corresponding English term, a reason that applies to the whole Sanskrit nomenclature of Theosophy.

The seventh section of Haeckel's paper deals with human immortality, and on this point we certainly join issue.

The "belief in immortality" is scientifically tenable only as a *general* proposition. The belief in a *personal* immortality . . . is, *scientifically*, absolutely untenable. The "human soul" (*i.e.*, the sum-total of the individual life-activity; feeling, motion, will, and idea) is simply a transient developmental phenomenon.

These four—feeling, motion, will, and idea—are functions of the Ego, which in its metaphysical aspect is not in time or space, for both these are ideas of its own creation as frameworks wherein to receive sensation. In terms of time it is therefore immortal. And to say that the Ego is an abstract idea generated from the unified succession of sensations is simply meaningless. What is it that experiences the sensations, and who has ever noted in himself the evolution or the least intensification in himself of the idea Ego? Ego is *per se*, and to say that it is generated from sensations is to make a statement whose abstractness covers its meaninglessness. The infant as a little nucleus of flesh-consciousness has not *in the consciousness of that body* the perfect recognition of self-hood, for the light of its real Ego has not entered therein.

The Ego wakes gradually from one side of the gulf of sleep to the other *pari passu* with the developing fitness of the physical sensation-register; but to say that the sensations *create* at last the Ego is exactly equivalent to the assertion that combing the infant's hair will create his head. In conclusion, one may say that Haeckelianism errs not so much radically as in the limitations of its purview. It can be easily received into the greater field of Theosophy and thereby corrected, though its triadic *unity* of Substance, Consciousness, and Motion, needs no addition.

HERBERT CORYN.

Gleams from the Dawn-Land.

PROPHECIES FULFILLED.

JUST ten years ago, the following statement, from a source of great authority, was printed in the columns of the *Theosophist*: "We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, 'new' land appear and 'old' subside, volcanic eruptions and tidal waves appal, but secrets of an unsuspected past will be uncovered, to the dismay of Western theorists and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of a prophet's honours, but still, let this stand as a prophecy."

* * *

In the series of notes now begun, an attempt will be made, as far as may be, to record the facts by which, from time to time, this prophecy is being fulfilled; to chronicle the secrets uncovered, as Cyclic Time rolls up the Curtain of the Past.

Already the mists that shroud the Ancient World are breaking, and the circle of our knowledge is spreading daily further into the darkness, and illumining more of the long-forgotten history of man.

* * *

Notable among recent additions to the sum of what is known to science are certain discoveries of Professor Hommel, touching the astronomy of the ancient Chaldæans. He points out, in a series of papers in the *Ausland*, published a few months ago, that the signs of the Zodiac and the Milky Way are pictorially represented in certain Babylonian boundary stones. Among the fixed stars and constellations there depicted, Professor Hommel has identified Procyon, Boötes,

and the Pleiades, and, to quote one of his critics, "has arrived at the startling conclusion, based on apparently incontrovertible evidence, that the origin of the Zodiac and the names of the old Akkadian months go back to about 6000 B.C."

* * *

"Archæological discoveries of the most unexpected character," writes Professor A. H. Sayce, in the *Academy*, "follow rapidly one upon the other. Who could have dreamed that the larger part of an ancient Etruscan book would be discovered among the wrappings of an Egyptian mummy? Yet such is the case. Prof. Krall, the fortunate discoverer, has not only brought to light one of those 'linen books,' which, we are told, were treasured up in the temple of Moneta at Rome; he has also found what is likely to prove the key to the decipherment of the mysterious Etruscan language."

* * *

"The newly-discovered book must, like the Egyptian *Book of the Dead*, be a sort of ritual for the departed. We may perhaps see in it one of the twelve Sacred Books of Tages, which contained all the religious lore of the Etruscan priests and soothsayers. . . . Where the newly-discovered text is so particularly valuable, is in showing us at last what were the forms of Etruscan grammar. The scanty materials furnished by the inscriptions have never as yet afforded us a real insight into this important part of the language. Now we see that the forms of Etruscan grammar were both numerous and complicated, and I doubt if anyone will ever again venture to connect them with the forms of Indo-European speech. Prof. Krall's discovery has dealt the death-blow to all theories which assumed the Etruscan language to be Indo-European."

* * *

Another discovery, as strange and notable as either of these, the discovery of the oldest Sanskrit manuscript known to the Western world, is described in the *Asiatic Quarterly*:

"Two years ago, Lieutenant Bower discovered, in Chinese Turkestan, the remains of a subterranean city. In one of the excavations near it, he found a curious birch-bark manuscript, which he took back with him to India for the investigation of scholars. The manuscript is described as having been dug up at the foot of one of the curious old erections just outside a subterranean city near Kuchar. These erections are said to be from fifty to sixty feet high, in shape like a huge cottage loaf, built solid with sun-dried bricks, with beams now crumbling away. Dr. Hoernle, who undertook the examination of the manuscript, thinks that these erections are Buddhist stupas, which often contain a chamber enclosing relics and other objects. These chambers are generally near the level of the ground, and are often excavated by persons in search of hidden treasure."

Dr. Hoernle has submitted to the Asiatic Society of Bengal the result of his examination. The manuscript is written in Sanskrit of a very archaic type, in the Gupta character. Different portions of it were written by different scribes, at different dates. The latest part must, he thinks, date from about 475 A.D., while the earlier portion must be about half a century older. "This is therefore the oldest Indian manuscript known, and one of the oldest manuscripts existing in the world."¹

* * *

How many manuscripts, more ancient still, may yet lie hidden in the buried cities of Chinese Tartary, and the desert plains of Tarim and Lob-Nor, who can tell? The steady advance of Russia from the north-west, and the occasional incursions of Englishmen from the south, draw an ever-narrowing circle round them, and must soon bring them back to the light of day. What "upheaved vestiges of ancient civilizations" will then be brought to light, who lives will see.

[Next Month :—The Peaks of Atlantis.]

The Religious Basis of Theosophy.

ONE of the most unprejudiced and open-minded men in the realm of journalism once condemned Theosophy as being "a religion which will not satisfy the human heart." This, from one whose attitude is the very reverse of hostile, is a grave charge to bring against a system whose chief claim lies in its helpfulness to a distressed and needy world.

We will, however, attempt to vindicate this claim by a careful enquiry into the true nature of Religion as a means of human and spiritual advancement. This we will do by considering:

I.—The test-principles, or universal basic ideas of Religion. II.—Their application to "orthodoxy." III.—Their existence as the religious basis of Theosophy.

Or, more briefly:

I.—What Religion should be. II.—What it has become. III.—What Theosophy would make it.

I.—(a) ABSTRACT RELIGION.

In discussing the first part of our subject, we find ourselves at the outset confronted by a difficulty. Where are we to seek for a Religion that will yield us the completest analysis of the purest spiritual concepts?

An analysis of Christianity, as representative of the highest ideal of faith, would meet with no response from the advocates of Buddhism; as, similarly, Buddhism would clash with the religious instincts of many-shaded Christianity. And, though it is manifestly unjust to leave the various schools of Free-thought out of the scope of Religion, yet their views cannot logically be classed in an analysis of faiths.

In seeking for the most suitable field in which to commence our

¹ This is the MS. alluded to in *LUCIFER* for September.

researches, we are in danger of losing ourselves in the bewildering labyrinth of human spiritualizings. If we would analyze the religious impulse with the strictest adherence to Truth, we cannot bind ourselves to one particular faith, however pure or however widely held, but must seek in the basic concepts of every people for those points of community which, by reason of their universality, may be regarded as the essentials of true Religion.

The searcher after Truth should be satisfied with no evidence short of the universal.

The barrier of Infallibility—the “thus far shalt thou go, and no further” of the nursery of Thought—is becoming outworn by reason of the many dauntless seekers who have scaled it. For all now who desire to know, for wisdom’s own sake, the soul-life of every age and creed is available, with the aid of that truest of all interpreters—man’s inner Light.

Religion, then, must be studied (*a*) comparatively, (*b*) intuitively. Comparatively, if we would seek for our treasure in the region of the universal; intuitively, if we would detect the true value of the jewel we find there.

The inter-dependence of these two methods will be apparent as we proceed with our search into the nature of Religion. The intuitive supplements the analytic. It is the direct appeal of the individual mind to that inward ray of the Universal Light from which are due all impulses towards Truth. Aided by this Light, without which the confusing study of crude and elementary dogmas would be meaningless, we shall find in the Esoteric examination of faiths a confirmation of our own deepest convictions.

It is manifestly beyond the scope of a short paper to enter minutely into the dogmas and symbolism which have answered to the name of Religion in all ages; suffice it to consider the fundamental and essential Ideals upon which they rested, by which they were held together, and into which they must ultimately be resolved.

All Religions have a two-fold aspect—the abstract and the concrete, the theoretical and the practical. It is in the nature of reason that the latter should be the logical outcome of the former. By broadly analyzing the religious impulse, in its most universal aspect, we shall find this to be so. We shall see also that pure, or intuitive, Religion enables us to distinguish, amidst the mass of gross and erroneous conceptions of bygone ages, a golden thread of Truth, which is recognizable by its universality, eternity, and multiplicity of expression.

Under Abstract Religion it shows itself, first and fundamentally, as:

i. The recognition of a Higher Principle, with which is involved the instinct of worship.

Here, in its very broadest lines, is the mainspring of that impulse which has underlain all human development—the impulse towards a Higher Condition, which, though manifesting in strange and various shapes, and conducing to strange and diverse ends, is the real essence of what we call Religion—the strivings of mankind after an inherent divinity. It is not to the point that these efforts have been abortive. Through the strange paradox of our nature, we learn by forgetting, and succeed by failure. The chief question in studying religious history is: What caused the impulse, what created the motive? We think—not under what strange forms is the Truth concealed, but—what *is* that Truth, which defective vision detects as men like trees walking? The belief in a Higher Power—in an End that is yet endless, and a goodness transcending our present stage—though it be measured by a standard whose limits are the things of sense, is yet the foundation of the religious impulse. In most men, the idea has become a positive conviction. Human life is found to be inexplicable without progress,

progress inexplicable without higher conditions of life, these again inexplicable without an ultimate Cause, in Whom all evolution is perfected. But more: the belief in a God-Principle is impossible without some elements of that Principle existing in man himself.

CHARLOTTE E. WOODS, F.T.S.

(To be concluded.)

Review.

FROM THE CAVES AND JUNGLES OF HINDOSTAN.¹

ALL members of the Theosophical Society, and very many admirers of H. P. Blavatsky outside it, will welcome with peculiar pleasure this translation from letters written by her to the *Russki Vvestnik* during 1879 and 1880. These letters aroused much interest when they appeared in the famous *Russian Messenger*, and they secured for their writer, up to the close of her last incarnation, a ready welcome to the columns of the Russian press. Up to the very end she was pressed to write for the journals of her native land, and had she cared for physical luxury she could easily have purchased it by selling her pen to Russian editors instead of giving it to Theosophy.

Those who penetrate the caves and jungles of Hindûstan under the guidance of H. P. Blavatsky, will enjoy a rare treat. They will see pictures of scenery painted with deft word-pencil, graphic sketches of Indian life and Indian customs, vivid presentments of religious ceremonies and strange beliefs. Most attractive of all they will see the stately outlines of a majestic figure, touched in with a loving reverence that tells its own story, and allows the reader to recognize the lineaments of one who, more than any other, influenced the author's life. The rest of the book is, as it were, but the setting of this picture, the frame carefully wrought for the sake of what it shrines.

In the first chapter we find ourselves in Bombay, and pause with interest in the hospital for wounded and aged animals, kept by the followers of the ancient sect of the Jainas; here our poor relations are nurtured and cherished, while, sooth to say, man himself is but too neglected. Very quaint is the description of the disgust of some injured carnivora with the rice soup offered to them, the Jainas being strict vegetarians, and it is evident that a wounded tiger showed some desire to add human steak to his mess of rice. Leaving Bombay for Karli we meet the gigantic Rajput, of whom

It was asserted that he belonged to the sect of Raj-Yogis, and was an initiate of the mysteries of magic, alchemy, and various other occult sciences of India. He was rich and independent, and rumour did not dare to suspect him of deception, the more so because, though quite full of these sciences, he never uttered a word about them in public, and carefully concealed his knowledge from all except a few friends.

The reader will learn how this Rajput chief saved H. P. Blavatsky from a most awkward and dangerous position in a cave, how he slew a tiger with "the Word," how he made an English painter sketch a scene utterly different from the one before his eyes; but I am not going to pull out all the plums from the pie; the reader must seek for them in the pie itself.

The chapter on the Karli caves is full of interest, from the mention of the libraries so jealously preserved from the alien, the fair with its snake-charmers, the King Cobra and the talismanic stone, to the

¹ From the Russian of H. P. Blavatsky. Theosophical Publishing Society, 7, Duke Street, Strand.

mysterious Sadhu and his cow, and the tiger adventure alluded to above. Then we visit a city of the dead, to which our travellers seemed anxious to add their own corpses, or such parts of them as the tigers might leave, and from this pass into the bungalow of a hospitable Brâhman, to learn something of Brâhman home-life.

Next a visit to "A Witch's Den" awaits us, and we assist at a strange spectacle, in which a jadu wâlâ, or sorceress, plays the leading rôle, after which comes an introduction to "God's Warrior," a member of a band of six hundred warrior priests who defend the Golden Temple, where dwells the Mahâ-Guru of the Sikhs. After a disquisition on Sikhs, Scythians and ancient Rajputs, we touch solid earth once more to study a Hindû wedding, at which two of the twice-born were married to each other, the bridegroom a boy of seven, the bride a child of five—two small bairns who must have been deadly tired ere the long ceremonies were completed, one procession—that of the bridegroom—lasting from six o'clock in the morning to four in the afternoon. Visits to the Bagh caves—with some exciting adventures—and to an "Isle of Mystery" bring us again into the company of the Rajput chief, who also opens to the pilgrims the pagoda at Jubblepore, where fakirs in "impossible postures" seek liberation. At Jubblepore the ramble closes, and we come back to the ordinary light of English day, finding it somewhat prosaic and garish after our pilgrimage through the caves and jungles of Hindûstan.

The translation is flowing and easy, and, in truth, seems more like an original than a translation.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,

11th October, 1892.

The President, as I write, is just on the point of departing for Calcutta, Darjeeling, and Burmah. It is now some time since he has visited Calcutta, and we hope that his present trip will do something towards rousing a branch, not, as a rule, very active. He will leave Calcutta for Akyab towards the end of the present month, and return to Adyar at the beginning of December.

Bro. Kotayya Chetty has also just left Adyar for his autumn tour in the Telugu districts. His tour will include visits to Nellore, Cuddapah, Gooty, Kurnool, Narasarowpet, Guntur, Bezwada, Masulipatam, Ellore, Rajamandry, Cocanada, and Vizianagram.

Recent visitors at Headquarters are still to be heard of in distant parts of India. Count Axel Wachtmeister writes from remote regions in Cashmere, where he seems to be having a delightful time of it. Mr. Ernest M. Bowden, author of *The Imitation of Buddha*, has arrived in Siam, where he has had interviews with Princes Damrong and Chandradat.

Rai B. K. Laheri, well-known to many London Theosophists, has been displaying his usual activity, visiting the Branches at Amballa and Meerut, and doing what he could for the Calcutta Branch during a recent visit to that place.

The Bangalore Branch is arranging for the reprinting of an article in the *Theosophist*, "The Hour of India's Need," and for a wide distribution thereof. Annie Besant's *Rough Outline of Theosophy* has just been reprinted as a pamphlet, and will be distributed largely from Headquarters.

Dewan Bhahadur Srinivasa Row, our veteran Madras Theosophist, and the author of those excellent notes on *Light on the Path*, has just been promoted to the judgeship of a newly formed court in Madras. The post is a very dignified and responsible one, and it is a source of much satisfaction to us all at Headquarters that our valued brother Theosophist should have obtained this appointment.

Bro. C. L. Peacocke has recently left Bombay, where for the past two years he has done such excellent work. He goes with his Battery to the ancient and historic Delhi.

Mr. Thurstan, F.T.S., of the Martinière College, Lucknow, has been paying a visit to the now famous "Cunning Man" of Kumbakonam. The results obtained were highly satisfactory and are to be recorded in a forthcoming number of the *Theosophist*. We have heard of another soothsayer in the Kulitalai Taluk, near Trichinopoly, who is said to possess the same powers as Govinda Chetty. We shall take an early opportunity of testing him. During a recent visit to Sholnighur, Bertram Keightley and I stopped at a place called Puttur to see a certain Yogi of repute. We got nothing for our pains but abuse. The Yogi, a Socrates-like individual with a white beard, would have nothing to do with us, and with more emphasis than usual told us to begone. We took his advice. Our reception may have been due to our own inherent badness, or to the fact that there were too many people present. I leave others to judge.

Theosophy seems to be reviving somewhat at Ootacamund. A meeting was recently held at Gulistan, and several educated Hindûs listened with deep interest to an impromptu lecture by the General Secretary. Pandit Nalesa Sâstri, the well-known author of *Folk-lore of Southern India*, was present, and he has, I am pleased to say, promised to write for the *Theosophist*.
S. V. E.

Brother Edge writes us that he is sending for the Headquarters' Library the first five volumes of a new English translation of the *Râmâyana*. The work is to be complete in seven volumes, and the translator is Manmath Nath Dutt, M.A. This is the first English prose translation and should be read by serious Theosophical students. The advertised price in the *Theosophist* is "advance subscription, Rs. 16 for India and £2 Foreign." Bro. Edge, however, will supply copies at a very much reduced rate to members of the T. S. who should communicate with him at Adyar.

Brother H. Dharmapala, the energetic Secretary of the Mahâ-Bodhi Society, has been appointed member of the Advisory Council on Religious Congresses of the Chicago Exhibition.

Dr. D. J. Edal Behram, Vice-President of the Surat Branch, has kindly sent us copies of his Gujerâti translation of W. Q. Judge's *Epitome of Theosophical Teachings*, and informs us that *The Seven Principles of Man* and *Reincarnation* by Annie Besant, and *The Key to Theosophy* of H. P. B., are being translated for the benefit of the Gujerâti public.

The following letter has been sent to the General Secretary of the Indian Section for publication in India.

TO INDIAN THEOSOPHISTS.

19, AVENUE ROAD, LONDON, N.W.
October 21st, 1892.

DEAR FRIENDS AND BROTHERS,

I am told that much disappointment is felt because I cannot yet visit India, and as India is to me, as to every Theosophist, the "Sacred Land," I earnestly desire that no harsher feeling may mingle with that of regret.

Last year I promised to visit India, if possible, but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) that, as I live on what I earn, and use my earnings for the

support of the Headquarters left in my charge and that of others by H. P. B., enough money should be raised in India to cover the cost of the tour, and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H. P. B. while she lived in London stated positively that if I went to India and lectured as I proposed I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or in America—the latter being specially advisable because of the sea-voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit.

But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil this condition, so the arrangement lapsed, and since then I have made no promise, and therefore can commit no "breach of contract."

Now, apart from all questions of promises, I am deeply and earnestly desirous of visiting India. But I cannot consult my own wishes only. I have work placed in my hands which I am bound to carry out, and you, my dear Indian brothers, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right. It may be that circumstances may next year permit me to visit you, and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise.

I am told that now money enough has been raised to cover the cost of pocket expenses of the tour. It is for those who subscribed it to decide if it shall lie in the Bank to await my visit, or shall be returned to those who gave it. On that I can say nothing.

India has the great good fortune of having in its midst Colonel H. S. Olcott, the President-Founder; it has also as its General Secretary, Bro. Bertram Keightley, a beloved friend and pupil of H. P. B. To these has been added Bro. Edge, spared from our own staff here because India's need was greater than ours. Whether, while it has all these, it has a visit from me, a year or two sooner or later is a matter of small moment. India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me, and you, my Brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I, to whom India and the Indian people seem nearer than the nations to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind.

Farewell,

ANNIE BESANT, F.T.S.

CEYLON LETTER.

October, 1892.

On his way to Sumatra, Brother Bergendahl of the Blavatsky Lodge, London, called at Colombo, when the steamer touched this port.

He looked up some Theosophists, visited the Sangamitta Girls' School and the Temple of the High Priest Sumangala. At the Sangamitta Girls' School he noted in the visitors' book his great pleasure in seeing the good work done by Mrs. Higgins among the Sinhalese girls, and wished her every success.

Presidential orders were received last month appointing Bro. Buultjens as the Manager of Buddhist Schools in Ceylon. No better person could have been appointed for the place, and the news of the selection of the new manager has been received with much satisfaction all round. While holding the head-mastership of our Boys' School, Mr. Buultjens will act as manager of our other Schools, and the Boys' School at Colombo has secured the services of the Hon. T. B. Panabokke as its manager.

On the 2nd inst., Mrs. Higgins was invited by the Buddhist residents of a little seaside village, called Lunawa, to open a Fancy Bazaar there. The object of the Bazaar was to raise funds to found a village school for the girls there, and Mrs. Higgins, busy as she is with the work of her Institution, cordially accepted the invitation. The Bazaar was held in the small verandah of a villager's cottage, and Mrs. Higgins opened the function with a short address, bringing home forcibly to the people the importance of educating their children, especially their girls. By the way, our "Missionaries" went armed with the beautiful magic lantern presented to the Sangamitta Girls' School by our London friends at the instance of Miss Kislingbury, and it was arranged to give a magic lantern exhibition. All the village turned up to witness the pretty pictures on the screen, but unfortunately nearly two hundred persons had to go away for want of even standing space in the little room. The exhibition proved to be an immense success, and Mrs. Higgins's party are going to have another exhibition ere long for the benefit of those unable to get in.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

THE GENERAL SECRETARY'S VISIT TO THE CONTINENT.

The translation of *Light on the Path* into the Bohemian language referred to in the last issue of LUCIFER, is now an accomplished fact, and, under the auspices of our Prague Lodge, *Světlo na Cestu* is published for the benefit of the Czeck public, and rendered all the more attractive by a most artistically designed cover on which, of course, the seal of the T. S. is conspicuous. Other translations are to follow, and our members in Hungary being people of position and influence, great expectations of a successful propaganda are entertained. The Lodge is steadily increasing in numbers, and plans for the future are being perfected under the experienced management of the President, Baron Leonhardi, ably seconded by the enthusiastic Secretary, Herr Gustav Meyer.

The Vienna Lodge is very scattered in its membership, so that it is difficult to hold any regular meetings, added to which there are some absurd police regulations with regard to the meetings of Societies. It appears that the authorities regard the T. S. as a secret body, and that the holding of meetings is surrounded with all kinds of legal difficulties. What a splendid chance to show the absurdity of the suspicion and make a public protest for liberty against such contemptible espionage! As it is, the mode of procedure is to be by translations of books. Several members have promised to translate, a fund is to be raised, and an attempt made to get translations of the *Bhagavad Gîtâ*, *The Buddhist Catechism*, and *Light on the Path* into Philipp Reclam's *Universal Bibliothek*, which has a reading public of some hundreds of thousands. If this can be successfully accomplished, an enormous wave of Theo-

sophical thought will be poured into the German-reading world. What we really want is a regular Theosophical magazine in German, and hopes are entertained that the *Sphinx* may return to its original programme, for which it was founded and for which it was nursed and supported by members of the T. S. There are the elements of a great movement in our ranks in Austria—people competent and capable to carry on an intelligent propaganda.

In Italy there is every chance of introducing Theosophical ideas to the spiritualistic public by means of their reviews, for the editors are fair and open-minded, and have so far published what has been given them. It simply requires energy on our side to take advantage of the opportunity. Our Bro. Visconde de Figanière, the author of the first Theosophical work in Portuguese, is now staying at Locarno engaged on a *magnum opus* on the three modalities of the universe. It is an extension of his articles published some time since in LUCIFER (Vol. VIII), entitled "Is Theosophy Pantheism?" and is of especial interest owing to the mathematical working out of the septenary cosmic evolution by the author. The book is written in French, but is to be also translated into English.

In Spain propaganda is being busily pressed forward, the translation of the *Key to Theosophy* is just published, 3,500 copies being printed, and W. R. Old's *What is Theosophy?* is also just off the press. The pluck of our Spanish brethren is great. Compared to the enormous amount of literature they have turned out their number is very small, and of that small number but a handful of individuals have done the actual work. At Madrid an enthusiastic meeting of the Group was held, and many other smaller meetings, the members seeming never to tire of hearing of Theosophy, the history of the movement, and their brethren in foreign lands. At Barcelona a good meeting was also held, but the entire work has been carried on almost single-handed by one devoted Theosophist, Dr. José Roviralta, who has found time from his busy professional life to do more than a dozen others of greater leisure—a common case in Theosophy: the busiest work the hardest. Arrangements have been made for transferring the Headquarters to Madrid in order to centralize the work.

Dr. Roviralta has presented to the Library at the London Headquarters a most valuable work, it is an interleaved copy of Ragon's *Cours Philosophique*, crammed full of the author's notes in his own handwriting. Ragon was the wisest of all the writers on Masonry, and also a profound student of Occultism, and was held in much esteem by H. P. B., who quoted him extensively. If the notes are sufficiently valuable they may shortly see the day in the pages of LUCIFER.

In France things are beginning to wear an encouraging aspect. The *Sigé Français* has been transferred to 30, Boulevard St. Michel, and transformed into a residential Headquarters, which was officially opened by the General Secretary with a most enthusiastic meeting of members on the evening of the 27th ultimo. The new Headquarters are small, it is true, but they are situated in the very midst of the intellectual centre of Paris, near the University and School of Medicine and almost opposite the Musée Cluny. Five windows look out on the Boulevard, and next door is an *hôtel meublé* that will accommodate more residents and all visitors who pass by Paris, and where rooms are procurable from two frs. a day. The meals at the common table of the Headquarters are: Café complet, 50 c.; Déjeuner, fr. 1.50; Diner, frs. 2. Old friends are rallying round and new opportunities are beginning to open up. Best of all, the nucleus of workers is devoted to the practice of Theosophy. For the inauguration members came up from the provinces, Dr. Pascal and Mme. Pascal coming as far as from Toulon. Bro. Oppermann also came from Brussels, and when members could

not come they sent letters of congratulation, proving a spirit of great good feeling. The proximity of the Headquarters to the lecture rooms of the University, and the fact of its facing two of the cafés most frequented by literary Paris, give an opportunity for future work never before enjoyed by the movement in France. *Le Secret de l'Absolu* of Amaravella is just off the press, and the preface of Émile Burnouf ought to make it widely known. *Le Lotus Bleu* has more contributions than it knows what to do with, and the Duchesse de Pomar will open her review, *L'Aurore*, to all contributions on Theosophical subjects. In fact our friend is busily engaged on a plan of reconstructing the review in order to gain the attention of a wider circle of readers than it previously enjoyed as the organ of Esoteric Christianity exclusively. The last two numbers (October 1st and 15th) of the *Nouvelle Revue* contain a biographical sketch of H. P. B. by her sister Mme. Jelihovsky, and will do much to correct the scandalous untruths that M. Solovioff seems to delight in spreading in literary France and Russia. He will now have the pleasure of reading his own letters staring him in the face in print. Unfortunately also for him, other people will see them as well.

On Oct. 30th the new Headquarters of the now legally constituted Holland Branch of the T. S. was inaugurated by the General Secretary, the meeting room being crowded by a most intelligent, serious, and appreciative audience. Hopes are high as to the future of Theosophy in Holland. A prosperous, serious, industrious, self-respecting populace which has fought so manfully for liberty in the past, is a soil in which the seed of Theosophy cannot but come to a rich harvest. The new Headquarters are most charmingly situated, comfortable, peaceful, and home-like. Much sympathy is felt for the undertaking, and before long it is to be increased considerably. A spirit of loyalty and devotion to Theosophy is in the air at 34, Amstel Dijk, and the cordial welcome of the inmates is a thing to be remembered. Many offers of translations are being made, and our little Dutch magazine is to be doubled. The church of one of the most liberal and open-minded preachers in the capital will in future be open to Theosophical lecturers. Lectures are also being organized in the provinces. Altogether things are beginning to develop rapidly in Holland, and a sign of the times is the almost instantaneous exhaustion of the translation of Bulwer Lytton's *Zanoni*, which has just appeared.

In conclusion, though it has been impossible to organize any large public meetings, and though the lectures which have been given have had to be translated sentence by sentence, except in France, still much good has been achieved in forming a personal link between the Headquarters' Staff and the scattered centres, groups, and individuals on the Continent; we are now all personal friends who have met and shaken hands, and more mutual confidence has been established than years of letters could ever have effected, and the kindly hospitality and open-hearted welcome of the Theosophists of Europe will long linger in the memory of their brother

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

Blavatsky Lodge.—Once more we have to record successful meetings and a well-filled hall. Walter Old's paper on *Zoroastrianism* was much enjoyed. *The Criminal Brain in the Light of Theosophy* was dealt with by Annie Besant, and aroused much interest and discussion. On October 20th, the subject was cancelled, and Herbert Burrows and Annie Besant delivered addresses on *Tennyson and Theosophy* to a painfully crowded audience. Miss Arundale read a scholarly and interesting paper on *The Religion of the Puránas*, on Oct. 27th, and Mr. Sinnett took part in the discussion and was warmly welcomed.

The Lodge threw itself actively into the work of organizing a

meeting in the Great St. James's Hall, on October 25th, as an answer to Father Clarke's attack on Theosophy. So well was the work done that the Hall was crowded, and the reply, delivered by Annie Besant, met with marked sympathy and approval.

The Annual Meeting of the Lodge was held on October 8th, and the ordinary business was duly transacted. It was decided to hold the *soirées* once a quarter instead of once a month, and to try to bring more outsiders, interested in Theosophy, to the Tuesday evening at homes.

On Saturday evenings the study of the *Bhagavad Gîtâ* is being diligently pursued, and is proving attractive and profitable.

Our Headquarters is again suffering amputation of a limb. Walter Old, one of our oldest and much-loved workers, is going out to India to help in the work there. Trained under H. P. B. herself, he will carry with him the deep loyalty she inspired in her pupils, and we can give India no more fraternal gift than one of ourselves, filled with the love and devotion to Theosophy that grew up in all who surrounded our great Teacher. We shall be the poorer, but India will be richer, by our brother's change of base. And each one who leaves us for more distant fields of labour forms a new magnetic tie of love and sympathy between us and the land whither he goes, thus ever strengthening the Society and establishing it on a surer basis.

Annie Besant's lectures have been delivered as announced, save that Allerton was visited on October 18th. In November her lecture list is long—a final stirring up ere she leaves for America. The fixtures are: November 1st, Beckenham; 3rd, Ramsgate; 4th, Margate; 5th, Kentish Town; 6th, Milton Hall; 7th, Clifton and Bristol (afternoon and evening); 8th, Exeter; 10th, Harrow; 11th, Scarborough; 12th, Darlington; 14th, Westminster Town Hall; 15th, Croydon; 17th, at Blavatsky Lodge; 19th, Manchester; 20th, Liverpool; 21st, Dublin; 22nd, Limerick; 23rd, Cork. On the 24th, she goes on board the *City of New York* at Queenstown.

Bro. Kingsland concluded his very successful lecturing and visiting tour on the 29th ult., when he gave the third of his series of public lectures at Liverpool, the subject being *Theosophy and the Problems of Life*. The attendance was fairly good, and the interest shown was evidently very great. On the previous evening, through the kindness of Mr. and Mrs. Boulnois, Mr. Kingsland had the opportunity of addressing a large and influential drawing-room meeting on the subject of the Esoteric Philosophy, the lecture being much appreciated. The Liverpool Lodge also had the benefit of Mr. Kingsland's presence on the 27th, when some interesting and valuable hints were given as to the study of the *Secret Doctrine*.

Manchester has also received great help and stimulus from Bro. Kingsland's visit. Besides speaking at three Lodge meetings, he gave two public lectures, and a third before the Debating Society in connection with the Upper Brook Street Free Church (Unitarian). This latter was followed by an interesting debate, in which, though considerable exception was taken by some speakers to the doctrine of re-incarnation, the general feeling was strongly in favour of the principles of Theosophy, and Mr. Kingsland received a cordial invitation to lecture again on the same subject. Mr. Kingsland reports that he has met with much sympathy among the Unitarian community, and also among the Friends Society.

The Dublin Lodge reports that Bro. Kingsland's visit to Ireland has been fruitful of much good, and many pleasant memories. Besides several Lodge meetings in connection with the Headquarters and North Dublin Centre, a lecture, followed by a debate, was given in connection with the Dublin Ethical Society. Also a public lecture at Belfast, where there is now the nucleus for another Branch of the Society.

Individual members have expressed themselves as being much helped and stimulated by the work that has been done in this way by Bro. Kingsland, and cordial invitations have been given to him to come again and stay longer. It is to be regretted that his private affairs will prevent him from doing this for some time to come; but we must hope that the opportunity will present itself again ere long, and that meanwhile others may be found who can take up this kind of activity, which was so strongly urged at the recent Convention, and which has proved to be so helpful and desirable.

League of Theosophical Workers.—An Oriental Bazaar was held on October 31st and November 1st, in the Lecture Hall, at 19, Avenue Road, in aid of the Clare Crèche and the H. P. B. Children's Home. Probably but few readers of LUCIFER know the heavy expenses entailed in carrying on this truly Theosophical work, and when the need for help is known—both for maintaining the present Crèche and for extending its usefulness by making it a children's home—Miss Cooper will surely receive at her address, 9, Queen's Gate Place, South Kensington, the donations so anxiously wished for. To quote from the touching appeal printed on the Programme of the Bazaar:

For unwelcomed babes, legitimate or illegitimate, we have opened a Refuge that will prove a real Home—a Home with Home's brightness, tenderness and nurture, that may leave in the young hearts the gentle memories that more happily-born children look back upon in later days with fond regret and love. We would train them in pure living, and surround them with good influences, so that they may grow up into noble and useful men and women, giving back to the suffering ones of the future the help they received in their own hour of sorest need. It is to make such a little City of Refuge in the midst of the pain and evil that surround us, that we ask for gifts from those who only know degradation by name, and whose own lot has fallen in pleasant places.

With this object in view Mrs. Cooper-Oakley organized the Bazaar, and under her own and Mr. Machell's skilful management, on lines suggested by Mr. C. Johnston, the Hall was arranged as an Indian Bazaar, producing an effect which the many Indian travellers present pronounced to be marvellously realistic. Stalls were held by Miss Bell, Mrs. Jacob Bright, Mrs. Herbert Crossley, Lady Eleanor Harbord, Miss Hargrove, Mrs. Haig, Dr. Maitland King, Miss de Lorez, Mrs. Merton, Baroness de Pallandt, and Mrs. Reeves (Helen Mathers). Under their efficient superintendence a brisk traffic was carried on in the varied assortment of Eastern potteries, brasswares, embroideries, shawls, rugs and fabrics, all of which had been carefully selected by our active fellow-worker Mr. M. U. Moore, as representing the best of Eastern art and industry. An "Old English Room," arranged by Mrs. Goring-Thomas and Miss Crommelin with their usual charming taste, drew many admirers of the beautiful, most of whom, it is needless to add, quickly became purchasers. A special stall was arranged for the sale of Theosophical literature, Miss Fagg disposing of a considerable quantity to visitors, many of whom might not otherwise have been brought into contact with our philosophy.

The Monday evening class is becoming more widely known, and the attendance is increasing. An entertainment is now held every first Monday in the month, invitations to which are extended to members of the class and one or two of their friends.

Through the help of a lady-member of the Society we have at last provided for a Soup Kitchen at 26, Townshend Road, to dispense bowls of soup at a penny the quart to the poor during the winter months. Any one can join the Committee now being formed for this purpose, and all help will be gratefully received by the Secretaries of the League.

Several members of the L. T. W. did good work in distributing handbills and selling literature in connection with the recent lecture at St. James's Hall.

E. HARGROVE, *Sec'y.*

SWEDEN.

The Swedish Branch of the T. S. had its first meeting for the season on September 11th. The President delivered an address to the members, encouraging them to further work and interest in our great cause. Dr. F. Kellberg was elected Vice-President, Baron Pfeiff having resigned on account of bad health.

A paper was read by Dr. F. Kellberg on *The Evidences of Theosophical Truths*, and another by Mrs. Scholander, a translation of Mrs. Besant's lecture at Prince's Hall during the second Convention.

On the second (public) meeting in September, two papers were read, one by Mr. O. Ljungström and another by Miss Ellen Bergman on the same subject, *What is the Purpose of Theosophy?* Dr. G. Zander gave a review of the history of Theosophy, referring to Mr. Old's book *What is Theosophy?* and Mr. Ellis's article, *Ethics of Theosophy*. On the meeting of October 9th (private), Dr. Zander read a paper on *The Unity of the Universe*, and Mrs. Scholander a translation from Col. Olcott's "Diary Leaves."

The subscription for the Swedish translation of the *Secret Doctrine*, proceeds steadily. Three hundred and fifty persons are wanted, and 250 having already subscribed, we hope Dr. Kellberg's work will be prosperous.

Our new reading room is now opened and is to be called "The office and reading room of the Swedish T. S." A dozen members will alternately serve at the office every day at different times. Mr. T. Algren was elected librarian. Mr. Hedlund, our Vice-President in Gottenburg, has presented for our room the portrait of our Teacher H. P. B., taken from *Isis Unveiled*, and enlarged. A. C.

AMERICAN SECTION.

The Pacific Theosophist informs us that Dr. Griffiths, our hard-working lecturer on the Pacific Coast, at the invitation of the warden, visited the state penitentiary at Walla Walla and delivered a lecture to the convicts on *Karma and Reincarnation*. He also furnished the prison library with T. S. books, and writes that there was much interest manifested on the part of the prisoners.

AMERICAN NOTES.

October 19th, 1892.

The great event of the month has undoubtedly been the entire retraction by the New York *Sun* of the article attacking the character of H. P. B., published July, 1890. As this appears elsewhere in LUCIFER, I only refer incidentally to it.

Much has been accomplished in the direction of new schemes for propagandizing—notably that of Sunday evening lectures. There are free lectures delivered at the Branch rooms of the Aryan, Brooklyn, and Harlem Societies. It may be said without question that no idea has carried with it so much success as this one.

Last Sunday evening the attendance was, approximately: Aryan, one hundred persons; Brooklyn, ninety persons; Harlem, ninety persons.

Colonel Olcott has given to American Headquarters, out of the sale of books, his own personal property, \$187.50.

Dr. J. D. Buck has visited Dayton, Ohio, and stirred up the Theosophical interest there implanted by the energetic work of Mrs. L. D. Nugent. Dr. Buck lectured twice before large audiences, and was entreated to repeat his visit.

The Boston T. S. has established its new Headquarters at Room 2, 136, Boyston Street.

Blavatsky T. S., Washington D. C., has removed to 919 F. Street, N.W., second story. New plans are being projected for vigorous propagandizing during the winter months. Bro. Judge will lecture before the Society on the 21st October.

A new Branch was chartered at Indianapolis on the 13th inst. It begins its history with six chartered members.

The third *ad-interim* Convention of Pacific Coast Theosophists was held at San Francisco, October 1st, 2nd, and 3rd, and was most successful. The report showed that Bro. Allen Griffiths had, since February, 1892, visited no less than thirty-seven cities and towns; during which time also he delivered sixty-four lectures, and gave many parlour talks. He had also organized two Branches—one at Victoria and the other at Elgin, Oregon.

A Sunday School is about to be started in New York. The plan of instruction proposed is bright and well-suited to children. The importance of well-grounding children in the belief that one religion is not necessarily better than another, but yet that there *is* religion, cannot be over-estimated in its effect upon the succeeding generation. This is what is aimed at by the Sunday School.

CLAUDE F. WRIGHT.

Our Budget.

BOW CLUB.

	£	s.	d.
Mrs. Winkworth (annually)	10	0	0
Mr. Brunner, M.P.	5	0	0
F. W. Wright	1	1	0
Mrs. Jacob Bright (10s. a week to Jan. 1)	6	0	0
Esther Bright (5s. " " " ")	3	0	0
F. B. (10s. " " for 6 months)	13	0	0
Hon. Mrs. Powys (5s. " ")	1	0	0
A. Dyke (1s. " ")	0	3	0
Mrs. Passingham (5s. " ")	0	10	0
W.	0	2	6
Miss F. Hooper	0	5	0
Profits from Jumble Sale	20	9	6
Horace Burrows	0	2	0
	<u>£60</u>	<u>13</u>	<u>0</u>

CLARE CRÈCHE.

	£	s.	d.
Mrs. Londini, a box of clothes, and	5	0	0
Mrs. Curling Anderson	2	0	0

We have this month to record our grateful thanks to the above ladies, also to Mrs. Crossley for a box of clothes, and toys; Mrs. Crossley's little girl Clare (after whom the Crèche is named) has a collecting box of her own. Mrs. Haig most kindly has a collecting box in her house, and has promised 1s. per week towards the support of one of our "permanent" children. Mrs. Kilburn, and Miss Tisdale are good enough to guarantee 6d. a week each for the same child. We have now £25 in hand, out of which the sum of £7 7s. 9d. has to be paid for rates and taxes, over and above the usual salaries to matron, and "helps." The average attendance is eight babies. One week there were fifteen.

CAROLINE MARSHALL.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 1.:—1. Old Diary Leaves, VII.—H. S. Olcott. 2. The Weapons of Ancient India—S. E. Gopalachariu. 3. Shri Shankarâchârya's Mahâvâkya-darpanam, or The Mirror of Mystic Expressions (Tr. *continued*)—B. P. Narasimiah, B.A. 4. Varieties of African Magic, II.—M. A. Korahon. 5. Does a Subject, a Soul, dwell in us? (Tr. from *The Sphinx*)—Hellenbach. 6. A Translation of the Sânkhya-Tattva-Kaumudî of Vâchaspati Misra (*continued*). 7. The Nature of the Aura surrounding Inanimate Objects; a Criticism—Cyril Travers. 8. A Catechism of Jainism—S. T. Krishnamacharya. 9. The Wisdom of the Upanishads: Man Here and Hereafter, No. III.—Rama Prasad. 10. Religion in the Ceylon Census—H. S. O. 11. Reviews. 12. Correspondence. 13. Supplement.

1. Among other things, descriptive of the part the Colonel and H. P. B. took in sending the ill-starred medium Slade to Europe and the genesis of H. P. B.'s warfare against the abuses of Modern Spiritualism. It requires, however, to be well versed in the history of the T. S. to follow the narrative with full intelligence. 2. As usual we have a scholarly article from the pen of our learned brother. Referring to the oft-spoken of discus, the favourite weapon of Vishnu, he describes it as:

A thin-edged circular plate made of iron, which when hurled against the enemy cuts his throat; this was used even so late as the wars of the Rajas of Telingana in the fourteenth and fifteenth centuries. It is the figure of this instrument that Vaishnavas are branded with on their right arm. Of other weapons the lasso (Pâsa) and boomerang (Âstara) are interesting to note. The latter was used in identically the same way as the Australian natives now employ it. The famous Agni Astra appears to have been a sort of catapult

or ballista for hurling fire shafts. In antiquity the power of all weapons was increased by the use of Mantrams. 4. A very gruesome paper filled with most interesting extracts from Père Labat. 5. An excellent paper by one of the "most original" thinkers of Germany—who, however, in reality does but repeat some of the time-old truths of Occult Science. 6. In Kârikâ XL, the "Astral Body" is described—to use the nomenclature of the translator. This Subtle Body should not, however, be confounded with the Linga Sharira of the Esoteric Philosophy. 7. This is a criticism of Bro. T. E. Karr's article in last July *Path*. The critic, with laudable scientific anxiety, would have all possibilities exhausted before a fact is established, and objects to the "borrowed sphere," suggested by Bro. Karr to explain certain psychometrical experiments, as an unnecessary hypothesis. 8. We are always glad to see some notice of Jainism, a religion but little understood by Western readers owing to our poverty of translated information. The five duties of the Jains are said to be:

1. Mercy to all animate beings.
2. Alms-giving and mutual forgiveness.
3. Venerating the sages while living and worshipping their images when dead.
4. Confession of faults.
5. Religious fasting and supporting the priesthood, and the practice of piety.

The worshipping of the images and the supporting of the priesthood are unfortunately not further described. 9. Our brother, Rama Prasad, continues his wonderfully interesting studies in the *Kathopanishad*. To fully appreciate his articles, however, requires much research and a knowledge of Indian philosophy that only the very few possess in the West. The full understanding of the Upanishads, alas, is only for those of many lives.

THE PATH (*New York*).

Vol. VII, No. 6:—1. The Signs of this Cycle—Editor. 2. A Conversation on Mahātmās—William Main. 3. The Persian Student's Doctrine—Bryan Kinnavan. 4. Catechism of Brāhmanism (*concluded*)—S. T. Krishnacharya. 5. Spiritualism New and Old, II.—An Embodied Spirit. 6. Replanting Diseases for Future Use—William Q. Judge. 7. Tea-Table Talk—Julius. 8. Literary Notes. 9. Mirror of the Movement.

1. The signs of the closing cycle are pointed to in current events, some of which were foretold in Theosophical literature. 2. An excellent common-sense article, deserving reprinting. 3. A pleasing narrative, explaining the real meaning of the tradition that the soul of man can pass back into the brutes. 4. Speaking of the nature of the soul in the embodied state, the writer says, quoting from the doctrine of Panchasika:

According to him it is a collection of groups of sensations. The first factor in its formation is Avidyā, ignorance. The others are Karma and Trishná, or desire. He represents the origin figuratively: Avidyā as the field; Karma as the seed; Trishná as the water by which these components grow the idea of soul.

5. A slashing article against the abuses of Modern Spiritualism. 6. William Q. Judge deals still another blow at the ignorant practice of "mind cure" and "metaphysical healing." 7. Contains some interesting suggestions as to the aura of letters and other written documents.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 31-34:—1. The Doctrine of Transmigration—Sarat Chandra Dass, C.I.E. 2. The Buddhistic and the Pythagorean Systems—From the *History of Ceylon*, by William Knighton, LL.D. 3. The Buddhist Temporalities. 4. The Ārya Dharma of Lord Buddha—Rai B. K. Laheri. 5. Farewell Address of the Manager of the Buddhist Schools—J. Bowles Daly, LL.D. 6. The Ceylon Government and the Buddhists. 7. Death and Pity—*Fortnightly Review*. 8. Rival Educationists in Ceylon—*Madras Mail*. 9. Theosophy and Education—Annie Besant. 10. Ill-fated Births to Acts of Merit—J. B. 11. Olcott Pension Fund—J. Bowles Daly, LL.D. 12. Life in Burmah. 13. Nirvāna—D. C. P. 14. The

Sangamitta Girls' School—M. M. Higgins. 15. The Fundamental Beliefs of Brāhmanism—S. T. Krishnacharya.

With the song of rejoicing, "Praise to Him who is the Blessed, the Holy One, Perfect in wisdom and understanding," our Buddhist Brethren continue the task of educating their less instructed fellows, aided by sympathizers in many countries. It is pleasant to notice the names of so many Brāhman contributors, proving the practical realization of "a nucleus of a Universal Brotherhood without distinction of caste." 1. Mr. Sarat Chandra Dass lays it down emphatically that Buddhists believe that it is possible for a man to be reincarnated as an animal, and goes on to tell us how widespread is this belief among the ignorant classes in Little Tibet. It is a pity that the learned writer is not more precise in pointing out the nature of such retrogression and the conditions under which this possibility may occur, instead of leaving the public to imagine that it is a frequent occurrence, and so prejudicing the Western world, at any rate, against the whole doctrine. If it is true that animal stages may mark the retrogressive path of a lost "personality," it is also a fact that the "individuality" is never so debased. The concluding paragraph of the writer's article will be read with attention by students of Occultism. It runs as follows:

The superior Lamas and incarnate Bodhisattvas generally keep their diaries in almanacks, for recording the events of every-day life. They recount their doings every week, month, year, and cycle of their life, to find out if their existence has not been one of steady, spiritual progress. They make confession of their sins, sit for meditation and take vows of observing the sacerdotal duties with regularity. They keep the diary to be able to refresh the memory about their past doings. They argue that if one fails to enumerate his doings of yesterday or the past month, when all his faculties are in order, how would it be possible for him to keep intact the Pūrva Janmāsmṛiti (recollection of the events of one's former existences) when the faculties are deranged by death. It is for the cultivation of this power to have the idea of Ekotibhāva before the mind's eye that the keeping of a diary is considered essential by the Lamas of superior orders in Tibet.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 8:—1. Tribune Théosophique: Le Problème du Mal. 2. Correspondence Théosophique: Lettres qui m'ont Aidé (*suite*)—Jasper Niemand. 3.

La Science Théosophique—A. Arnould.
 4. Homo Duplex—Émile Burnouf. 5. L'Évolution d'après le Linga Purâna.
 6. Le Cycle de l'Existence Individuelle.
 7. Échos du Monde Théosophique. 8. Échos du Monde Scientifique et Littéraire.

Le Lotus Bleu appears with a new cover which is a decided improvement on its last vesture, but still not all that might be desired. A sun and a sage, a tree and a lotus, an ocean and clouds, are fantastically grouped together. The tau with the serpent and the seal of the T. S. find appropriate places. The title is surmounted with the three mottos:

Il n'ya pas de religion plus élevée que la vérité.
 Il n'ya pas de morale au-dessus du progrès.
 Il n'ya pas d'art supérieur au sublime.

The two last of which might form good debating subjects in our Theosophical Lodges. The sub-title runs as follows:

Religion: Bôdhisme, Yoga-Vidhyâ, Gnôse.
 Philosophie: Cosmophilie, Théosophie, Anthropophilie.
 Science: Occultisme, Psychisme, Méta-hygiène.

1. This part of the review is gradually developing in importance and is evidently found to arouse the most general interest; we hope to see it still more adapted to general readers. 3. An enthusiastic article from the pen of the venerable Directeur-Gérant. 4. It is pleasant to find Mr. Burnouf writing on a question of metaphysical physiology, which shows that his profound Oriental studies have borne good fruit on the plane of practical psychological enquiry—thus honourably distinguishing him from all his *confrères*. 6. A most interesting article by Amara-vella on the Seven Lokas.

THE VÂHAN (London).

Vol. II, No. 4. Questions LXXXIII—XCI:—Deals with the definitions of such terms as religion, science, and philosophy; with higher forms of instinct; with the responsibility or otherwise of the Individuality for the deeds of the Personality; and with spirit photographs. J. W. B.-I. gives a very interesting answer as to the meaning of the term "personal" in the term "Personal God." He says that "person" is simply the "vehicle" of the Esoteric Philosophy. This is undoubtedly the true meaning of "persona"

in the religio-philosophical sense of the learned mystics of the early centuries of our era; but we doubt exceedingly whether the last Church Congress would have accepted the suggestion that the Personal God, the "Being" which they so emphatically asserted, was only a vehicle. There it was claimed that what differentiated Christianity from all other beliefs was the relationship of the believer with a Personal Entity apart from the Creation; this Entity was supreme. No one opposed the view put forward, which was accepted as the foundation doctrine. We are still far it appears, from any rational belief on such matters in the Church. Questions on technical Hindû systems are somewhat out of place in the *Vâhan*, which is gradually slipping away from its programme of simplicity.

THE THEOSOPHICAL FORUM (New York).

Nos. 39 and 40. Questions CXCI—CCIII:—The first question deals with the *post-mortem* states of suicides and victims of accidental deaths; what is the state of their faculties, and the possibility of their communicating with the living. In the editorial answer the following interesting statements are quoted:

On p. 254, vol. iv of *Path*, in a letter from an Initiate, it is said: "Suicides . . . until the day when they would have died a natural death, are separated from their higher principles by a gulf. The sixth and seventh 'principles' remain passive and negative." Evidently, then, the Ego does not enter Devachan till the time of natural death. The writer then goes on to say that the victims of accidental death who are good "either slumber surrounded by happy dreams, or sleep a dreamless, profound sleep until the hour strikes." It is also stated that "suicides are not wholly dis severed from their 6th and 7th 'principles,' and are quite potent in the spiritualistic *séance* room"; whereas "in cases of accidental death the higher and the lower groups actually attract each other." Later on it is distinctly affirmed that "the victims, whether good or bad, sleep to the hour of the last judgment, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th 'principles,' at the threshold of the gestation state." And it is furthermore said: "In no case, then—with the exception of suicides and shells—is there a possibility for any other to be attracted to a *séance* room."

On p. 235, vol. iv of *Path*, in a letter elsewhere affirmed to be from a "High Chela," it is said that suicides and those killed by accident "have to remain within the earth's attraction and in its atmosphere—the Kâmaloka—till the very last moment of what would have been the natural

duration of their lives." Later on it is said that good victims of accident "fall into a state of quiet slumber . . . move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan." That is, they are not born therein before.

In *Forum* No. 18, p. 5, "W. Q. J." says that after violent death "the principles above the material . . . do not go to Devachan." "The man who kills himself . . . remains a living man in the astral spheres close to us, minus a body. If left alone he comes to his end in due course, but a long way off, generally measured by the length of years he would have lived if he had not raised hand against himself. . . . Also in the case of accidental death.

The numbers also contain interesting matter on Theosophical study, consciousness, unselfishness, loss of the soul, power of the imagination in magical practices, the fixed number of incarnating Egos and the increasing population of the world, incarnation of animals, the nature of progress in incarnation, the healing of disease by will-power, the effect of the death of infants on the reincarnating individuality.

THE PRASNOTTARA (*Madras*).

Vol. II, No. 21. Questions LX-LXIV:—The first question elicits some most interesting information on the Vedic Gods and also of that Inner Soul of all beings:

Whose head is fire, whose eyes are the moon and the sun, whose ears the quarters, whose revealed word the Vedas, whose vital air the mind, whose heart the universe, from whose feet the earth sprang forth.

The question as to whether it is justifiable to take the life of noxious and poisonous animals, among other answers, starts the curious reply that "it is the duty of the King or Government to look after their destruction." We suppose that the idea is that the King being the representative of the nation, such destruction would then be set down to national Karma, and the individual responsibility be removed. It would seem, however, that so far it has been difficult to persuade man-eating tigers, for instance, of this subtle distinction. The number also gives some interesting correspondence between Theosophical "principles" and their Paurānik equivalents.

<i>Theosophical.</i>	<i>Paurānika.</i>
1. Sthūla Sharīra.	Deha.
2. Līnga Sharīra.	Urdeha (<i>i.e.</i> , the body that goes up after death).
3. Prāna.	Prāna.
4. Kāmarūpa.	Indriya.

The Lower Manas is the Paurānik Manas, and the Higher Manas is the Paurānik Buddhi, which is the same as Mahat. The Theosophical Buddhi, in Vedāntic language, Chidābhāsa, and in Paurānik language Māyā.

The word Dharma, generally translated "religion," as in the motto of the T. S., or "law," is explained as:

- (1) Nature or characteristic, as in the expression, It is the nature of animals to do so and so;
- (2) Charity, in the ordinary sense of the word; and
- (3) Duty.

Also as, "the right performance of one's own natural as well as spiritual duties."

THEOSOPHIA (*Amsterdam*).

- Vol. I, 6:—1. Will-power; Energy—Afra. 2. The Key to Theosophy (Tr.)—H. P. Blavatsky. 3. Epitome of Theosophical Teachings (Tr.)—W. Q. Judge. 4. Spiritual Life. 5. Light on the Path (Tr.).

We are glad to learn that the subscription list of our little review is steadily increasing and that the size of the next number will be doubled.

ESTUDIOS TEOSÓFICOS (*Barcelona*).

- Series 1a, No. 1:—What is Truth? (Tr.)—H. P. Blavatsky. 2. Our Sun and the True Sun—Mārttānda. 3. Thoughts and Reflections—Leafar. 4. Theosophy: What it Is and What it is Not (Tr.)—Amaravella. 5. A Page of Lamartine on the Eating of Carcasses. 6. Prophecies relating to Krishna and Jesus—from *Isis Unveiled*. 7. Obituary Notice. 8. The Theosophical Movement. 9. Theosophical Reviews.

Thirty-two pages of good solid matter that cannot fail to make an impression on its readers.

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

- Vol. II, No. 3:—1. Key Notes—Editor. 2. Soul of the Universe—Prof. Swartz. 3. Theosophy, Mythology and Creation—Judge S. Thomas. 4. My Soul's Questionings—Lillian Bothwell. 5. Free-Will—William Main. 6. Pudari—Lascadio Hearn. 7. A Single Page—Prof. F. L. O. Rhoerig. 8. Reverie of an Initiate—Judge W. A. Cheney. 9. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 10. Theosophic Convention. We notice with pleasure the excellent

article on the moral code of the Buddhists by our Brother, Prof. Rhoerig, a distinguished Oriental scholar. The papers of Judge Thomas and Mr. Main are also most useful and instructive, but the verse is by no means up to standard, especially the undignified stanzas on the Soul of the Universe.

THE PACIFIC THEOSOPHIST
(Seattle, Wash., U.S.A.).

Vol. I, No. 11:—1. The Spook: Man's Fourth Principle, esoterically considered. 2. Theosophy in the North-West. 3. What are we doing with Our Girls? 4. Mrs. Besant's Visit to the Coast. 5. Theosophy and Christianity. 6. Theosophic News.

BRANCH WORK: INDIAN SECTION
(Madras).

Paper 21:—A Rough Outline of Theosophy—Annie Besant.

JOURNAL OF THE MAHĀ-BODHI
SOCIETY (Calcutta).

Vol. I, No. 6:—1. The History of the Great Temple at Buddha Gayā. 2. Buddha's Buddhism. 3. Notes and News. 4. Correspondence.

GUL AFSHĀN (Anglo-Gujerātī:
Bombay).

Vol. XIV, No. 11:—1. Mental Telegraphy. 2. The A. B. C. of a Legalized Vice. 3. The Progress of the Anti-Opium Movement. 4. Karma and Re-incarnation.

THE LIGHT OF THE EAST
(Calcutta).

Vol. I, No. 1:—1. The Signs of the Times. 2. A Study of Bhagavad Gītā. 3. Psychic Experiments. 4. The Prashna Upanishad. 5. Voice from the Himālaya. 6. Spiritualism. 7. The Sea-Voyage Question. 8. The Vision of Sukra.

We are exceedingly glad to welcome yet another magazine devoted to "Āryan Philosophy, Religions, and Occultism." In size *The Light of the East* is nearly as large as *The Path*. It is well printed (for India) and prettily got up, and the matter is of great interest, especially for students

of the Metaphysics and Yoga of India. The Editor is S. C. Mukhopadhyaya, M.A., and the subscription for foreign countries is 12s., and should be sent to A. C. Mitra, B.A. (Pleader), 11, Shikdar Bazar Street, Calcutta.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 1:—Our North Dublin Centre has issued a magazine entirely on its own initiative. The type and press work is done entirely by two or three devoted adherents, thus making the magazine a far more meritorious production than appears at first sight. The energy, pluck, and good-will put into the undertaking presage a bright future for the little review, and as our printing office at London grew out of a small beginning of almost a similar nature, who knows but what, in the near future, Dublin may not also have a properly constituted Theosophical printing and publishing office!

THEOSOPHICAL TRACTS (London).

No. 1.—*Why you should be a Theosophist*—Annie Besant.

No. 2.—*Theosophy and the Society of Jesus*—Annie Besant.

No. 3.—*Theosophy and Roman Catholicism*—Herbert Burrows.

(Published at 7, Duke Street, W.C., Price 4s. per hundred, or 1d. each.)

These tracts are the most popular form of Theosophical literature which has yet appeared; the two latter have received very wide notice in the press and have been sold and distributed to the number of fifteen and ten thousand respectively.

YOGA: THE SCIENCE OF THE
SOUL (London).

This pamphlet is a reprint of a series of articles by G. R. S. Mead, which appeared in the recent issues of *The Path*. It is now on sale at the T.P.S., price 2d.

SIMON MAGUS (London).

The articles, by G. R. S. Mead, nearly completed in our columns are now collected into a handsome volume, which is on sale by the T. P. S., price 5s., paper; 6s. 6d., boards.