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On the Watch-Tower.

THE *Transactions* of the 1892 International Congress of Orientalists, which have recently been published, consist of two ponderous volumes, weighty with learning, and for the most part heavy in other respects. There is, however, a paper of value here and there for those who pursue the second object of the T. S., and we append a few gleanings of interest.

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ESOTERIC HINDÛISM.

Mr. Lala Baijnâth, ex-Chief Justice of Indore, writing on "Modern Hindû Religion and Philosophy," concludes his paper as follows:

"This is a rough outline of esoteric Hindûism, the religion of the few and wise of India, a religion which has been the solace of thousands in this life and the means of their salvation after death. It stands not only on the firm rock of truth, but of experience also.

"To the European, its ideal may appear to be dreamy and unpractical. But it may as well be asked in return whether the life, incessant excitement and hurry, which is the normal condition of Western countries, is the only life worth living? whether his worship of work and money the only way to a better life hereafter? If it be not, as it is not, then it is worth while to pause and see if the Hindû's ideal is not more conducive to eternal happiness than that of modern Western nations. Exoteric Hindûism with its fetish worship, its gross superstitions, its dogmas, its sects, whose doings often cast a slur upon religion, is bound to reform with the progress of education and improvement of the ideas of the Hindû people, but true and real Hindûism will stand the test of both progressive science and progressive civilization. This is the deep conviction of all Indian thinkers, and the day is not far distant when the East will repay the debt it owes to the West for its progress in modern civilization, by making it follow its teachings in the matter of progress towards a better life hereafter. When such a day comes, it will be the brightest day in the history of India. England's work in India has been grand, but India's work in Europe ought to be grander. I conclude with a prayer from the Brihad Aranyaka

Upanishad, 'Lead us from the unreal to the real, lead us from darkness to light, lead us from death to immortality.'

This is almost precisely what the T. S. has said for eighteen years, and what it will continue to lend its aid to accomplish, though we doubt not but that the force that will bring about this much-desired result will be something more catholic than Hindûism or any other single religion.

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THE DNYÂNESHVARĪ.

Dr. J. Murray Mitchell, M.A., in a paper on "The Chief Marāthī Poets" has a lengthy notice on the famous commentary on the *Bhagavad Gītā*, by Dnyāneshvar, called the *Dnyāneshvari* or *Bhāvārth-dīpikā*, and written by him in A.D. 1290. It is of especial interest to Theosophical students because of the notices thereon which appeared in the earlier numbers of *The Theosophist*, and for its favourable quotation in the notes of *The Voice of the Silence*, by H. P. Blavatsky, and also in the weird "Dream of Rāvan," written anonymously in 1853, and partly reprinted in LUCIFER. We append one or two of Dr. Mitchell's quotations:

"He who is steadfast in mind,
 Deep-meditating on the Supreme,
 And yet outwardly conducts himself
 Like other men:
 Who lays no constraint on his senses,
 And dreadeth not worldly joys,
 Who despises not any duty that befalls
 At the fitting time:
 When his active powers tend to work,
 He does not restrain them,
 And yet by their exercise
 Is mastered not:

Who is not seduced by whatsoever desires,
 Nor by the stain of affection soiled,
 Even as though in the water yet not by the water moistened,
 Is the lotus leaf:
 Just as the water knows not,
 While quenching the thirst of the cow,
 To turn to poison and kill the tiger,
 Even such is he."

"The man who smites to hew it down,
 And the man who planted it—
 Even as alike to both of these the tree
 Yieldeth its shade:
 Or just as the sugar-cane,
 While to its guardian sweet,

Is not bitter to him who crushes it;
Even such is he."

"And the word / he knows not;
He calls not anything his own;
Happiness or unhappiness
To him pertains not."

The following is the translator's version of the famous description of the birth of the "Body of Yoga." The mystic will understand and not fall into the materialistic error of attributing it to the physical body.

"Like the foliage of a golden tree,
With gem-like blossoms ever new,
Even so beautiful the nails
Come forth anew;
Over the body externally
Restraint extends its wings,
And also the internal strife of the mind
Doth cease;
Body and soul thereafter
Are lulled to rest.
Where is hunger now?
What has become of sleep?
Even memory is lost
And wholly disappears.
The teeth are changed,
And shine surpassingly,
As if they were a double row
Of diamonds set.
The body becomes golden,
And the marvel of the vital air is this—
That of water and earth is retained
No portion even.
Then he sees what is beyond the ocean,
Hears what is done in heaven,
He knows the imaginations
Even of the ant.
He rides on the blast of the wind,
And walks on water, his feet leaving no trace;
In this very way

Have many attained superhuman power (Siddhi)."

Dr. Mitchell would win the gratitude of lovers of the *Gîtâ* and students of Theosophy by publishing a complete translation of the *Dnyâneshvâri*. Though, indeed, the Doctor is no believer in Yoga himself, and sneers at the T. S., his sneer will not discount our thanks

should he ever complete the task of turning the 10,000 shlokas of the Marâthi Dante into English.

* * *

"THE VISUDDHI-MAGGA."

Mr. Henry C. Warren gives a brief account of Buddhaghosa and a short synopsis of the contents of his famous work, *The Visuddhi-Magga*. This is of great interest to all theosophical students who are interested in Buddhist metaphysics and practical psychology, and makes one all the more anxious for the publication of the text and subsequent translation of the far-famed "Path of Purity." In the following quotation we have added a word or two in brackets.

"Buddhaghosa takes Sila, or Conduct, as the basis, the *sine quâ non* of a religious life. By Sila he means the code of morality and the ascetic practices suitable for a member of the Buddhist Order, and the first two chapters are devoted to its consideration. The remaining twenty-one chapters of the work are devoted to the consideration of Meditation or Samâdhi.

"Samâdhi is divided by Buddhaghosa into two divisions, Lokiya-Samâdhi [lit., S. pertaining to the Lokas], and Lokuttara-Samâdhi [lit., S. transcending the Lokas]. . . . [By the assistance of Lokiya-Samâdhi] one can induce trance and attain to various magical or supernatural [superhuman rather] powers. It is still, however, only Lokiya-Samâdhi, that is, Samâdhi pertaining to the world, pertaining not merely to this life, but to existence in general. It enables one to attain a higher or a lower heaven according to the particular trance induced, but does not grant immunity from transmigration. Forty different subjects of meditation, called Kammattânas [Sans. Karma-sthânas], are given, and among these men of every turn of mind can find one adapted to their particular mental characteristics. . . .

"But as the object of the Buddha was to attain release from existence, the Lokiya-Samâdhi was unsatisfactory; he therefore turned from his teachers and discovered the Lokuttara-Samâdhi . . . [which] differs from Lokiya-Samâdhi in being devoted to the attainment of Nirvâna, whereas Lokiya-Samâdhi only leads to heaven. In Paññâ [the chapter on knowledge or wisdom—Sans. Prajñâ] the human being is analyzed and found to be a mutually dependent collection of parts, no one of which has any permanent existence. The human being is like the government of a country, which is self-perpetuating and conditioned by its past, but constantly changing in its *personnel*. It is the object of Paññâ to discover the bonds which keep the human being together and perpetuate existence after death and to destroy them."

The rest of the work is taken up with different kinds and methods of knowledge, and the last chapter is devoted to the blessings of Paññâ.

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THE ESOTERICISM OF THE CHINESE SCRIPTURES.

In *The Imperial and Asiatic Quarterly Review* for January (pp. 151, 152), occurs the following significant paragraph from the pen of Fung Hou Wong, the scholarly Attaché of the Chinese Legation in England:

"I have received the two volumes of translation from the *Lî Ki*, and the one volume of *Yi King*, which you sent me, and have compared the former with the Chinese text. The general translation is all right, but the *Lî Ki* is not so difficult as the *Yi King*, which I do not think, even as rendered by Dr. Legge, can satisfy everybody. Why? because if you translate the words into their ordinary meaning, as Dr. Legge has done, it is not really correct, since they contain concealed a deep meaning which no one (even a Chinese) would ever dare to express, though he may understand them in his mind.

"Confucius himself said: 'If you lend me a few years, each equal to a long life, to learn the *Yi King*, it will take fifty years before I shall be able to avoid the grosser mistakes in its interpretation.'"

* * *

In *The Journal of the Royal Asiatic Society*, for January, there is an interesting paper for those who love Buddhist symbology by L. A. Waddell, M.B., M.R.A.S. The main object of the paper is to show that Mahâyâna Buddhism is indigenous to Indian soil, as testified to by the Magadha sculptures. We may later on recur to this article at greater length for the sake of the symbology. Meanwhile here are a few interesting passages.

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THE BUDDHIST SAVIOUR-LOGOS, AVALOKITESHVARA.

"Avalokita is primarily regarded as personified pity. The Tibetan translation of Avalokita is *sPyan-ras-gzigs* (pronounced *Ché-ré-si*), meaning 'the seer with bright eyes,' or 'the se-er clad with bright eyes'; . . . his other common titles being 'The Great Pitier'—*Mahâ Karuna*, and 'The Lotus-handed'—*Padma-pâni* . . . [also] 'The Great Souled Pitier.' . . .

"In the legends of Northern Buddhism it is related how *Mahâ Karuna*, the 'Great Pitying' Lord Avalokita, looked down during his meditation on our world of woe, and was so saddened by the sight that his head split into eleven pieces. No one seems to have attempted accounting for so curious a number being arrived at, and the *Lâmas* have no theory on the subject."

H. P. Blavatsky in *The Secret Doctrine* (ii. 178; ii. 188, *n.e.*), says:

"Even the exoteric appearances of *Dhyâni Chenresi* is suggestive of the Esoteric Teaching. He is evidently, like *Daksha*, the synthesis of all the preceding Races and the progenitor of all the *human Races* after the Third—the first complete one—and thus is represented as the *culmination* of the *four Primeval Races* in his *eleven-faced* form. This is a column built in four rows, each series having three faces or heads

of different complexions; the three faces for each Race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank; a reference to the untimely end of the Atlanteans—is brown-black. Padmapâni (Daksha) is seated on the column, and forms the apex."

The paper under notice then continues:

"The form of Avalokita with the thousand eyes, which is usually associated with the eleven-headed form, is merely a concrete materialistic expression of the name Avalokita—'The Keen Looker'—and the number 'a thousand' has no precise numerical signification, being merely expressive of multitude; but unlike the thousand-eyed god of Brâhmanic mythology (Indra), Avalokita's extra eyes are on his extra hands, most of which are stretched forth to save and help the wretched and lost. The eye, which is ever on the outlook to perceive their distress, carries with it a succouring hand, altogether a most poetic symbolism. And a form of Avalokita's Charm is a print of a hand with an eye in the palm."

"He has eyes on all sides, hands on all sides," says the Upanishad, for truly the Self is in all. So has Osiris a garment of eyes, and Argus, the Watcher of the flocks of the Gods. The tradition of the mystery is far spread.

"His special Mantra is the well-known six-syllabled *Om mani padme Hum*, and his special rosary is made of Conch-shell or Crystal. . . . His Vija, or Mantra-germ, is *Hri*, a contraction for Hridaya or (Sacred) Heart."

* * *

TÂRÂ, "THE SAVIOURESS."

"The genesis of the name 'Târâ' for this great Buddhist Mâtri, one of whose titles is 'Mother of Buddha,' it seems to me was probably suggested by the Hindû myth of Budha, or the planet Mercury, whose mother was Târâ. . . .

"The Tibetan translation of the name Târâ shows that it is derived from the Sanskrit Târak from Tarikâ = 'Deliveress' or 'Saviouress.' The Tibetan translation, namely, *sGro/-ma*, pronounced 'Dö-ma' [? Dolma—Schlagintweit], is interpreted as meaning 'The Unloosener (of difficulties),' 'The Saviouress' or 'Deliveress.' And it is to this attribute of being ever ready to help and easily approachable that she owes her popularity; for most of the other deities of 'Northern Buddhism' cannot be approached without the mediation of a Lâma, while the poorest layman or woman may secure the immediate attention of Târâ by simply appealing to her direct. . . .

"Her birth story, . . . as related in the *Mani-ôkâh-ôbum* (The Hundred Thousand Commands of the Mani) and elsewhere, is that Avalokiteshvara, 'rich-in-power and the storehouse-of-pity,' on looking

down upon the world, shed tears for the human beings miserably immersed in miry ignorance. The tear from the left eye falling on the earth formed a lake, on which instantly, like a lightning flash, appeared floating in a lotus flower the goddess Târâ, whom Avalokita then commissioned to soothe human suffering. And the Lâmas complete this picture by stating that 'The White Târâ' [the other aspect being 'The Green Târâ'] originated from the tear of Avalokita's right eye."

Of this Shakti of the Logos there is a form called "The Seven-eyed White Târâ."

"She has a white complexion, and is seated Buddha-like, with the soles of her feet directed upwards, and the left hand holding a long-stemmed lotus flower. She has seven eyes, the eye of fore-knowledge being in the forehead in addition to the ordinary facial pair, and one in each palm and in the sole of each foot."

The student of the Esoteric Philosophy will refer the symbology to the awakening of consciousness on the seven planes, and discover in it various other correspondences, and will also easily understand why Mr. Waddell finds many a comparison between Târâ and the Christian Virgin, whose attributes, as given by the Romanists, are derived from the World-Mother of the Pagans. The symbology is to be found in many religions, for Religion is one, and Truth is one.

* * *

THE SŪKSHMA DEHA.

In the last number of the *Proceedings* of the Society for Psychological Research, there is an interesting paper by Prof. William Ramsay, Ph.D., F.R.S., entitled "Partial Anæsthesia." The Professor has made a series of experiments with anæsthetics and records his experience. The Vedântic theory of the Sūkshma Deha, or Subtle Body, explains satisfactorily all the phenomena, and why it was that the Professor could solve no problem of a spiritual nature in the psychic states he experienced. He was in the domain of the lower and not the higher mind, the domain of the Kârana Deha, the so-called Causal Body of the real Ego being still beyond him. He experienced the feelings of the *illusiv*e Ego, freed from the Gross Body, and not of the *real* Ego. Here are a few interesting paragraphs:

"The main and impressive fact for me was that *I* was self-existent, and that time and space were illusions. This was the real *Ego*, on whose surface ripples of incident arose, to fade and vanish like waves on a pond. . . .

"I do not think that I am a follower of Bishop Berkeley in my ordinary every-day existence; my tendency of mind is, by training, and by the nature of my daily avocations, to suspend judgment—a condition of scientific scepticism. But under the influence of an anæsthetic all doubts vanish; I *know* the truth of Berkeley's theory of existence,

and I also believe, because I know with absolute certainty, that self-existence is all that any reasonable man can be convinced of; that all fellow-creatures are products of my consciousness, and that, although they may be real to themselves, and have each a world of his own, to me they are merely part of my thoughts, and, moreover, not very important elements in my chain of life. Faith, I take it, is belief without reason, because of a supposed certain knowledge; and that is my attitude of mind with regard to Berkeley's theory of existence. But the feelings evoked are disappointing. It is not satisfying to realize that the goal of the whole universe is of this nature. The circumstances are so trivial as to make it painful to believe that *this* is the scheme of nature; that 'that far off divine event to which the whole creation moves' should have in its progress no higher deeds, and for its outcome no nobler aim than I am then conscious of."

And so on. The Sûkshma Deha is made of the subtle elements and to the subtle elements it will return. It can no more solve the problem of the universe than can the gross body. The mistake is to call it the "real Ego."

"In my anæsthetic state, . . . I conceive each Ego to have his orbit, and to stand absolutely alone, conscious of, but uninterfered with by, the other Egos. To choose a crude illustration: two mirrors reflect, but do not influence each other in any mechanical or material sense."

This is easily understood by a student of Theosophy, who has learned from the Esoteric Philosophy that one factor of the expression of the universe is a modified monodology.

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The following was printed in *The Daily Telegraph* of January 15th, apparently in all seriousness:

THE MUSIC OF THE HEART.

"Considering that 'music is the food of the heart,' it is rather surprising that that vital organ does so very little to show traces of the nourishment it enjoys, and all the more natural that a woman in Vienna should be able to say with Wordsworth, in the literal sense of the words: 'The music in my heart I bore, Long after it was heard no more.' For this lady is the rare possessor of a musical heart. She is forty-two years old, and is suffering from a peculiar form of asthma, which ten months' treatment has been powerless to cure. Her story is that she constantly hears music from her heart, and is so maddened by the ceaseless tones that she has to keep her ears filled with wadding, like Ulysses during the Sirens' song. The medical experts who have had the case under consideration confirm the statement of the lady—a continuous noise composed of musical tones in a high pitch was to be heard during the medical diagnosis."

India, her Past and her Future.

(Concluded from page 367.)

THE basis of the philosophy of the Upanishads is the ONE, unnameable, incommensurable, incomprehensible, That which lies at the root of all existence, and without which existence could not be. That is the nameless; Parabrahman it is called, that is, simply, beyond Brahman, Brahman being the name by which in much of this literature the supreme God in manifestation is known. But behind all manifested Gods, behind the God that is the maker of the universe, behind the supreme God that reveals himself to the spirit of man, there is this boundless, infinite, eternal, unnameable One, the permanence of which must be posited to explain the transient, but which, being unmanifested, we, the manifested, the corporeal, are unable to understand or to reach. Then from That emanated the cause of all, that which in its second outward stage is the *Λόγος* of the Greek philosophy, and which you find as the "Word" in the fourth Christian Gospel, "the Word" that "was with God and was God"; in the Hindû philosophy this is Brahman, from whom all worlds proceed; not directly, but through many emanating intelligences. So that this world of ours in its definite creation is made by a lower God than Brahman, *i.e.*, by Brahmâ, male and female, the source of living things.

Brahmâ, the creator of the universe, the preserver of the world, was first produced among the Gods.¹

But it is the supreme, the father of spirits, that is the true goal of man, that is the object that he is to seek. It is the "Science of Brahman" that in all the Upanishads is held up as that after which man is to pursue. We are told that:

He is the invisible, unseizable being, without origin, without distinction, without eye or ear, without hand or foot, the eternal, pervading, omnipresent, subtle, inexhaustible being, whom the sages behold as the source of the elements. As the spider casts out and draws in [its web], as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from the indestructible [Brahman].²

However many the Gods in name, they are all one in their essence, all one because they are all but forces and names, forms and entities in whom the One is manifested. Thus it is said that they who spoke the word:

¹ *Mundaka*, I. 1.

² *Ibid.*, I. 6, 7.

Sacrifice to this, hence sacrifice to the one or the other God is not proper. His is verily this creation; for he verily is all the Gods, call him Indra, Mitra, Varuna, and Agni.

And another passage:

He who is Brahman, who is Indra and Prajapati, is all these Gods.¹

Brahman, the supreme God, as I said, is put forward as man's aim. Man is told to seek after this God, to endeavour to become one with him.

Manifest, near, dwelling verily in the cave is the great goal; on him is founded all that moves, breathes, and closes the eyes. . . . This is true, this is immortal, this, O gentle one, know as [the aim] to be pierced. Seizing as his bow the great weapon of the Upanishad, put the arrow sharpened by devotion . . . know, O beloved, that indestructible as the aim. The sacred word is called the bow, the soul the arrow, and Brahman its aim; he shall be pierced by him whose attention does not swerve. Then he will be of the same nature with him, as the arrow [becomes one with the target when it has pierced it].²

But that great God, the supreme, how shall he be attained? He can be attained by man because the essence of man is one with his own. Says another Upanishad:

As from a blazing fire in thousand ways similar sparks proceed, so, O beloved, are produced living souls of various kinds from the indestructible [Brahman].³

They are the one Brahman, the one essence. That which is the central fire can be found again by its sparks, and the spirit that dwells in man in the ether of the heart, as it is called, in the cave of the heart, that spirit being itself one with Brahman may be found by man in whom it dwells. And so the supreme may be attained. The Upanishads weary themselves with efforts to describe how this God may be sought after, how he may be recognized, how he may be found.

Whoever knows him . . . ["the blessed God" it is said] who, concealed in all beings, is the Lord of the universe . . . cuts the bonds of death. . . . That God whose work is the universe, that supreme soul, who is always dwelling in the hearts of beings, is revealed by the heart, discernment and mind. Those who know him become immortal. . . . For him whose name is infinite glory there is no likeness. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart, by the heart and mind, become immortal.⁴

So, again, earlier in the same Upanishad we learn that:

The ruler [the supreme soul] upholds this universe, but the soul which is not the ruler is enchained by the condition of an enjoyer; when it knows God it is liberated from all bonds. They are all-wise the one and ignorant the other, both unborn; omnipotent the one, without power the other. . . . When a person knows this Brahman . . . [then he becomes liberated].⁵

In prayer this was constantly made the very centre of the prayer; thus in a prayer to the supreme soul come the words, "That same soul

¹ *Brihad Aranyaka*, I. iv.

² *Mundaka*, II. II. 1-4.

³ *Ibid.*, II. i. 1.

⁴ *Shvetashvatara*, iv. 15, 17, 19, 20.

⁵ *Ibid.*, I. 8, 9.

am I." So the student is told constantly, "Thou art That," "Thou art Brahman," thou art one with the supreme. And so, wherever we read, this, the One, is that which is to be sought for, and in that it is in man's heart he is able to discover it—to discover it by meditation, by effort, by the conquering of desire. We are further told that this One is

The life of life . . . this great unborn soul is the same which abides as the intelligent soul in all living creatures. . . . Unseen he sees, unheard he hears, unminded he minds, unknown he knows. There is none that sees but he; there is none that hears but he; there is none that minds but he; there is none that knows but he; he is thy soul, the inner ruler, immortal. Whatever is different from him is perishable.¹

But they never sought to prove the existence of the supreme soul. That which "cannot be proved"² was one of its names. For this supreme soul was not to be found by argument, not by intellectual discussion, not by any effort of the mind. Its "only proof," it is said, "is the belief in the soul,"³ for only the soul could know its own kindred; and the belief in man's soul is the one proof of the reality of God. Is not that true in every faith? Is not that the inner witness that you find in every scripture, no matter what the scripture may be? Not by ratiocination can Deity be discovered. Man knows him only through the soul because the soul is one with him.

⁴ Embodied the soul lives, and so the body was called "the divine town of Brahman,"⁴ that in which he dwelt; and the heart, the "ether of the heart," was the supreme centre, the "cave." So we may read of the embodied soul, the soul "embodied in the town of nine gates,"⁵ the body with its nine openings, is that which gains experience, and that which, taking on the body, learns by that body the nature of itself and of its God. Thus it was that might be known the God that was without commencement, known in the soul by the soul; thus he could be sought after by the corporeal being, as the cause of existence and non-existence, man within himself finding the divine. But only in one way. By conquest of the lower nature, by conquest of the senses, and also by conquest of the mind. For the mind is only a lower manifestation, and he who would know the innermost must go beyond the mind as well as beyond the senses. And so in the *Katha Upanishad* we may read:

The soul which is subtler than the subtle, greater than what is great, is seated in the cavity of the living being. He who is free from desire and without grief, beholds by the tranquillity of the senses that majesty of the soul. . . . The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth.⁶

¹ *Brihad Āraṇyaka*, IV. iv. 28, 22, and III. vii. 23.

² *Ibid.*, IV. iv. 20.

³ *Māndūkya*, 7.

⁴ *Mundaka*, II. ii. 7.

⁵ *Shvetāshvatara*, iii. 28.

⁶ *Katha*, ii. 20, 23.

Conquest, then, of the senses, conquest of the mind, conquest of every desire, so that the man might live free in the body, and, free, might know the truth. The highest state of the soul was that of Brahman. When the senses were subdued, when the mind was conquered, when the very soul itself was tranquil, then the fourth state of the soul, that of spirit, was reached, and the man became one with God.¹ This to the Hindû was immortality. He did not look upon it as immortality to pass out of the body through the gate of death, returning again to earth to live another life. He only regarded immortality as won when the wheel of births and deaths had ceased to turn; and then he passed into the condition of the supreme spirit. Immortality gained in this fashion could only be won by those who went beyond the sense of separateness, who had conquered all idea that they were different from this supreme soul; then they were no longer born, then they no longer came back to earth.

Thus knowing him, a person overcomes death; there is no other way for obtaining liberation.²

In the heart all whose bonds are broken in this life, in that heart only immortality is obtained.³ For according to this teaching reïncarnation was the fashion in which the soul gained its knowledge, living from life to life. And so, again, we may read the passage:

As a goldsmith, taking a piece of gold, forms another shape which is more new and agreeable, so throwing off this body and obtaining knowledge, the soul forms a shape which is more new and agreeable. . . . This soul . . . becomes as are its works and conduct. He whose works are good becomes good; he whose works are evil becomes evil. By holy works one becomes holy, by evil works evil. Likewise others [say] this Purusha has the nature of desire. As his desire so is his resolve, as is his resolve so is his work, as his work so is his reward. . . . Having arrived at the last effect of the work which he here performs, he comes from this world again to this world in consequence of [his] work.⁴

Thus he comes from life to life:

In this wheel of Brahman, which is the support as well as the end of all beings, which is infinite, roams about the pilgrim soul, when it fancies itself and the ruler different. . . . As by the use of food and drink the body grows, so the individual soul by volition, touch, sight and delusion assumes successively forms in accordance with its action in the various places. The individual soul assumes by its qualities manifold gross or subtle forms. . . . He proceeds from birth to birth by his actions.⁵

As desire draws it back to earth, only by the killing out of desires can it become free:

The wise who, free from desires, adore the man, will not be born again. Whoever fancying forms desires, is by his desires born here and there.⁶

¹ *Mândûkya*, 7.

² *Shveldshvatara*, III. 8.

³ *Katha*, VI. 15.

⁴ *Brihad Aranyaka*, IV. iv. 4-6.

⁵ *Shveldshvatara*, I. 6, and V. 11, 12, and 7.

⁶ *Mundaka*, III. II. 1, 2.

When all the desires cease which were cherished in his heart, then the mortal becomes immortal, then he obtains here Brahman.¹

Whoever knows the God who is without commencement, without end, . . . becomes liberated from all bonds. Those who know the God . . . relinquish their bodies.²

For man, as is taught in another Upanishad, becomes what he reflects:

Man is a creature of reflection; whatever he reflects upon in this life, he becomes the same hereafter.

Therefore, it finishes up practically: "Therefore, should he reflect on Brahman."

Since we change into the likeness of our thought, since we fashion our future by our present desires, we should reflect on the highest, we should think the greatest, and then we shall become what we reflect. To know Brahman is to be free. This is the "Secret of Death." Some of you may have read Sir Edwin Arnold's translation of one of the most exquisite of the Upanishads under this title, "The Secret of Death." A man is offering all that he has to the Gods. His son, looking at the sacrifice, thinks that the all of the father is but poor and inadequate, and he offers himself in order that the sacrifice may be made complete, and the father gives him to Death. Going to the house of Death he there meets Yama, the king, the lord of Death, and Yama, because he, a Brâhman youth, had remained unwelcomed in his house three days and nights, gives him three boons that he may choose. He chooses for the first that his father may meet him with mind and affection at peace when he is free again from death. That is granted. He chooses as his second the secret of the heavenly fire. That is granted. Then he asks as a third boon, "Does the soul live after death, or does it perish?" "Ask me anything but that," pleads Death; and he offers him all enjoyments, the wealth and position of a king, spirits from heaven to be his servants, sons and grandsons who shall live hundreds of years, and everything else the heart of man could desire. But the lad will have none of them, for they are all under the power of death. The sons will die, wealth will fade away, life will perish; nothing but this knowledge about the soul will he have for his third boon. At last Death, overcome by his persistency, obliged to keep his word and to give that to which he is pledged, tells the secret of death, that which is the following of the spiritual life, that which is this true goal of man which I have mentioned. He tells him to know the embodied soul

As the rider, the body as the car, know intellect as the charioteer, and mind again as the reins. They say the senses are the horses, and their objects are the roads. . . . Whoever is unwise, with reins never applied, has the senses unsubdued, like wicked horses of the charioteer. But whosoever is wise, with the mind always applied, has the senses subdued like good horses of the charioteer.

¹ *Katha*, vi. 14.

² *Shvetâshvalara*, v. 13, 14.

. . . The man whose charioteer is wise, the reins of whose mind are well applied, obtains the goal of the road, the highest place of Vishnu. Higher indeed than the senses are their objects, higher than their objects is the mind [Manas], intellect [Buddhi] higher than the mind, higher than intellect the great soul [Ātmā Mahān]. Higher than the great one the unmanifested [Avyaktam], higher than the unmanifested is Purusha, higher than Purusha is That; this the limit, the highest road. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive, subtle intellect of men of subtle sight. Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge, subdue his knowledge in the great soul, subdue this also in the placid soul. . . . Whoever has understood [the nature] of Brahman escapes from the mouth of Death.¹

That was the final secret of Death.

Out of all this, then, it was that the civilization of India grew; out of that sublime teaching the greatness of her past was evolved. It was when her people thus believed that India was great; it was that which not only made their civilization and moulded their polity, but that also which brought back the soul time after time to the same land, evolving time after time in the same race. That was the strength of their Brāhminans while the Brāhmins were the teachers of her people; that was the spiritual food which made her the mother of nations, which made her the cradle of the religions of the world.

This lost, came her degradation. The language of the Gods became a dead language known only to the few. This literature passed out of the life of her people, and they grew downwards towards the lower philosophy and the lower faith they hold. And when we look to her future it is in the inspiration of the past that we must seek it. For when her Brāhmins once more take their place as the guides and the teachers of the people; when they no longer keep this knowledge for self, but spread it abroad everywhere; when once more in every Indian household are heard the teachings of the Vedas and the Upanishads; when once more in every Indian household is understood the true meaning of the hymns and of the worship of the supreme in the hands of the father and the mother of the household—then India will begin to wake from the sleep of centuries, and once more to hold up her head amongst the nations of the world. Her civilization—and this is significant—has lasted. None other has lasted old as hers is old. She is the most ancient of all the Āryan peoples, the mother of all the sub-races of the Āryan nations. She was old when ancient Egypt was young; very old when Assyria and Chaldæa were born. They have passed away and have left no traces save in their pottery and in their ruins. But India is still a people despite the divisions that degrade her, despite the quarrels that deny the brotherhood of her sons; and she remains with the possibility of a nation because of her past, and because even in her present the ancient form remains. Those ceremonies that to you seem often so childish, those superstitions that

¹ *Katha*, I. III. 3-6, 9-13, 15.

to you may seem so degrading, have still in them the possibility of the revival of spiritual life. They are still the form into which the spirit may again be poured. If her vessels were broken then the water of life would be spilt in the pouring; the vessels are there, polluted and defiled as they are; they can be cleansed, and the water of spiritual life can still be held in them, aye, and shall be held in them in the days to come.

In the hearts of a few amongst her people, a few amongst her Brāhmans, this hope is softly thrilling at the present hour. They are but few, very, very few, known within a very small circle. Their hope is of the future and not of to-day. They take part in no political controversies; they take part in none of the competitions for place and for money; they care not for Western titles, they care not for Western privilege nor Western honours; their heart is in the past and in the future, and they are living for that future to-day. Amongst the young men of India here and there they find a pupil whose heart they fire with the same flame of love and of longing that burns within their own. For India's future lies not in political ambition; India's future lies not in political greatness; India's future is as a spiritual nation, as the teacher of the world in spiritual truth. Even to-day she stands as a witness against materialism, even to-day amongst the thousands of her yogis—superstitious, degraded and polluted as too many of them are—even still they seek that which is not of the senses, still they seek that which is not of worldly gain. However much you may think them fanatical, you must, at least, admit that they have an aim beyond the aim of the body. And even in their degradation they stand against that worse degradation which would blot out man's spirit and man's soul, would degrade him to the animal to which he is only allied in his form.

And so, looking forward and hoping, we see her awaking from the sleep of centuries, taking up again her ancient faith, taking up again her ancient religion, her ancient philosophy, her ancient literature; taking up again her place as evolver of the inner man, as teacher of the possibilities of the human soul, as leader of the way towards union with the higher nature, and, therefore, towards the higher and grander race that in days to come shall tread upon our earth. For the future is not with the things of the body; it is with the things of the soul. The body perishes, but the soul is immortal. Civilizations rise and fall, but the spirit of man endureth for ever. Like that from which it springs, it is indivisible and immortal, unborn and undying, taking body after body as a garment and throwing them aside when they are worn out and done with. That is the mission of India to the world, that teaching is the claim of India to the love and to the homage of mankind. And the day shall surely come when sleeping India shall awake and rise again amongst the people, and rise, not to lead them along the road of material domination, but along the road of spiritual triumph to union at last with the supreme goal. ANNIE BESANT.

The Mystery of the Eighth Sphere.

IN *The Secret Doctrine* (ii. 559; new edition, ii. 590), in the Section called "The Fall of the Cross into Matter," the reader's attention is directed to the allegory of Vishvakarmā:

The creative power, the great architect of the world, called in the *Veda* the "all-seeing god," who "sacrifices himself to himself"—(the Spiritual Egos of mortals are his own essence, *one with him*, therefore). Remember that he is called Deva-wardhika, the "builder of the gods," and that it is he who ties Sūrya (the Sun), his son-in-law, on his lathe, in the exoteric allegory; on the Svastika, in esoteric tradition, as on earth he is the Hierophant Initiator—and cuts away a portion of his brightness. Vishvakarmā, remember again, is the son of Yoga-Siddhā, *i.e.*, the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Agneyastra.

In *The Theosophical Glossary* (p. 366) Vishvakarman is interpreted as the "Omnificent." (But as the root *vish* signifies "to pervade," and Karma means "action," it may be translated "all-pervading activity.") Vishvakarman is a Vedic god, says *The Glossary*:

A personification of the creative Force, described as the One "all-seeing god, . . . the generator, disposer, who . . . is beyond the comprehension of (un-initiated) mortals." In the two hymns of the *Rig Veda*, specially devoted to him, he is said "to sacrifice himself to himself." The names of his mother, Yoga-Siddhā (*v. supra*), and of his daughter Sanjñā (spiritual consciousness) show his mystic character. As the artificer of the gods, and maker of their weapons, he is called Kāru, "workman," Takshaka, "carpenter" or "wood-cutter."

The same authority gives us under the head of "Sūrya," or the Sun, some valuable hints as to Vishvakarman. Sūrya is here again described (p. 313) as "the husband of Sanjñā, or spiritual consciousness," and is identified (p. 361) with "Manas, the sun of the intellect." "Sūrya," says *The Glossary* (p. 313):

Is the great god whom Vishvakarman, his father-in-law, the creator of the gods and men, and their "carpenter," crucifies on a lathe, and cutting off the eighth part of his rays, deprives his head of its effulgency, creating round it a dark aureole. A mystery of the last initiation and an allegorical representation of it.

Turning back to *The Secret Doctrine* (ii. 558; new edition, ii. 589), we find that:

The initiated adept who had successfully passed through all the trials . . . [was] tied on a couch in the form of a Tau \top (in Egypt), or of a Svastika without the additional prolongations, thus, † , not 卐 and plunged into a deep sleep. . . . He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to descend . . . into Hades, . . .

while his body lay in a temple crypt or subterranean cave. . . . In Egypt it was . . . carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris and Thoth, the God of Wisdom.

It is easy to see the correspondence between this ceremony and the crucifixion of Jesus, the son of "the carpenter." Indeed, in the same chapter of *The Secret Doctrine*, we are told that:

The figure of the Hindû Wittoba [a form of Vishnu] even to the nailmarks on the feet, is that of Jesus crucified, in all its details save the Cross; and that Man was meant is proved to us further by the fact of the Initiate being re-born after his crucifixion on the Tree of Life.

For the Svastika represents (in one of its many significations) the Tree of Life, or material existence. And to take another passage from the same chapter (ii. 561; new edition, ii. 592), the idea of the cross represented in the mysteries (primarily significant of Cosmic Ideation and the Spiritual representation of the divine Ego—man)—

Expanded later into the beautiful idea . . . of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the bed of torture, became re-born as an Immortal.

These passages certainly explain the meaning of the allegory as far as the crucifixion is concerned, but there is more to be learned from it if we remember that *all* the gods may be synthesized as the Sun, as the representative of that active creative principle, here allegorized as Vishvakarman, described elsewhere as identical with Vishnu, who is one with the Logos and with Fohat.

In the *Vishnu Purâna*, Vishnu is the solar active energy, which neither rises nor sets, and is at once the sevenfold Sun, and distinct from it (*ibid.*, i. 290; new edition, i. 310).

The very name of Vishnu (from the root *vish*, "to pervade") identifies him with Fohat—

Called the "Pervader" and the "Manufacturer," because he shapes the atoms from crude materials. In the sacred texts of the *Rig Veda*, Vishnu also is "a manifestation of the Solar Energy," and he is described as striding through the seven regions of the Universe in three steps (*ibid.*, i. 112; new edition, i. 137),

symbolizing Spirit, Soul and Body, or (as explained in a note on p. 113; new edition, p. 138):

The three strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes *Life*.

The allegory of Vishvakarman, then, may be taken to represent the Creative Energy (whether we call it Vishnu, Fohat, or the Logos), crucifying the Higher Ego upon the cross of physical existence, whereby it becomes connected with the physical body, and a portion of its radiance is lost. Now, if we study the nature of Sûrya, or the Sun (*ibid.*, ii. 605-607; new edition, ii. 640-642), we find that:

His seven rays correspond to the seven worlds of every planetary chain, each presided over by one of "the seven great gods" of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* god, whom monotheism tried to unify—but failed.

This synthesis of course represents the Sun-god of all religions and the seven planets, or that "solar active energy which is at once the sevenfold Sun, and distinct from it," for neither Sun, Moon, nor Earth, were numbered among the seven *sacred* planets of the ancients. But nevertheless the Sun is said to stand in more occult relations with *its* seven planets to our globe than is generally known (*ibid.*, i. 575; new edition, i. 628), and the Earth stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists.

Now the fact hinted at in the statement of the occult relations of the Sun and the Earth, and the statement before quoted from *The Glossary* that the crucified Sûrya loses the *eighth* part of his rays, and has a dark aureole created around his head, leads me to connect this allegory of the spirit fallen into physical existence, or embodiment upon this earth, with the "Mystery of the Eighth Sphere" alluded to in *The Secret Doctrine* (i. 163; new edition, i. 187), as one of the points upon which European lay-chelâs had indulged in "gratuitous speculation" when they related it to the moon. (See also p. 156.) The inference to be drawn from both these passages is that the student who concludes with Mr. Sinnett (in *Esoteric Buddhism*) that "there is not much mystery left now in the riddle of the eighth sphere" is rather too sanguine. The same remark may apply to the present theory, and it is therefore advanced with much diffidence. There is, as far as I can find, but one more reference to the eighth sphere in *The Secret Doctrine* (i. 227; new edition, i. 248), and as usual with very significant hints it is embodied in a note. Let me first premise, however, that Mr. Gerald Massey (as quoted, *ibid.*, ii. 633; new edition, ii. 669) identifies the moon-god, Taht-Esmun, with the later Sun-god. Taht-Esmun, then, according to the note, was considered by the Egyptians to be the first human ancestor:

This "moon-god" [or sun-god] expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (*hence the eighth sphere*).

As the giver of the physical body, the Moon would have a certain connection with it, but it seems to be the incarnated soul, or that body, and its sphere, the physical earth, which are meant by "the eighth." As spoken of in *Esoteric Buddhism* (p. 168, ed. 1884), the phrase is connected with the idea of "a personality which has absolutely no atom of spirituality, no trace of spiritual affinity in its fifth principle ('Manas, or the human soul') either of the good or bad sort." In such a case, says Mr. Sinnett, "the surviving personality is promptly drawn into

the current of its future destinies, the eighth sphere," which he describes as an outside and separated field of evolution in connection with our earth, a sort of *cul de sac*, a bourne from which no traveller returns. But from these premises, he makes, I think, too sweeping a deduction when he goes on to *imply* (though he does not assert) that the only sphere lower than our own, in the planetary chain, must be as visible to the eye as the earth itself, and being immediately associated with the earth, its place in the sky has little mystery left in it, that is, it must be the moon. He has previously declared that "the future destinies" of the *unspiritual* being just referred to, as absorbed in the eighth sphere, "have nothing to do with this earth's atmosphere or with Devachan." This suggestion that the eighth sphere is the moon is that which is referred to as "a gratuitous speculation" in *The Secret Doctrine* (i. 163; new edition i. 187). In the first place, he takes it for granted that the said sphere is on a lower plane of matter than our earth (in which case it would surely be invisible to our eyes), and in the second place, he speaks of it as a plane of consciousness, a *post mortem* state in fact, for he speaks of "such a total degradation of the personality as may suffice to draw it *after death* into the attraction of the eighth sphere," as of very rare occurrence.

Now if we inquire into the destination of "a totally degraded personality," we find that Avichi, which means "uninterrupted hell," is defined in *The Theosophical Glossary* (p. 45) as:

Another name for Myalba (our earth), and also a state to which some soulless men are condemned on this physical plane.

Mr. Sinnett himself (*Esoteric Buddhism*, p. 143) gives a quotation presumably from a Master's letter, which defines Avichi as "a state of the most *ideal spiritual* wickedness," seldom reached, however, and the extract goes on to say that "the place of punishment for most of our sins is the earth—the birthplace and playground of evil." Christopher Marlowe had a vision of this state, when he wrote that superb reply of Mephistopheles to Faustus, who asks him how he comes to be out of hell? To which that lost spirit replies:

Why *this* is hell, nor am I out of it!

A personality which has lost all affinity with spirit, must have become more and more deeply immersed in matter, whose lowest condition is represented by our present plane of existence. In that magnificent chapter of *The Perfect Way*, called "The Secret of Satan," he is called a mighty angel, to whom God gave "the dominion of *the outermost sphere*." Now in *The Secret Doctrine* (ii. 233; new edition, ii. 243), H. P. B. speaks of this whole chapter as containing the true esoteric view of Satan, and explains "the outermost sphere" to mean "*our earth* and the physical plane of consciousness." And further on (p. 234; new edition, p. 245), in the course of the same exposition, she

declares Hades, or the theological Hell, to be "*simply our globe, the Earth*, and thus Satan is called the 'angel of the *manifest Worlds*.'" Moreover, in LUCIFER for October, 1893, in an article on "Elementals," H. P. B. says again:

When (as in the case of criminals beyond redemption) . . . the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Avichi, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being.

If the earth then, or the plane of physical consciousness, for to that we must reduce this illusionary existence, is sevenfold in its nature, might not its lowest aspect, its most material phase, be that "eighth sphere" whose spiritual counterpart is Avichi? Avichi, described by the Master as a state of the most *ideal spiritual* wickedness, would be the positive (and least material) pole, whose counterpart and negative would be the purely animal state, where man's complete personality becomes lost by being entirely absorbed in the gratification of animal desires. "He, being as one dead, still walks the earth," said Dante, who maintained that true life was only consistent with the use of reason, and refused to see in a merely animal existence anything but a living death. "Such a person, being most vile, is dead though he seem to be living," he says in *The Banquet*, and in *The Inferno*, iii. 64, he lashes with noble scorn "these miscreants who never were alive." The height of spiritual wickedness, the depth of material degradation, can we not find between these two room for all possible hells? And surely such an "eighth sphere" might well be described in Mr. Sinnett's own words as a bourne from whence no traveller returns, especially when H. P. B. also speaks of it as the complete annihilation of the personality. In writing the *Epistle to the Romans* the same idea must have been in the mind of Paul when he declared that "to be carnally minded is death, but to be spiritually minded is life and peace."

KATHARINE HILLARD.

The Brotherhood and Service of Man.

IN one form or another, the Brotherhood of Humanity stands out as a characteristic and dominating thought in the present age and among the leading Western peoples. It is no new ideal, but has long been lost sight of, in spite of the winning presentation it received at the hands of the Founder of Christianity. Its revival is one of the significant signs of the times. At the end of the last century the French Revolution wrote it in blood-red characters on the heart and conscience of Europe, never, let us hope, to be effaced. The French were a

representative Western people, and were fast bound in the fetters of religious, social, and political conventionalism and cant. The gentle preaching of Rousseau, the manly utterances of the Encyclopædists, had not availed to break their bonds; and so the flood came, and swept away the barriers that separated man from man, and inaugurated a new era of light and liberty in the Western world.

It was a grand protest against privilege; a magnificent assertion of the rights and liberties of man—*as man*. Then, for the first time in the history of modern Europe, the distinctions of rank, and race, and creed, were seen in their true light, were relegated to their true place, as accidents of birth and fortune. The great poets of the succeeding century have deepened the impression then made. Burns, Shelley, Wordsworth, Swinburne, Victor Hugo, Whittier, Emerson, but most of all, perhaps, Walt Whitman, and Edward Carpenter, have sung

To one clear harp in divers tones

the Song of Human Brotherhood.

But it remained for Eastern Theosophy, in the last quarter of this century, to complete the work which (perchance under the same inspiration) was inaugurated in the last quarter of the preceding century, by showing that the truth thus growing slowly into acceptance, was rooted in the very constitution of nature—by giving it the broad and sure basis of a scientific demonstration.

Theoretically, the Christian Church has taught it—"One is your Father in Heaven, and all ye are brethren"—but with what practical result? Here and there some beautiful soul, such as Francis of Assisi, John Howard, or Florence Nightingale, has shone with brighter lustre for its realization of this glorious truth. But how has it fared amongst the masses of Christendom? What deliverance has it wrought? Let the murdered Hypatia answer. Let the victims of the bloody and relentless Inquisition answer. Let the helpless women and children condemned by the witchcraft tribunals cry aloud from the flames and the gibbet.

Seek an answer from the gentle Peruvians and Mexicans, massacred by the Spaniards—eldest sons of the Church!—for the greater glory of God, and in violation of the most solemn oaths. And to come down to modern times, seek it in the international jealousies that keep open that running sore, the Eastern Question, and that threaten to drown half Europe in a sea of blood within the next few years. Seek it in those blots upon our vaunted civilization—prostitution and the drink traffic—connived at or palliated by a society which calls itself Christian; in the mad race for money and luxury which has produced those appalling extremes of wealth and want which threaten the very existence of modern states; in the fratricidal war, now smouldering, but presently, one fears, about to burst forth into flame, between the capitalist and the labourer.

But why go farther? One is sick at heart to think of the hideous wrongs that have been perpetrated in the name of the humane Nazarene, or in the very shadow of the Church that professes to carry forth his words through the world for the healing of the nations. I do not deny that Christianity—even that poor travesty of it which has been in the West these eighteen hundred years past—has rendered great services to the cause of human progress. But I do most fearlessly assert that it has failed to bring home to the hearts and consciences of its votaries this great truth of the essential brotherhood of humanity. And it is chiefly to the efforts of the French Revolutionists, and others who have shown themselves indifferent or hostile to ecclesiastical institutions, that we owe the restoration of this long-lost ideal to its rightful throne in the hearts of men.

Among others, the modern Socialist, of the materialistic or agnostic schools, fervently preaches it. But we have reason to fear that the results of this propaganda will not, after all, be much superior to those achieved by the churches. For, with one exception, represented by a numerically insignificant body known as the "New Fellowship," the nostrum of all Socialistic societies for the regeneration of the world, and the restoration of a true Human Brotherhood, seems to consist in a re-adjustment of the social environment; a more equal distribution of wealth, and of the instruments of production; fair work and fair wage for all who *can* work, and a reasonable sustenance for those who *cannot*. A very sensible programme. Very desirable ends to strive for. But it will not bring about the millennium, nor has it in itself, even if realized, the promise of any permanence.

For by merely changing a man's external conditions, you do not greatly affect his internal disposition. By placing him in more favourable circumstances you merely give him a chance to develop freely whatever qualities there are in him, of good or evil. It is quite right that he should have the opportunity; but it would be pure Utopianism to expect the regeneration of society, or even "the greatest happiness of the greatest number," to result from any such re-adjustment of social conditions.

We must work *from within outwards*, if we would permanently change the face of society, and bring about the social millennium our friends dream of.

Ecclesiasticism and Socialism, it appears, have both failed to provide a broad enough basis for the doctrine of Human Brotherhood. The first regards only the inner and neglects the outer man, the second regards only the outer, and does not concern itself with the inner.

Theosophy, as its wont is, synthesizes these divergent views, and adds something of its own. It shows the nature of man, as ultimately developed to its full perfection, to be much more complex than has generally been supposed, consisting of seven principles, ranging in

regard to their relative spirituality or materiality from pure spirit to gross matter. The lowest and most outward principle is the body, which is apparent to the physical senses; the highest and most inward is the Divine Spirit (or *Âtman*, as the Hindûs call it).

Now, this innermost principle in man, this fundamental or subtlest essence of his being, is not, we are taught, the peculiar property of any one man, but is one and the same in all men. All men share in that Divine Life, but none can claim it as their own, and not another's. Hence it is the link which unites all men that ever drew breath on this planet into one family, one Universal Brotherhood. The Churches say: "You are all brethren, because you all have souls created by the same God." Theosophy says: "You are all brethren because you all have in you one and the same Divine Essence and Root of your Being." What a far closer tie is this! It is analogous to a blood-relationship. Hence the deification of Humanity as a whole by writers of the Positivist School is not so wild a dream as it might appear at first glance.

For Humanity may be looked upon as even more intimately one than we have yet implied in speaking of it as "the human family." We may regard it as a highly complex organism, or entity, whose highest principle, or informing life, is this Divine Spirit, or *Âtman*.

But the unity, or solidarity, of mankind extends to the lower principles also, according to Theosophy. It is, I believe, a physiological fact, recognized by Natural Science, that there is a constant interchange of material atoms or molecules going on between the body of man and its environment—the material universe that surrounds it. Seven years ago, it is said, there was not in your body one single molecule of the matter which now composes it. Seven years hence, every atom you have now in your body will have left it, and have been replaced by others drawn from the matter which surrounds you.

Theosophy confirms this, and adds that the same interchange is going on in the more ethereal matter of the astral plane. So that the material or astral particles which go to build up my lower self to-day, may quite conceivably be constituents of your physical or astral body at some future period, and *vice versâ*. We can see at a glance what a tremendously strong link this makes between men, and how it emphasizes our responsibility one towards another, since no particle of matter leaves our bodies exactly in the state in which it entered them, but is moulded and impressed with a certain character, as it were—with certain qualities and affinities—by the habits of our life; and so we may transmit either good or evil influences to our brothers along with the material particles they receive from us. Alike, then, as regards his highest and his lowest principles, man is linked to his brother man in a bond which may be ignored or forgotten, but cannot be broken.

In these facts of spiritual and physiological science, and all the tremendous consequences they involve, we have surely the broadest

and safest basis from which to start in attempting to realize the ideal of Human Brotherhood.

And when we come to the practical application of this doctrine, it is again through Theosophy alone that we can see hope of reaching to the height of our ideal; for not only does Theosophy insist on the service of man as the most exalted aim in life, and stands forth as the relentless foe of every form of selfishness, but it supplies an unparalleled stimulus to the growth and progress of the race and the individual, and especially to self-development, having in view the higher service of man.

The religions of the world have dwelt almost exclusively on the service of God as the highest ideal of human duty, making the service of man of very secondary import. Speaking of this fact in connection with Christianity, J. C. Morrison says:

In the old days, the Faith, holy living and especially holy dying, were the great themes of Christian preachers. The true Faith was literally all-important, as without it you were hopelessly lost, whatever else you might do or be. Hence the Faith was to be fought for and suffered for at any cost. Wars, massacres, burnings and tortures were trivial considerations compared with the one thing needful, which alone could lead to heaven. And we know that these plagues were scattered through many centuries without stint or remorse.

After the true Faith was gained, the next chief thing was to make a good use of it, and by a holy life and a repentant death to save your soul. Earthly miseries, famines, pestilences, ignorance, chronic poverty were lamentable, no doubt; but the famines and the pestilences were especially so, as manifestations of God's wrath, who was thus chastising a wicked world. Their proper and only antidote was prayer, repentance, and humiliation before God, who might thereby be induced to stay his hand. Such afflictions were incidental to the lot of man, the appropriate retribution for sin, to be borne with resignation. As for combating them by human means and knowledge with a view to suppressing them, if such an idea could have emerged, it would have been unquestionably pronounced impious and shocking. The only recognized form of relief was charity; the rich must give of their abundance to the poor, and they would be repaid in Heaven.

If we add to this the enormous waste of brain and will-power, of time and talents, in the elaboration of creeds and theologies, in religious controversy, in missionary enterprises, in the practice of ritualisms and liturgies, in the futile exercises of the conventual and monastic life, it must, in common honesty, be admitted that the service of God in the ages of faith has seriously interfered with the service due from man to man, and has been in no slight degree a bar to human progress.

It is true that in these days (under pressure, be it observed, of secular opinion) the clergy perceive the necessity of at least combining the two services, and are, many of them, doing excellent work in education and in the reform of social abuses; but the broad fact remains, that just in proportion as the service of God, or of the Gods, absorbs the time and thought of the priesthood or votaries of any religion, in that proportion the service due from man to man falls into the background, and is ignored or neglected.

Fortunately Theosophy, though it believes in God, the Father-Mother of all worlds, and in a host of minor gods as well, does not believe that these require to be gratified or propitiated by prayers or praises, by sacrifices, fastings or austerities of any kind, and therefore the Theosophist is at liberty, nay, more, is constrained to prove his belief in the Brotherhood of Humanity in a practical fashion, by helping on every movement which aims at relieving human misery, reforming social evils, or cultivating the minds and hearts of his fellow-men. The only systems which profess to compete with Theosophy for the honour of translating the "Service of God" into the "Service of Man" are Physical Science and Socialism, and it has already been pointed out that there is good ground for questioning whether either of these systems, or both of them together, are capable of effecting so thorough and lasting an improvement in human affairs as Theosophy (employing many of their methods, and adding others of its own) will probably effect, as it becomes more widely understood and accepted. We claim that Theosophy is more radical in its treatment of the social problem, because it goes below the surface of man's environment and outward habits, and discerning the source of all the disorders and miseries in the world to be the selfish instincts in man's nature, the accentuation of his personality, of his sense of separateness and independence of his fellows—discerning this, it sets itself to root out every weed of self-seeking from the nature of the man who submits to its discipline, and to plant in their stead principles of justice, of generosity, of toleration, of compassion, in a word, of Altruism in the widest and truest sense, which working from within outwards cannot fail to abolish the evils which now afflict us, and bring about the Golden Age, which is a tradition of the past, a dream of the future. But it may be urged: "There is nothing new in this programme. It is only what the churches of Christendom have been labouring at, and seemingly in vain, for eighteen centuries past." True. But there are three considerations, which may reasonably induce the belief that Theosophy, if widely promulgated and accepted, will succeed, where the churches have had a very small measure of success. And these are: (1) That the conditions are much more favourable to-day than they have ever been before, Altruism being now generally accepted as the most important ethical principle; a result largely due to the great secular upheaval in defence of the rights of man at the close of the last century, and its influence in moulding the thought and sentiment of the succeeding generation. (2) That the eradication of selfish and the implanting of altruistic feelings have never yet received their full share of attention, the churches having diverted fully three-fourths of their energies into other channels. (3) That Theosophy preaches Altruism in a more uncompromising fashion than it has ever been preached before, and leaves no hole or corner in man's nature where the seeds of

selfishness may lie hidden, and find a soil congenial to their development.

This last consideration is so important that I shall make no apology for quoting a number of passages from Theosophical writings in illustration of it. The following are from *The Voice of the Silence*:

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey. Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Woe unto thee, disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross the wide abyss of matter, thou hast to lave thy feet in the waters of Renunciation. 'Tis from the bud of Renunciation of the self that springeth the sweet fruit of final Liberation.

To perish doomed is he, who, out of fear of Māra, refrains from helping man, lest he should act for self. Inaction based on selfish fear can bear but evil fruit. The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain.

If sun thou canst not be, then be the humble planet. Point out the "Way"—however dimly and lost among the host—as does the evening star to those who tread their path in darkness. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou: who in his wretchedness sits starving for the Bread of Wisdom—without a Teacher, hope, or consolation, and—let him hear the Law.

Let thy soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun. Let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

Self-knowledge is of loving deeds the child.

But enough. One might quote half the book and still leave behind much that is to our purpose. The next quotations are from *Light on the Path*. As before, the liberty is taken of slightly altering the order of sentences, on occasion, so as to give the sense more clearly.

Before thy soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.

Kill out ambition, [yet] work as those who are ambitious. Kill out desire of life, [yet] respect life as those do who desire it. Kill out desire of comfort, [yet] be happy as those who live for happiness. Kill out all sense of separateness, yet stand alone and isolated, because nothing that is conscious of separation, nothing that is out of the Eternal can aid you. Kill out desire for sensation, [yet] learn from sensation, and observe it, because only so can you commence the science of self-knowledge. Kill out the hunger for growth. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth.

Desire power ardently. Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls

equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul that you may accumulate wealth for that united Spirit of life which is your only true Self. And the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself.

The remaining quotations are from *Magic, White and Black*:

He whose will is swayed by his lower personal self, is the slave of his person; but he who has conquered that lower self enters the higher life. The science of life consists in subduing the low and elevating the high. Its first lesson is how to free oneself from the love of self.

To renounce oneself means to conquer the sense of personality, and to free oneself from the love of things which that personality desires.

It means to live in the world, but not cling to the world, to substitute universal love for personal love, and to consider the interests of the whole of superior importance to personal claims.

Never expect any favours from anybody, but be always ready to assist others to the extent of your ability, and according to the requirements of justice. Never fear anything but to offend the moral law, and you will not suffer. Never hope for any reward, and you will not be disappointed. Never ask for love, sympathy, or gratitude from anybody, but be always ready to bestow them upon others. Such things can only come when they are not desired.

These quotations carry us a long way, it must be admitted, on the path of Renunciation. But there is a further point still to which Theosophical ethics would draw us on; falling short of which, we shall fall short of the highest perfection of which our nature is capable.

Beyond the rough and thorny path of Self-Renunciation, of Self-Denial, there lies the broad, smooth road of Selflessness, of absolute Self-Forgetfulness. This we can only approach by the path of Self-Renunciation, but once we have struggled on to this higher plane, there is no longer any consciousness of pain or sorrow, of weariness or disappointment, of laborious effort, or even of willing sacrifice for others. All else is swallowed up in the joy of service, and the man lives for others, simply unconscious that there is any other object to live for. And verily he has his reward, though he has not sought it. Renouncing for the love of his fellows the Nirvâna of the Gods, he has created a Nirvâna for himself, and dwells therein in peace and joy unspeakable.

T. A. DUNCAN, B.A.

(To be concluded.)

OUR Works are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible Precept, *Know thyself*; till it be translated into this partially possible one, *Know what thou canst work at*.

CARLYLE, *Sartor Resartus*.

The Horse Gods.

(Concluded from p. 417.)

A FINE picture of such a man is to be found in W. Morris's *Sigurd the Volsung*. Old King Volsung is told by his daughter, who was a wise woman, and knew something of the future of her race:

Be of good cheer, King Volsung! for such a man art thou,
That what thou dost well-counselled, goodly and fair it is,
And what thou dost unwitting, the Gods have bidden thee this.

For King Volsung is a king who ever does what is right for a king, and turns not back from his word for any fear or fate. Thus when he has accepted the invitation of the evil traitorous King Siggeir, who has wedded Volsung's daughter Signy, and is warned that it is a trap to catch and kill him and his glorious sons, and when his daughter Signy begs him, if he insists on going, to at least raise an army to accompany him, he says his word is given and he may not draw back:

I shall go a guest as my word was; of whom shall I be afraid?
For an outworn elder's ending shall no mighty moan be made.

And when the time comes and he would go alone, then all his sons insist that they shall go and share his fate, yet will they take no great force, for they go as guests though they know their fate. For fear or blenching or drawing back is the great sin. These Volsungs are sons of the Gods. They have neither fear nor treachery, and though they are the lights of the world and the teachers of men, and though the earth will grow worse when their race is gone, yet they will not betray their trust or be false to the principles of courage, honesty, and right dealing in order to save themselves from extermination. For their deeds and their lives, and the fruit of all their acts, lie in the hollow of Odin's hand. Theirs it is to do the deeds, and leave the results in the hands of the Gods.

The same unhesitating choice of the path of duty to the world and the Gods who rule it, is shown in the choice of Volsung's daughter Signy, when the mighty but treacherous King Siggeir, the Goth, asks for her hand. She tells her father she will wed Siggeir, and be the mother of the future lords of the earth, so that the race of the god-born shall not fail from the earth, and while seeing her own dark fate accepts it, saying simply:

And the wrack and the grief of my youth-days shall be held as nothing worth.

Indeed all through this legend the same note is sounded, and it is put into beautiful language in the mouth of the Valkyrie Brynhild, whom Sigurd finds when he has ridden through the circle of fire and awaked her from her long sleep on Hindfell. She says:

Wilt thou do the deed and repent it? thou hadst better never been born;
 Wilt thou do the deed and exalt it? then thy fame shalt be outworn;
 Thou shalt do the deed and abide it, and sit on thy throne on high,
 And look on to-day and to-morrow as those that never die.

What more noble teaching than this is to be found in other religions, indeed it is the very same as that of the *Bhagavad Gitâ*, which teaches continually to act and to renounce the fruit of action; the similarity between the *Gitâ* and some of the Sagas is remarkable. And this high tone, of courageously facing all consequences, is carried on to the very end, for even the Gods are not to be met with fear and cringing; there is no weak-kneed praying for forgiveness or desire to shirk the responsibility of acts done by any patent method of salvation. Such things are the peculiar property of the priestly caste, and play small part in these old-time stories. These Volsungs are of the kin of the Gods and need no intercessors. So Brynhild continues in her instructions to Sigurd:

Love thou the Gods and withstand them, lest thy fame should fail in the end;
 And thou be but their thrall and their bondsman, who wert born for their
 very friend;
 For few things from the Gods are hidden, and the hearts of men they know,
 And how that none rejoiceth to quail and crouch alow.

Fear and its child deceit seem to come later, when the god-born have lost their power over the men whom the Gods fashioned. Even in those days of the beginning of the race, when the Volsungs flourished, there was ever in the songs and prophecies a hint of the changing of the times and the entering in of the terror of the latter days.

Perhaps the finest example of this calm facing the consequences of the deed that is done is to be found in the fate of the Niblungs, and indeed the crime that causes their fall is itself committed in a manner so dignified, so calm and kingly, that one feels that these are the deeds of Titans.

When the two Niblung kings are invited to visit the kingdom of Atli, the husband of Gudrun, they accept; and when Hogni, the wise, asks the messenger if his sister has forgotten the slaying of Sigurd and her blood-feud against her kin, the messenger tells him that she never ceases to mourn for Sigurd. Then Hogni knows the purpose of the invitation of Atli and that his sister Gudrun has arranged for the vengeance due for the slaying of Sigurd, and that if they go their doom is certain. But the word of a king is given and they may not turn from it. They feast and are merry, and go to the east land, to the kingdom of Atli, and meet their fate with great hearts; doing mighty

deeds of battle when the hordes of Atli pour in upon them in the Great Hall. Three times is the enemy conquered and slain by the Niblungs till at last the two kings alone remain. All though the long day as the fight rages, dies out, and is again renewed, there in the high seat alone sits Gudrun, the silent motionless witness, the very emblem of doom. They ask no mercy, seek no escape, but fight on while a single foeman remains. Then Gunnar the king cheers his wounded and exhausted men by taking his harp and chanting to them the songs of glorious deeds of the Gods and the making of man, of the hopes and the labours of men, and of:

The hour of the hardy and wise

When the last of the living shall perish, and the first of the dead shall arise,
And the torch shall be lit in the daylight, and God unto man shall pray,
And the heart shall cry out for the hand in the fight of the uttermost day.

And when at last, borne down by the shield-wall of a new inrush of the foemen, they are captured, there is no sign of regret or submission, or of aught save impatience for the hour of release from the body. No fear even for the meeting of the slain Sigurd when they stand before Odin, for they know that the hand of fate is in all that is done, and the Spirit alone sits in the Hall of Odin, and as Krishna says of it: "This slays not, nor is slain." One thing is strange both in these stories and also in the most ancient epic of the Finns, the *Kalevala*, how at all times, either in war or at the feast, the singers who are kings as well as bards, sing of the Ancient Wisdom, the legends of creation and "of the framing of all things, and the entering in of time from the halls of the outer heaven."

So in the *Kalevala* sings Wainamoinen, wise and ancient:

Now the tales of old-time heroes
Tales of ages long forgotten,
Now the legends of creation
Once familiar to the children,
By our children sung no longer
In these mournful days of evil.

Alas, no indeed! sung neither by the children nor the old ones, nor by ignorant nor learned, in these later days of evil. For though man has gained, perhaps, some powers over some of the forces of nature, he has as surely lost others and the knowledge that went with them. The eye of the seer is closed except in rare cases. The eye of Odin has indeed been pledged for the draught of bitter water from Mimer's fountain, man has gained the bitter experience of *material* progress at the cost of psychic vision, and wisdom has been sacrificed to knowledge. Thus to-day, the material form of a thing is the reality, and if the bard or the prophet speak in allegories, as in the old times when the Sacred Books of the world were making, then his glimpses of truth are taken as "mere poetic fancies." As if the poet were one who merely scattered

pretty falsehoods over the surface of facts by way of adornment, rather than one who tries to express the inner meaning and nature of things. The rhythm of his verse, the charm of his style, are but the spells by which he for a moment dissolves the clouds of materialistic sense-perception that have gathered round our minds, and so allows the light of the true sun to shine in our hearts, so that for a moment we feel and know the world is something more than dry bones and dead husks, for which we have sold our souls, and which make up the bulk of our knowledge. Almost every book on the subject of mythology, when it leaves the task of merely recording the traditions, follows in the same well-worn rut of materialistic superstition, and credits all ancient people with ignorance, credulity and wilful self-mystification. They one and all adopt the theory that man of to-day is the fine flower of past humanity, forgetting that on the world-tree grow many flowers, and each one fades and falls and another takes its place in due course. Thus if the ancients had elaborate systems of cosmogony, these being now unintelligible along modern lines must be regarded as poetic fancies. I believe, however, that the great mass of the ancient literature of the world is almost entirely composed of allusions to magical performances, and the history of beings who inhabited the earth, the air, the water, the fire, and so on. It describes conscious powers in the universe, which were more or less to be controlled by the man who had knowledge, courage and strength. The Bibles of the World record the exercise of these powers, such as clairvoyance, clairaudience, thought-transference, mesmerism and psychometry, all under different names; but the facts are the same. Now if we take these books and grant that they are descriptions of what existed at the time when the traditions were current, then we find the whole subject becomes well worthy of study and begins to assume intelligible form. The great stumbling-block in the way of investigating the meaning of myths is the ignorant and fatuous superstition which causes people to believe that no other senses or powers can be developed in man than those they themselves enjoy, and when modern instances are brought to their notice, these are first condemned as false, and then ridiculed—all on the same basis of non-experience. Now if non-experience is the only valid reason for doubting the testimony of countless thousands of persons in all known ages, then the sooner we recognize that our knowledge is limited, and that that which lies beyond is of the nature of the unknown and unexperienced, the better for us. Now if we discredit the old cosmogonies simply because they disagree with modern theories and observation, then let us remember that the theories of modern science are all based on the assumption that the five known senses are sufficient for the correct observation of natural phenomena, and that nothing can be known beyond the reach of those senses. It is obvious that by the means usually employed these can be nothing but guesses,

which require a faith amounting to superstition to believe in, for they really account for nothing at all. Whereas if we grant the possibility of awakening the faculties that lie dormant in man, we have grounds at once for admitting that knowledge of the inner working of nature is possible, and the truth of the old stories and their meaning becomes a possibility, as well as the proving of the truth for ourselves and the unlimited extension of knowledge and power. And thus we are not compelled to torture our imaginations in the effort to explain away doctrines that clash with modern theories, but can give to each its fair share of consideration, and only credit that theory which covers the greatest number and variety of recorded facts.

Now it seems to me a very good theory that human races resemble human beings separately; they are born from preceding humanities, they are instructed in youth by their parents and teachers, they mature and frequently become foolish and forget their lessons, and sometimes die without regaining their lost knowledge; sometimes they retain enough to guide them in their endeavour to learn for themselves, and having so learned they in turn pass on their knowledge to their successors. But, as in the case of individuals, the knowledge learned is known only in the mind and has to be put into practical experience by training the body to perform well certain duties, so in the race it is reasonable to suppose that there are human beings who bear to the race the same relation as the mind to the body of man, and as the brain to the stomach or feet. These beings are not separate from the race any more than the mind is apart from the man, and if they perform their function they are the teachers and instructors of that race and appear as Gods to the men who form the material body of the race. Then as the men are to the race, so will the races be to humanity. If we further accept as a reasonable theory the doctrine of reïncarnation—and without this theory progress is to me incomprehensible, for there would be nothing to progress, unless something continues and is incarnated—then we shall see that the teachers continually reappearing in the different sub-races inculcate the same fundamental principles, merely varying the external form. Then the similarities of all religions and philosophies become intelligible. This theory is contained in the old Saga. See how Regin tells Sigurd of his works in the world, he who was not born of the man-folk, but came of the dwarfs, who sprang self-born from the dead body of Ymir the Giant, and were fashioned by the Gods somewhat in the semblance of men. He tells how, when his brother Fafnir had slain their father Reidmar to get the gold, and had driven Regin out into the world, he came to the dwellings of men:

And I taught them to reap and to sow,
 And a famous man I became: but that generation died,
 And they said that Frey had taught them, and a God my name did hide.

Then I taught them the craft of metals, and the sailing of the sea,
 And the taming of the horse-kind, and the yoke-beasts' husbandry,
 And the building up of houses; and that race of men went by,
 And they said that Thor had taught them; and a smithying-carle was I.
 Then I gave their maidens the needle, and I bade them hold the rock,
 And the shuttle-race gaped for them as they sat at the weaving stock.
 But by then there were waxen crones to sit dim-eyed by the door,
 It was Freyia had come among them to teach the weaving lore.
 Then I taught them the tales of old, and fair songs fashioned and true,
 And their speech grew into music of measured time and due,
 And they smote the harp to my bidding, and the land grew soft and sweet:
 But ere the grass of their grave mounds rose up above my feet,
 It was Bragi had made them sweet mouthed and I was a wandering scald.

So work the teachers of men, ever unknown and unthanked, to rear up and train the race that shall at last end them. And Regin, the master of masters, not knowing the higher secret of the essential unity of all, ever longs for the treasure of his brother Fafnir, the great gold-wallower, and yearns for the gold of the garnered wisdom that Fafnir guarded and kept.

And I knew of Fafnir's heart

How his wisdom was greater than mine, because he had held him apart,
 Nor spilt on the sons of men-folk our knowledge of ancient days,
 Nor bartered one whit for their love, nor craved for the people's praise.

And he dreams how he shall get the treasure and spread it abroad:

The gathered and garnered wisdom he guards in the mountains apart.
 And then when my hand is upon it, my hand shall be as the spring
 To thaw his winter away, and the fruitful tide to bring.
 It shall grow, it shall grow into summer, . . .

And there shall be no more dying, and the sea shall be as the land,
 And the world for ever and ever shall be young beneath my hand.

But when by Sigurd's aid the gold is gained, and Fafnir, the serpent, slain, then the curse of the gold comes upon him and he wants to keep for himself this gathered and garnered wisdom. This is the curse of the gold; and it is still the same, whether the treasure be knowledge or money. He who holds is cursed, and he who gives is great, but he who renounces is greatest of all. And so to-day the teaching of the Masters of Wisdom in *The Book of the Golden Precepts* is the same:

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

The selfish devotee lives to no purpose.

And when the great goal is reached, the knowledge and the power, the wisdom and the liberation from birth and death, and all the great treasure is his, and

He holdeth life and death in his strong hand. Yea, he is mighty. The living power made free in him, that power which is Himself, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra. Now he shall surely reach his great reward!

Shall he not use the gifts which it confers for his own rest and bliss, his well-earn'd weal and glory—he the subduer of the great Delusion?

Nay, oh thou candidate for Nature's hidden lore! . . . Those gifts and powers are not for self.

If thou wouldst have the stream of hard earned Knowledge, of Wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond.

Know that the stream of superhuman Knowledge and the Deva-Wisdom thou hast won, must from thyself, the channel of *Ālaya*, be poured forth into another bed. . . . its pure fresh waters must be used to sweeter make the ocean's bitter waves—that mighty sea of sorrow formed of the tears of men.

This is the lesson that is again taught to the world, perhaps more plainly to-day than ever before, perhaps only apparently so because the pure "Doctrine of the Heart" is too high-flown for many and it has been replaced by the "Doctrine of the Eye," which teaches that bliss eternal is the end of the path and the sword of power and the helm of dread and the gold of the garnered store. And a teacher comes to the earth, and men say that a Buddha is born, and again the lesson is taught. Men fall down and worship a Christ, and again the lesson is taught. Two paths are shown, the path that leads beyond the Gods and the path of the One who, returning, places glory and fame at the foot of the suffering world, giving wisdom and love to ease the pain of mankind. He wears but the cloak of sorrow and is crowned with scorn and abuse. And men say that a woman has taught us, and what she has taught is this:

The Path is one, Disciple, yet in the end twofold. . . .

. . . The first Path is Liberation.

But Path the second is—Renunciation, and therefore called the "Path of Woe."

The path of Odin, when the choice was given to him to hear and be silent, or to speak and suffer the loss of his eye, is told in the beautiful German legend of *The Vision of Odin*. Odin scorned to receive knowledge for himself alone. "That which I learn that also will I teach." Whether this teaching is to be found in the ancient Norse Sagas or such fragments as we possess, is doubtful; therefore it is well to complete the story of the toils and the battles of men and the deeds of the god-born heroes of old, by the latest gems from the treasure of god-born wisdom, which are neither latest nor earliest, but the eternal seed of the great world-tree. This is the teaching I refer to. Not the halls of Valhalla, not the Heaven of the Christians, nor the Nirvāna of the Buddhists, but the eternal battle and struggle, the endless war and the strife.

Now bend thy head and listen well, O Bodhisattva. Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?

"Thou art enlightened. Choose thy way."

R. MACHELL.

A Brief Sketch of the Zoroastrian Religion and Customs.¹

THIS pamphlet of forty-one pages, with fifty pages of appendices and an index, is an essay on the Zoroastrian religion submitted to the late Religious Congress at Chicago. It is, therefore, especially worthy of our consideration as being not only a statement of belief by a very important body of Pârsis, but also as being drawn up for the consideration of a Congress consisting, to a very large extent, of Westerns. We are further informed in the preface that the essay is written by one "who has devoted all his life exclusively to the study of the languages and principles of his religion."

But little is known of the life of Zoroaster. The Christ of the Mazdayasnans lived too long ago for the memory of history, and tradition has preserved but dim reminiscences, for even Western scholarship, which is so niggardly in the matter of Eastern dates, cannot bring down the age of Zoroaster to later than the twelfth century B.C.

Passing over the review of the Zoroastrian scriptures, let us see what the learned essayist tells us of the Mazdayasni religion, which is emphatically termed in the Avesta "Vanguhi Daena" (Ben Din), the Good Religion.

First a number of passages are quoted to show that "Zoroaster proclaimed pure Theism to the world long before the prophets of other nations.

"Besides many other sublime attributes, . . . Ahura Mazda is in the Gâthâs addressed or spoken of with six other peculiar appellations called the Ameshâ-spentâs, *i.e.*, Holy Immortals, thus making, as it were, a rosary of seven holy names. These names, with their literal meanings, are as follows:

"Ahura Mazda, the Living Wise, or the Wise Lord.

"Vohu Manô, the Good Mind.

"Asha Vahishta, the Best Order, or the Excellent Holiness.

"Kshathra Vairya, the Absolute Power.

"Spenta Armaiti, the Beneficent Love.

"Haurvatât, the Wholeness.

"Amêrêtât, the Immortality."

The Logos and its seven rays are here easily recognizable by a student of the Esoteric Philosophy, and the Mazdayasni religion at

¹ An Essay written for the Râhnumâi Mâzdayasnân Sabhâ of Bombay, by Ervad Sheriarji Dadabhai Bharuchâ. Bombay, 1893.

once falls in line with all the other world-religions, which severally reveal a portion of the truth standing back of all of them. Mr. Bharuchâ, however, does not seem to be mystically inclined, but strives rather to curry favour with the modern spirit by waving the Ameshâ-spentâs aside as mere moral attributes. The "seven," however, is somewhat of a stumbling block and "may, perhaps, be accounted for by the mystic efficacy attributed to the number 'seven' among the ancient Iranians." We should say that this is placing the cart before the horse with great precision. Well, thank Karma, the Sephiroth, the Hierarchies of Dhyân Chohans, the Æons, and the rest, will remain when the "trend of modern thought" has "gone into the Ewigkeit."

The essayist again insists that Zarathushtra preached a pure monotheistic creed—seemingly to rebut the vulgar charge of dualism that has been so consistently hurled at Zoroastrianism for so many centuries, and apparently also because the writer thinks that monotheism is the truth itself, instead of being only one facet of the truth.

"The Gâthâs show very clearly that Spitama Zarathushtra preached and inculcated a pure monotheistic creed, based on the quintessence of morality under the three sublime heads of good thoughts, good words and good deeds, and he denounced all forms of evil and immorality summarized under the three heads of evil thoughts, evil words and evil deeds. The Gâthâs, moreover, illustrate another striking peculiarity of this religion, differentiating it from some of the other great religions of the world. While busily engaged in propagating his religion, Zoroaster, unlike other great teachers [?], did not neglect or despise the study of nature and man, but earnestly prosecuted and promoted it. He shows himself an earnest and devoted student of the Natural Sciences and Metaphysics, and anxious to solve and penetrate into some of the mysteries which have taxed and baffled the powers of some of the greatest philosophers of all ages. Another peculiarity [?] of his teaching is his earnest exhortation to his followers not to take any dogma or doctrine on trust, or yield a blind and unreasoning submission thereto, but to induce personal conviction by careful and calm examination of everything by the light of the good, earnest and sincere mind, and then accept or reject it. He says: 'Hear with your ears the best [sayings], see with your clear mind the beliefs of [your] choice, every man or woman for his or herself.' (Gâthâ i. Hâ iii. 2.)"

This is all excellent, and if no comparison to the disparagement of other religions had been attempted, would be true. As it stands the paragraph contains the two misstatements we have marked. The other great world teachers were teachers because of the very fact that they had studied and did study nature and man, though doubtless not on the lines of modern physics or modern metaphysics. Buddhism proclaims the test of right reason even more clearly than Zoroastrianism. It is a pity that the essayist has not studied other creeds as carefully as his own,

otherwise he would have known that these points are not "peculiarities" of Zoroastrianism.

It must also be confessed that the endeavour of the writer to solve the difficulties of eschatology and the problem of good and evil by means of the Logos, Ahura Mazda, alone has led him into several pages of great confusion. The solution lies *back* of Ahura Mazda, the manifested Logos. But the writer rejects this and declares that the belief that Ahura Mazda (Vohu Manô, Good Mind) and Ahriman (Akem Manô, Evil Mind), both came forth from the Primal Source, Infinite Time (Zrvâna Akarana), is a "misconception" of the Sassanian period. It is at any rate a nearer approximation to the truth than the inadequate idea of an exclusive monotheism that seeks to avoid the charge of duality by postulating Ahura Mazda as both the efficient and material cause, and shutting its eyes completely to the problem of the existence of evil, while at the same time unwisely rejecting the third term which is the only loophole of escape from the confusion. Mr. Bharachâ may yet find that the "misconception" referred to above is a path of salvation out of the chaos of theological puzzles, and that there is greater significance than at first sight appears in his statement that:

"In the Avesta we meet with two expressions, viz., Zravan Akarana and Zravan Dareghô-Khvadhâta. The first means Time without bound, *i.e.*, Eternity, and the second signifies Time with fixed periods, *i.e.*, a portion of time carved out of Eternity."

The pages on the constitution of man and psychology are more satisfactory.

"[Man] is of a double nature, material and spiritual, body and soul. His spiritual parts are immortal. They are created before his material parts. They combine with his spiritual parts at his birth and separate at his death. His physical parts are well known, such as Tanu (= Pers. Tan) the body, Gaya and Ushtâna (= Pers. Jân) life, with their several subdivisions. Of his spiritual parts the principal is Urvan (= Pers. Ravân) the soul, with his several faculties, such as Manas the mind, Baodhas consciousness, and so on. The body (Tanu) is to the soul (Urvan) what an instrument is to the worker, or the horse to the rider, or the house to its master. The body is formed in the womb of the mother, and the soul, coming from the spiritual world along with the several faculties and senses, enters it and begins his sublunary career which lasts till death, when he returns to the spiritual world. The soul can best perform his duties if the body be in full health. And as the health of the body is affected by its physical and mental surroundings, Zoroastrianism enjoins the duty of preserving and maintaining the health of the body. The maxim '*mens sana in corpore sano*' may truly be said to be a distinctive feature of this renowned religion."

It is easy to find out the correspondences between the above rough sketch of the constitution of man and that of the Esoteric Philosophy.

"Of the spiritual parts of man the most important are only two: (1) the Urvan and (2) the Fravashi. The Urvan or soul is responsible for his deeds. It is he who according to his acts receives reward or punishment after death. On the morning of the fourth day after his death, his actions having been judged and appraised, he enters the spiritual world, and from that time all his connection with this material world ceases, and he is never afterwards allowed to return to it. Zoroastrianism does not teach the doctrine of ghosts and goblins, the soul hovering about the nether world 'doomed for a certain term to walk the night, and for the day confined to fast in fires.' Nor does it profess metempsychosis."

Tant pis! So much the worse for Zoroastrianism if it professes to deal with the facts of nature. The phenomena of spiritualism are scientifically proved, and reïncarnation is on the high way of proof for the general, even in the West, and is proved already for many. Of course we speak of these phenomena in the most general sense, and do not here refer to the many fantastic and contradictory theories that have been built upon them. If Zoroastrianism does not believe in "goblins" (elementals) it is strange that so many chapters of the sacred books are taken up with prayers, etc., against them.

"The Fravashi is a notion of post-Zoroastrian belief [?]. It really means the peculiar inner power of Urvan (soul) conceived to be in every being and helping to constitute it as such. The word being of the feminine gender, she is believed to be a feminine spiritual helpmate of the Urvan, helping him in every respect, such as guarding, developing and taking care of the body, in warding off many kinds of perils, in fighting against all sorts of evils both physical and moral, and so on. She is considered a sort of loving consort of the master Urvan, or as a wise minister to the king Urvan. Nothing is said of the Fravashi of the wicked soul."

This has correspondence with one of the aspects of the Higher Ego—perhaps the Vedântic Kârana Sharîra, or so-called Causal Body.

"In the Gâthâs of Zoroaster we meet with a few general hints about the state of the soul after death. Briefly stated they are these: The soul of the virtuous crosses the Bridge or the Ford of Chinvat, enters the house of purity and eternal light (Garô Demâna), has every want and wish satisfied, and enjoys there the happiness of holy souls. On the other hand, the soul of the wicked, reaching the same bridge, goes to the house of impurity and utter darkness, is reproached by his conscience, bemoans his state, and utters bewailing cries. These conceptions of retributive justice and a system of divine rewards and punishments received considerable development in later times, and the abstract principles assumed concrete and essential shapes. The reward and punishment assigned to the souls of the righteous and the wicked is to continue till Frashô-Kereti or Farshogard, *i.e.*, the renovation of

the world, when the whole creation is to start afresh, or Ristâkhêz, *i.e.*, resurrection of the dead."

This is the pale echo of the tradition of the renovation of the Earth Chain after the completion of the seven Rounds.

"This event is to be synchronous with the end of the present cycle. Then will arise the last of the Saoshyants. He will consummate the work of purifying and regenerating the world and completely removing every evil effect of the work of Angromainyush. All the souls of the wicked will be brought out from hell and will be purified. The souls of the righteous, too, will rise, and there will be brought about Ristâkhêz, *i.e.*, the rising of the dead, the resurrection. Thenceforth the world will enter upon a new cycle, free from all evil and misery, ever young and rejoicing. All souls will be furnished with new bodies, called Tan-i-pasin, the future body, and will commence a life of ineffable bliss."

Again an echo of the tradition of the doctrine which tells of the work of the Mahâ Chohan at the end of the seven Rounds and of the Nirvâna between two Chains. The final purification of the wicked and their rescue from hell, is, at any rate, an improvement on the Athanasian dogma in Christianity.

It will be fitting that we bring this notice to an end by quoting the basis of Zoroastrian ethics, than which there is no simpler to be found in exoteric religion.

"All morality is divided into three great classes: (1) Humata, good thought, (2) Hûkhta, good word, and (3) Huvarshta, good deed. Similarly there are three categories of immorality: (1) Dushmata, evil thought, (2) Duzkhuta, evil words, and (3) Duzhvarshta, evil deed.

"All good thoughts, words, and works are done with wisdom. All evil thoughts, words and works are not done with wisdom. All good thoughts, words and works lead to paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) paradise—so (is it) manifest to the pure.

"Henceforth let me stand firm for good thoughts, good words, and good deeds, which must be thought, must be spoken, and must be done. I hold fast to all good thoughts, good words, and good deeds."

The theosophical student in perusing this most interesting little book will have cause repeatedly to regret the transparent over-anxiety on the part of Mr. Bharuchâ to put Zoroastrianism on all fours with a certain kind of bastard rationalized Christianity, which indeed is the product of our present commercial age, but which is very foreign to the spirit or teaching of either of the two Masters, who are now called Spitama Zarathushtra and Jesus of Nazareth. Both of these taught according to the true psychological facts of man's nature, of which the spirit of the nineteenth century is so preëminently ignorant.

G. R. S. M.

The Influence of Zoroastrianism on Christianity.

THERE is in *The Nineteenth Century* for January an interesting article on "Zoroaster and the Bible," by the Rev. Dr. L. H. Mills.

Dr. Mills begins by insisting that the Zend Avesta (which are now translated and accessible to all readers) must be divided into three portions of different date, the Gâthâs, or hymns of Zoroaster, the later Avesta, and the latest, which preserve a record of "quaint myths, and trivial ceremonies" mingled with much that is grotesque.

It is to the middle group that he chiefly refers in this article. His objects in writing it are first to point out that "some of the most important articles of our Catholic creed" were revealed "first to the Zoroastrians, and through their literature to the Jews and ourselves," and secondly, "to destroy a pernicious and dangerous impression, that all doctrines, in order to be regarded by the Church as of an inspired character, need to have been original with the Christians or the Jews."

Many erroneous statements, he says, are "made by well-meaning tyros in Christian pulpits as to *the impossibility of all connection* between our great doctrines and analogous truths once held by nations which were brought into contact with the Israelites. . . . Surely the first object of religion, next to the suppression of unlawful violence or appropriation, should be the suppression of inaccurate statement."

To establish his position, Dr. Mills proceeds to examine "the doctrines and opinions among which our Lord grew up," or a portion of them. The Jewish literature of his period, the theologies of Egypt, Greece and Rome, must be examined as well as the Buddhist scriptures, rich in analogies to Christian teaching. But taking in this article the Persian theology only, he considers:

(1) The nature of the Deity.

"We sacrifice," he quotes, "to the Bountiful Immortals, who are glorious, whose look itself has power, who are lofty and coming on to help us, who are swiftly strong and divine, everlasting and holy, who are seven, and all of one thought, and of one word, and of one deed, . . . who have one Father and Commander, Ahura Mazdah."

The six other immortals are divine benevolence, divine order, divine power, piety, health of the soul, and immortality.

(2) The power of the Evil Spirit.

The struggle with him is described in a speech of Ahura Mazda to Zarathushtra.

(3) The birth of the saviour from a virgin.

This expectation is, of course, proved by the visit of the Magi described in the New Testament, as well as by the express statements of the Avesta.

(4) The temptation of the saviour.

A most striking description of this myth must have been familiar to all Persian subjects, and therefore to the Jews on their return from the captivity.

(5) The nature of heaven and hell.

The soul on its arrival after death at the judge's bridge is met by a female form. "What maiden art thou," he asks her, "who art the most beautiful of maidens that ever I have seen?" And she, who is his conscience, answers: "I am verily, O youth, thy conscience, thy good thoughts, and words, and deeds, thy very own." But he asks her, "Who hath desired thee hither with his love, coming with thy majesty, thy goodness, and thy beauty, triumphant and an enemy of grief?" And she answers, "Thou hast loved me and desired me hither, O youth, even thy good thoughts and words and deeds. . . . It is thus thou hast made me, who am lovely, still more lovely, and me, who am beautiful, hast thou made still more beautiful, and thou hast made me, who am beatified, still more beatified . . . through thy good thoughts, and words, and deeds."

Such is the description of the entry into heaven, and a similar one is given of the entry into hell.

(6) Resurrection, which seems to follow the reception into heaven, and to involve a return to a perfected world.

Having quoted enough on these points to show the nature of the Zoroastrian doctrines with which the Jews, after the captivity, must have been familiar, Dr. Mills points out that the doctrine of Immortality does not appear among the Jewish scriptures until after the captivity, that it was only partially accepted at the time of Christ's coming, and that by the sect of the Pharisees whose name implies that they were regarded as Persians. The Sadducees, he holds, represented the old Jewish orthodoxy.

In conclusion he says: "The time is now past, let us hope for ever, when the Christian apologist recoiled from recognizing the very important services which have been rendered to the faith by peoples foreign to the Jews. And surely no one will look askance at the happy fact that not only a small nation to the west of Jordan held to those great truths, on which rest our hopes beyond the grave, but that the teeming millions of Persia also held to them in successive generations."

F. M.

The Model at Finch's.

THE life-class at Finch's studio was working feverishly. In ten minutes' time the temporary friar, who occupied the dais, would descend into his normal functions as grocer's assistant, and meanwhile about twenty students were trying with varying success to perpetuate his otherwise transient sanctity. The model was not without a sense of his privileges, and was, moreover, in his way, an artist. Nothing could be more praiseworthy than the upward turn of the dark eyes or the intense repression in the thin lips; while the occasional spasm that distorted his face and the convulsive clasp of the crucifix that hung beside him were of the greatest use to such of the students as desired to hint at the stormier side of the monastic character. Undoubtedly he was a very conscientious model.

Little Finch was skipping from easel to easel, throwing quick incisive words of praise and blame to one and another. The circle of his pupils was composed of many elements. There was the impetuous youth with a little genius and a great deal of self-confidence, who, catching one of those passing gleams of passion that shot across the face of the model, had represented the friar as a prey to evil thoughts. There was the earnest girl with a vocation, who considered her mission as only one degree less sacred than that of the spiritual young monk upon her canvas. There, too, was the grey-haired woman who had plodded on for years, first with hope and then with patience, and was now concentrating all her powers on the faithful rendering of the model's nose. In her sketch the grocer's assistant was painfully prominent. There were energetic pupils and lazy pupils, painstaking pupils and slovenly pupils; there were sons of Bohemia with crumpled paint-smearred cuffs, and daughters of Mayfair with expensive materials and a pretty taste for art.

As little Finch passed among them he produced a turmoil of envy, hatred, malice and all uncharitableness; emotions which he regarded with favour as productive of good work. But there was one student whose air of abstraction seemed to argue him exempt from the petty passions of the studio. He sat quite at the end of the semi-circle, a little apart from the others. His canvas was hidden, but his face was visible—a face white from intensity of effort. The face of the model was half turned away from him, a circumstance which must have been agreeable to the monk in question, for the eyes of the painter were not

such as are pleasant for every-day sinners to meet. At this moment they were fixed on the averted face of the model with a mysterious trance-like gaze which must surely pierce not only the monastic habit but the very grocer within it. This man with the restless fingers and the deep eyes must be a painter of souls. It was no wonder that the model clutched his crucifix. Little Finch was coming nearer, but the unconscious student worked on with a kind of passionate fervour that had something unearthly about it. His brush seemed to be moved by a power that was not his. Little Finch came and stood behind him. He cast one glance at the canvas, and then broke out into a volley of terrified exclamations.

"Aii!" he shrieked, positively dancing with excitement, "Aii! The man's mad—mad! Look! Have the kindness, I implore you, to look!"—and he appealed to the astonished pupils, pointing to the canvas before him with a trembling forefinger.

In the rush that followed easels were upset, brushes were dropped and palettes fell face downwards. The stampede was general, save for the grey-haired lady, who was not excitable. The student with the unearthly eyes had risen to his feet, and was looking at his own work with incredulous horror as if he had never seen it before.

The conscientious model had hitherto remained motionless, but as the clock struck the hour that made him a free grocer he left the dais and joined the group of gasping incoherent students. As they were all pressing round the easel it was some time before he could obtain a glimpse of his own portrait. He stood on tiptoe and peered over the shoulders of the others. Then he could see it.

One howl of terror, a scuffle, a rush for the door—and the model was gone like a monk with the devil after him.

Finch and his pupils were amazed to the point of silence. They stared vacantly at each other and then back at the picture. It was the merest sketch, the work of a couple of hours, but it had power in it. The young monk was depicted standing rather stiffly, his face half turned away and his fingers closed rigidly over the crucifix at his side. The cowl had fallen back, disclosing the strained muscles of the neck and the snake-like veins on the forehead. His face, as far as it could be seen, was pallid and drawn in the anguish of great fear. Close above his shoulder there appeared, cloudily as if in a mist, the secret of the friar's terror, of little Finch's amazement, of the model's flight. It was the faint semblance of a girlish face, convulsed with pain and half hidden in blood. The eyes, which were closing in death, were apparently looking their last on the young monk, and were expressive of more reproach than suffering, of more love than reproach.

Little Finch was the first to speak.

"What is the meaning of this?" he asked.

The answer came faintly, "I painted what I saw."

That day a man in a monk's habit gave himself up to justice. He described himself as an assistant grocer, and was shortly afterwards hanged for the murder of his sweetheart.

MAUD M. KEY.

Science and the Esoteric Philosophy.

FAULTY OBSERVATIONS BREED FALSE THEORIES.

A SCIENCE, according to Tyndall, includes three absolutely necessary elements: observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. But it is obvious that no law can be induced with perfect truth unless *all* the facts to which it applies are known; and as this can never be the case, therefore no law of inductive science can possibly be true. It can, however, be true within certain limits—sufficiently true indeed to admit of its successful application to the discovery of other facts. For instance, if I discover that the alkali potash contains a metal potassium, I can apply the principle to another alkali—say soda—and thereby discover the metal sodium. All the same, it is not true that all alkalies contain metals, and if I formulated such a law it would be false. All the parts of nature are related and interwoven with each other, and I cannot get at the truth unless I take them all into account; if I study only a few of the parts of nature, and shut my eyes to the rest, my deductions will be only approximately true, and any laws that I may enunciate will be subject to alteration every time I enlarge the sphere of my investigations.

The moral of this is that what scientists call laws are never anything more than temporary hypotheses. This is why they are always undergoing change. Such hypotheses are useful and necessary, and by their aid science has gained that insight into nature which has enabled her to achieve the many practical results we see around us. But why are our scientists always trying to make us believe that their temporary theories are eternal verities to which we should bow the knee? How is it that the absurdity of our fathers' text-books and the absolute fatuity of our grandfathers' manuals do not in any way impair the infallibility of the books upon which their more fortunate offspring are brought up? The cause can only lie in some moral failing of our present effete humanity, some impatient desire to have the whole of nature conform to the intellectual standard of the contemporary priest-craft, some instinctive craving to rule the universe by a cut-and-dried easy-going system that will fit in with our wonderfully unpretentious

and comfortable moral standard. How much longer is science to go on with her present method of progression, observing a few facts, framing therefrom a theory, observing more facts, altering the theory, and so on *ad infinitum*? Will she ever reach the end? She might reach it eventually, even by this laborious method, but unfortunately there is another obstacle, besides the tediousness of the method, that will prevent her, and it is an insurmountable one. It is this, that scientists have not the means even to collect the necessary facts upon which to base their inductions, for they are not aware of the existence of their best faculties. Their theories will always fail for want of those facts which escape the observation of the five physical senses to which scientists have confined themselves. If they took the same pains to secure the accuracy of those perceptive powers by which they collect their facts, as they do with their mechanical instruments, they would find that the first thing to do is to perfect those powers. A scientist who tries to discover a fact by the aid of a mind with only five imperfect senses is as foolish as one who should try to take a nautical observation with a crooked sextant. The only way to obtain true knowledge is by cultivating the means of perception; all knowledge of the external world comes to us through our perceptive faculties, and if these are imperfect our impressions of nature will be imperfect also, and any laws we may induce will be erroneous. If these erroneous laws are then taken out of their proper sphere and applied to the regulation of our civil and social life, the result will be some awful soul-killing nightmare such as that which I now proceed to notice.

SHALL WE VIVISECT THE MURDERER?

The *Review of Reviews* for January notices an article by Dr. J. S. Pyle in the *American Journal of Politics* for December, entitled, "Should Capital Criminals be turned over to the Experimental Physiologist?" Mr. Stead remarks:

He wants—of course only in the interests of science—to know the *modus operandi* of the mental processes. He wants to lift the human skull, to see and test the human brain at work. He wants to learn how certain electrical and other experiments tried on the living nerve cells will affect consciousness, and he does not see why criminals condemned to death should not be turned to such highly scientific account.

Dr. Pyle admits that "if we are to make any great headway in such investigation, our enquiry must be addressed to consciousness"; but why not make the headway in our own heads instead of in those of other people, and with our inner senses instead of our outer ones? But stay; further reading reveals the reason, in the case of Dr. Pyle, at all events. He wishes to explore "the whole realm of the conscious ego." Introspection under such circumstances would obviously be unprofitable; though Dr. Pyle may not know where the ego is, he knows well enough where it is *not*, and of course he would not waste

his time in looking there. He must have someone else to examine, someone who has got an ego, and he chooses a criminal. This is, as Edward Maitland says, the legitimate and necessary outcome of a materialistic creed, and scientists are quite justified in the conclusions they draw from their premisses. Let the tree be judged by its fruit.

WHAT IS SPACE?

In *Concepts of Modern Physics*, ch. xiii, Stallo discusses the various meanings attached by different writers to the word "space." He divides them into two schools—those who regard space as "not only objectively real, but a direct and independent object of sensation, whose properties are to be empirically ascertained like those of any other physical thing"; and those who maintain that space is not an independent object of sensation, but a mere form of intuition, a state or condition of intellect existing independently of and prior to all sensible experience. But it is a mistake to imagine that these two views are strict alternatives, and that they exclude any further theory as to the nature of space; as a matter of fact both are based upon the same assumption, and as this assumption is unfounded, both theories are therefore fallacious. This assumption is that space exists as an independent fact, whether subjectively or objectively.

Having assumed that space is an entity, the schools are divided as to whether it is subjective or objective, whether it is merely in the mind or whether it is an object of perception. But Stallo does not admit the validity of the assumption, and consequently disagrees with both parties. He says that space is not an entity but a concept; that is, it is a notion formed in our mind by isolating from our perception (or our conception) of nature certain properties, and considering these properties by themselves as though they had a separate existence. This is the process of "abstraction." Spatial extension is always present in a body, but never in isolation from the other qualities of that body, such as form, colour, and the like. In considering spatial extension alone, we avail ourselves of a legitimate and necessary power of the intellect—the power of abstraction, but we err when we inadvertently permit ourselves to forget that such an abstraction has no real counterpart in nature, and is not an independent fact. Hence it is as absurd to dispute whether space is subjective or objective as it would be to dispute whether bald-headedness is subjective or objective; both are merely abstractions. The falsity of the premiss shows itself again in the conclusion to which it leads. For if space is an object of perception, it obviously cannot be coördinate with or outside of matter. We cannot speak of space *and* matter, as if they were two things existing side by side. Space is an attribute of matter; for no act of sensation dissociates extension from the other properties of a body. But spatial extension is an invariable and perfectly homogeneous property of matter, and there is no

earthly reason for regarding it as anything other than matter itself. In short, if we start from the premiss that space is an object of perception, we reach the conclusion that "space" is merely a synonym for "matter." In Stallo's words:

We should be constrained to say that the only form or variety of objective existence is either space or matter (it being a mere question of nomenclature which), and that all the properties we now attribute to matter are in truth and in fact properties of space (p. 229).

And if space cannot be *perceived* apart from the other properties of matter, it is equally true that it cannot be *conceived* apart from the conception of other properties of matter. Our conception of space is always associated with some conception of colour, or shape or touch. The important lesson to be learnt is that space is not an independent fact at all, but a mere concept, such as are hardness, density, smoothness, and the like; so that when an Occultist, such as the author of *The Secret Doctrine*, speaks of space, something quite different must be meant thereby. Students would be led into great errors if they mistook the "space" in *The Secret Doctrine* for the "space" of modern science. The author of that work says that there is a real entity which she designates by the word "space," although the same word in scientific parlance designates a mere abstraction. The following section from *The Secret Doctrine* bears upon this point.

ANALYSIS OF PART III, VOL. I, OF "THE SECRET DOCTRINE"
(continued).

VI.—*The Masks of Science.*

In this chapter the author urges that, although the words, "force," "matter," "space," etc., are absurd and meaningless as used by modern scientists, yet they had a real meaning to the old philosophers (Pythagoras, Aristotle, etc.), from whose teachings modern science is in reality descended, or rather burlesqued. She evidently anticipates considerable difficulty in decrying the modern views without seeming to discountenance also the ancient views whose terminology our later scientists have borrowed. Thus she quarrels with Stallo for discrediting in his criticism of the modern philosophers, the ancient ones also; he having missed the fact that the latter did have actual experiences corresponding to the theories they enunciated, and did apply the words they used to the expression of facts of which they had knowledge; whereas the modern philosophers use the same words to represent pure abstractions or hypotheses. It is even better, she declares, to assert with Faraday and others that "the atoms and molecules are centres of force," and that "force is an entity by itself"—although the modern definitions of atom, force, etc., render these assertions meaningless—than, like Stallo, to condemn the ancient theories along with the new. In the mouths of the ancients the assertions that "force is an entity"

and that "atoms are centres of force," were true, but then they did not mean by these terms what the moderns do. Stallo attributes to the old corpuscular Pythagorean theory the "delusion that the conceptual elements of matter can be grasped as separate and real entities"—an accusation which, though true of modern science, does not apply to the ancients, because "force," "matter," "atoms," etc., were not with them merely concepts, but matters of experiential knowledge.

This gives me the opportunity to enforce again what I consider one of the most important points in the study of *The Secret Doctrine*, viz., that its author has been compelled, through the poverty of the English language, to express things that in Occultism are *facts* by words which in their scientific use are meaningless and absurd. "Space" in modern science is an abstraction, varying in import according to the mental twist of each particular scientist; "space" in *The Secret Doctrine* is some fact which we shall all be able to verify one day. And so with many other words; so that all attempts to reconcile Occultism with modern science on the ground of similarity of terminology, will necessarily lead to confusion. The trouble is that modern science has got such a hold on modern thought that most writers unconsciously *assume* the truth of its theories, and therefore, with equal unconsciousness, judge Occultism according to its standard. The best antidote is to study theoretical physics and see what they really are.

The section under consideration begins with the affirmation that:

If there is anything like progress on earth, Science will some day have to give up, *volens volens*, such monstrous ideas as her physical, self-guiding laws, void of Soul and Spirit, and will then have to turn to the Occult Teachings. . . . The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing existing in Nature as inorganic, or dead Matter. Is anything dead or inorganic which is capable of transformation or change?—Occultism asks. And is there anything under the sun which remains immutable or changeless?

Science has given birth to two phantasms which cannot possibly exist—inert atoms on the one hand, and the abstract quality of motion on the other. These break down under examination, as Stallo shows; and for them *The Secret Doctrine* substitutes living matter, and force as an entity. This force-substance is described as follows:

Expressed in Occult language it might be said with more correctness that this "Force-Substance" is the ever-active phenomenal positive æther—Prakriti . . . the very quintessence of all possible energy, and it is certainly to this Universal Agent (composed of many agents) that are due all the manifestations of energy in the material, psychic and spiritual worlds.

H. T. E.

A Vision of the Christ.

METHOUGHT a Presence came to my bedside as I watched in the stillness of the night, and his form shone like that of the Christ. And thus he spake:

“For ages and millenniums untold, beyond all comprehension by mortals who reckon *time* by the cycles of the visible sun, I shared the bliss of conscious being with that divine Hierarchy which stands but little removed from the immediate emanation of the nameless One. Little can I speak to thee of the conditions of that life; it lies beyond all expression in terms of finite consciousness.

“But within my being there arose a sense of that which thou mightst term *divine compassion*. It arose, a sense of incompleteness, and I knew immediately that the hour had struck for a new cycle of experience, in which I must wander far out in the region of illusion.

“And as the new life quickened within me, in the strength and glory of that divine compassion the great Law unfolded itself to my vision, and I saw the choice that lay before and behind; the choice and also the necessity. And with the burning love of that divine necessity, I made the choice.

“And now, O mortal, behold that divine compassion which has awakened in thy human heart is the reflection of that which burns in mine. And wherever that light can shine the Law is unfolded, the secret of the Heart is known.

“For I am thy guide, thy teacher, thy Master, thy **SELF**.

“And where the heart is opened to me I enter in and dwell there; I reveal the secrets of the past and the future.

“No more shalt thou cry in despair to a God who answers not. The Heart of Boundless Being responds to every cry, vibrates in unison with myriad lives, in this and myriad other worlds. It is no ‘God,’ it is the **SELF** of **ALL**.

“Though unconditioned and limitless in its inscrutable mystery, yet in its finite and conditioned aspects it is governed by Law, which also is Itself. By that Law it limits its own limitlessness; and by that Law Humanity must work out its own destiny.

“Now learn the secret of thy being. I who speak appear to be outside thyself, but that is merely the sense perception, which alone as yet thou knowest how to use. All things outside of the One Life, which no being ever has or ever can know, have their individual con-

sciousness in order and degree. High in the order of Hierarchies, among the 'Sons of God' I once stood, and shall stand again, when the great cycle is complete.

"But now I am known as *Humanity*—thou art myself, I am thyself. All thy brethren in all ages that have been or will be on this earth, are myself. Their strife is my strife, their woes are my woes, their conquest is my conquest.

"Strive no longer in darkness and ignorance with that which men call evil. There is no evil, only necessity—my necessity, in the glory of whose accomplishment that which now appears evil shall become the splendour of eternal light."

And as he ended speaking his form changed, and I also seemed to change. And I went out towards him, and blended with his form, and lost my sense of separateness, till I could no longer distinguish his being from my being.

And in me there burned a divine peace and strength past all expression.

And I opened my eyes on the morning sun, with that peace and strength still glowing in my heart.

And I knew that I had found the Christ, who left his glory in the strength of that divine love which no mortal can understand with mortal mind, and "became flesh and dwelt among us"—and will dwell.

For in each heart of flesh, and in all humanity, the Christ is born.

In each heart and in all hearts he is crucified. In each heart and in all humanity he must be resurrected.

And I arose in that strength to accomplish my mission. For I knew now why I was born, and would be born again, and yet again, till I had drawn all men to a knowledge of their divine humanity.

And I wished no longer to leave this evil world, I was glad of my physical body, for I knew now that I possessed that body that I might do the work of Christ, here where the darkness of illusion is thickest.

And I knew that not "God," but man, must help and save man. That divine love is not manifested from without, but from within. That all the mists of sense life must vanish, and the whole self be dissolved in the ONE SELF, ere the cycle be accomplished.

And I went forth to my daily task.

And that task had become sacred; for, humble as it was as men count work, it was even the work of the Christ.

"M."

AN Ineffable Vesture, which is all Light, all Life, all Love, all Hope, all Faith, all Knowledge, all Wisdom, all Peace, all Proof. . . . The whole Fulness is therein.—*The Book of the Wisdom of the Divine Ineffable.*

Reincarnation in Tibetan Buddhism.¹

IT is with great pleasure that we notice the third number of this important publication, difficult though it be to discriminate true from false in the medley of superstition and wisdom, of Tāntrika magic and transcendental Buddhism, of Bhon, Dugpa, and Gyalugpa belief and practices, that are generally lumped together without any discrimination under the heading of Tibetan Buddhism. Nothing but the most laborious research will succeed in sifting out the good grain from the chaff. Meantime theosophical students can smile good-naturedly at the cheap jibes of newspaper writers who try to saddle them with a belief in Bhûtānese and Nepālese varieties of black magic and like insanities which the public ignorantly imagines to be "Esoteric Buddhism," save the mark! The work that the Buddhist Text Society of India is so ably performing is a step in the right direction, and will give theosophical students the opportunity of pointing out that after much elimination there is discoverable a basis of thought well worthy the attention of those unprejudiced thinkers in the West who are willing to seek for the truth wherever it is to be found.

The most important paper is by Babu Sharat Chandra Dās, C.I.E., the learned Secretary of the Society, on "The Doctrine of Transmigration."

"The Doctrine of the Transmigration of the Sattva, so familiar to the Indian and so foreign to the Western mind, is based on the principle of Ekotibhāva. The word is derived from *eka* = one, *uta* = sewn, and *bhāva* = state of existence [? the Sûtrātman or "Thread Soul" Doctrine of the Vedāntins]. It is of the utmost importance that this principle should be understood, as the doctrine of Buddha is seen to be consistent, when it is properly understood. To understand Transmigration, or the Sattvic movement of Buddhism, is indeed to understand its greatest doctrine, a fabric which has been reared to the astonishment of all who have sought to learn its intricate architecture, its fine moulding, or its delicate workmanship. *According to Buddhism the realization of the true signification of their mystic term Ekotibhāva is only possible for such members of the initiated brotherhood as have attained to the second stage of Dhyāna, or Meditation. In the exact interpretation of it in short, may be traced the missing link of Buddhist Ontology, the solu-*

¹ From the *Journal and Text of the Buddhist Text Society of India*, Vol. I, Part III. Annual Subscription, 8s. Messrs. Kegan Paul, Trench, Trübner and Co.

tion of which has been a constant puzzle to students of Buddhism in the West.¹

"It is an admitted fact that Buddhism is better studied in Tibet than in any other Buddhist country, we may therefore look to the Lamas of Tibet to arrive at a solution of the mysterious term, and the philosophy of Buddhism revealed by it. *Ekotibhâva* means the continued connection of one with another [? birth] without break or division, in fact, the continuity of all living beings. A Sattva (conscious being) [monad] exists from all eternity and may undergo any number of transmigrations in any of the six [seven in the Esoteric Philosophy] divisions of the Samsâra Chakra or world cycle. In all its births, through the principle of continuity, it runs through an unbroken line of existence, until it enters Nirvâna, the Buddhist Paradise.

"A Sattva [Individuality] undergoing transmigration may be compared to a string, or wreath of flowers, its different embodiments being the individual flowers [Personalities], which drop off one by one after each death.

"It is often said that if we had some remembrance of former births, it would be convincing proof of the doctrine of transmigration, in fact that all other proof can only be called probability. The claim to know the circumstances of former births is the prerogative of the Bodhisattvas of Tibet; the living incarnate Lamas, when in committee, also claim to have that insight which can identify the spirit of a Bodhisattva with that of the Lama whose incarnation he professes to be, at the time of the identification the claimant, generally a child of three years, is required to prove by signs and other tests that his spirit is one and the same with the spirit of the Lama whose incarnation he is declared to be. This identity of the claimant with the spirit of some particular Lama is called *Rgud gcig-tu gyur-pa*, or *Ekotibhâva*, and it is one of the cardinal doctrines of Tibetan Buddhism.

"From the above elucidation of the principle of *Ekotibhâva* it is evident that Buddhism upholds the doctrine of Sattvic immortality. For the string connecting the Sattvas, that has been compared with the wreath of flowers, always remains, even in Nirvâna, which is the state of supreme purity and enlightenment. When this is attained the Sattva is only liberated from transmigratory existence, *i.e.*, rebirth in the Samsâra Chakra, to live for eternity in the spiritual commonwealth of Buddha.

"While Buddhism so clearly sets forth the link between one life and another, in a series of reëmbodiments, we are told that there is no key-stone in the grand arch of Buddhism, which was built over the river of mysteries and sorrows, for entrance into the calm city of Peace. As an argument for transmigration the scientific fact of the momentary change of living organisms is often used; the infant grows

¹ The italics are ours.

to boyhood, the youth to the man; every seven years every particle of the body is replaced and yet the personality remains; we are the same, only our outward shell has changed; it is therefore asked, may not this be a mental and spiritual truth as well as a physical truth?

"It is to be remembered that Buddhism, while holding the nature of every atom, every phenomenon in this world, as transitory and even illusive, does admit that they are permanent in their absolutely simple or primordial state; to the true Buddhist, matter and spirit have been existing from eternity, and they will exist to eternity, though their nature, as seen in phenomena, is void.

"In the same manner, the Sattva—the union of matter and spirit under certain psycho-physical laws—carries on a perpetual existence. Though its different embodiments and dissolutions are regulated by the moral force called Karma, no cause whatever can annihilate them altogether. Here, too, is the strong link which connects one embodiment of the Sattva with another, which is coëxistent and may be compared with a circle that has neither a beginning nor an end."

This is indeed the "missing-link" of "Southern Buddhism," without which the doctrine degenerates into pure materialism and annihilationism. And though we are assured by eminent Western Pâli scholars that Buddha never taught the Bodhisattva doctrine, we can bide the time when further research and the editing and translating of the many texts which await the industry of our scholars may alter this *dictum*. The position of the student of the Esoteric Philosophy is very simple. If Buddha did not teach the Bodhisattva doctrine, the omission was a grievous fault. It is, however, by no means proved that the Tathâgata did not teach it. Buddha taught that his Law was a living truth and not dependent on dead history or a criticism of texts. Arhats are still born, and they alone who follow the path of Arhatship know the doctrine of the Buddha. We can therefore wait for the Arhats to deny the doctrine, which they so far refuse to do.

From the end of the important article under notice we cull another interesting paragraph. Students of the Esoteric Philosophy have heard of the "daily life ledger," and here is an exoteric account of it.

"The superior Lamas and incarnate Bodhisattvas generally keep diaries 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 to observe 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 Pûrva Janmânu-smriti (recollection of the events of one's former existences) when the faculties are deranged by death.

It is for the cultivation of this power and to have the idea of Ekotf-bhâva before the mind's eye, that the keeping of a diary is considered essential by the Lamas of superior orders in Tibet."

From the same pen is another learned article entitled "Samsâra Chakra, or the Buddhist World Cycle," compiled from the Tibetan Buddhist works called "Sñinthig," "Lam rim chenpo," and "Pag-sam Thi-shiñ." These works are distinctly Tântrik and gruesome, and among other things deal with a choice selection of Hells. The following paragraph, however, is instructive:

"When a man has accumulated sufficient merit, he has the privilege of changing his state. He then exercises his will-power and becomes either a god or a demi-god. He continues to be so, as long as their sustaining effects [*i.e.*, his good Karmas] last. His merits do not multiply there. [This refers probably to Devachan.] He has no opportunities to increase them while he continues to be a god, for he has attained to that state for the simple purpose of enjoyment. It is only in the state of human existence that one can utilize and regulate the effects of his good Karma to his permanent advantage by seeing the Truth—the true way to liberation from the worldly existence. The remedy that is first to be sought by him, while he is permitted to continue in this short term of human existence, is therefore of a preventative character, *i.e.*, Nirodha, the curative remedy called the Upâya (means) is to be resorted to when, by the preventative remedy, he is enabled to continue in this blessed state of human existence, in his successive births, by the process of reïncarnation. The grand object that every man should have in view before he dies is to be born as a man immediately after his death. The exercise of the Upâyas is calculated to make him a better man than he was before."

From the gruesome list of Hells we select one that may be of interest to our readers because of its name. It gives the exoteric account of a terrible fact in nature, for the mind is truly "its own place." This is the so-called Avichi, or *Mnar med*. The description is as fantastic a picture as ever came from the pen of a Church father, but the last paragraph is of interest.

"The last and eighth hot hell is called Avichi, it exceeds all others in intensity of torture. . . . In the centre of this terrible hall of burning iron [the most intensified sphere of the kâmic plane] are piled balls [spheres] of red hot iron, into which the victims are thrown [they are wrapped in their own kâmic vestures], meanwhile the fire is kept up below with huge bellows made of the skins of tigers and leopards [the pangs of remorse and other elemental torments]. Under this infernal torment the shrieking of the burning Sattvas is indescribable, their bodies are burnt black, but not to ashes. The spirit lingers to suffer pain, and continually tries to escape, but after every endeavour, all its efforts are seen to be frustrated. At length the

doors of the awful den are opened, and the attendants of the Lord of Death shoot arrows of burning steel at the imprisoned wretches, and beat them with red-hot sticks and hammers. [Whew! *Dix minutes de l'Enfer! Trois sous! Par ici Messieurs!*] In addition to these sufferings they are also subjected to all the tortures described in the first seven Hells. The horrors of this last Hell being greater than all the other Hells, it is called Avichi. [On the *lucus a non lucendo* principle probably, or according to some other speciality of illogicality, for A-vichi means, according to derivation, "waveless." The Tibetan *Mnar med*, however, may have the meaning conveyed by the sentence.] It is chiefly filled with Sattvas who have committed unpardonable sins, and have abused the tenets of the Tantras, that were confided to them by their teachers."

Avichi is mentioned in the list of twenty-eight Narakas given in *Vishnu Purāna* (II. vi.); also in *Mānava-Dharma-Shāstra* (iv. 88-90), where Mahāvichi is spoken of; in *Yājñavalkya-Dharma-Shāstra* (iii. 222-224) and *Bhāgavata Purāna* (V. xxvi. 7). For all of which see Wilson, *V. P.*, ii. 215 *et seq.* We have added this note, because some ill-instructed Hindūs have contended that the term Avichi is not to be found in the Shāstras, and so we take leave of this Tāntrik diabolology.

G. R. S. M.

Some False Concepts of Occultism.

[A Paper read before the Manchester City Lodge, December 14th, 1893.]

IN order to convey an accurate idea of what I consider to be false concepts of Occultism I must in some measure make clear what I understand to be true Occultism. And right at the beginning of my subject I am met with a difficulty which is entirely due to the English language, for "Occultism" refers indiscriminately to White Magic and Black. In the East Rāja Yoga and Hatha Yoga are pretty generally understood terms, the former indicating Spiritual Occultism, the latter physical and psychical. Without more ado I will endeavour to put before you a comprehensive definition of what true Spiritual Occultism is, so that you may judge for yourselves of its exalted ideals:

The only kind of Occultism worth aiming at is to be gained by assimilating our nature to that of the Master, and the way thereto lies through:

- (1) Knowledge of the Lower Self, by Introspection;
- (2) Renunciation of the Lower Self in order to attain Union with the Higher;
- (3) Aspiration, or striving upwards towards the Higher Self, through
 - (a) Self-forgetfulness, and loving service to every living thing;
 - (b) Attuning the heart, and elevating the mind by study of the Sacred Books;
 - (c) Training the Mind and Will by the practice of Concentration and Meditation.

If these means are faithfully used there will follow:

(a) Purification, (b) Illumination—a natural unfolding of the man's whole nature, the opening of the eyes of the soul, the growth and strengthening of the powers and faculties latent in the inner Man, from day to day. Thus Knowledge and Power will come just when we are ready for them and capable of using them aright.

I may say that this definition is approved of by many students to whom I have submitted it, as defining their ideas on the subject, and expressing the ideals that they are striving to attain. The definition is not my own.

The idea which I wish to impress as forcibly as I may is that Occultism is a Life; that "powers," so called, are utterly unworthy of being striven for or sought after; and that if any consideration be given to powers at all, it is this, that they are incidental, not essential, and that they appropriately develop coincidentally with the advance of the Life to loftier planes; and that the precocious development of psychic powers is a token of nothing so much as of a lop-sided, unequal development.

I can give no words of mine that express my ideas so well as these from the Preface of *Letters that have Helped Me*, pp. ix, x:

No hints of magic lore are to be found; no formulas of creed or occult powers. . . . The world at large seeks the facts of occult science; but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science; but the science is spiritual, for the Great Cause is pure Spirit. . . . Let us seek Truth herself, and not our preconception of Truth.

Again, in "Letter I" it is said (p. 1):

Never, *never* desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

In order to impress this view still further, I venture a quotation from *Five Years of Theosophy* (p. 46), where in an article on "Contemplation" the following passage seems to strongly confirm the view of true Spiritual Occultism that I am endeavouring to lay before you:

Rāja Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say with Zoroaster, that purity of thought, purity of word, and purity of deed—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by *Mâyā* (illusion) around the Ego.

It is to be noticed here that the Occultism spoken of is not what I may call the "Occult Art" Occultism, but is expressly distinguished

from it. This brings me to the first of two propositions which I intend to put before you, and the truth of which I hope, if not to demonstrate completely, at least to show is supported strongly by all of the best thought of the movement. My first proposition then is:

PROP. I.—“The ‘Occult Arts’ are not necessarily Occultism.”

And if this be at all supported it carries with it, as a corollary, the subsidiary proposition that “Students or practitioners of the Occult Arts are not necessarily Occultists.”

While this is perhaps not readily apparent, it does but amount to this, in fact; that while a man may “press the button” and thus ring an electric bell, or turn a switch and thus cause an electric lamp to glow, it by no means follows that he is an “electrical engineer.” This illustration should, I think, make clear what is meant by the statement of my proposition.

We find numerous instances of the practice of the “Occult Arts” in the cases of clairvoyance, automatic writing, and so on, but should we, *on that account*, accredit the possessors of such powers with the title of “Occultist”? I trow not! For it is notorious that many of the professors of clairvoyance, etc., are not by any means persons who manifest any *spirituality* at all; and to the student of Theosophy the possession of these powers is known to be attributed by the Esoteric Philosophy to *psychic* and not *spiritual* development.

It is, according to the Esoteric Philosophy, as I understand it, at what I may call the “cat-and-dog” stage of evolution that psychic powers are developed, and the ordinary clairvoyance is one of the powers properly belonging to that stage. The corresponding stage of *human* evolution has yet to be reached, and the power that will be developed will be the *spiritual* and not the *psychic* clairvoyance. While these powers may no doubt be legitimately used, I take it to be one of the lessons that Theosophy has to teach, that great care should be exercised in the use of these abnormal faculties—abnormal as belonging to a prior evolution—and I believe also that to students of Occultism the exercise of these powers is forbidden.

In LUCIFER (ii. 173, *et seq.*) is an extremely instructive article, presumably by H. P. B., as it is unsigned, dealing with “Occultism *versus* the Occult Arts.” After referring to “Alchemy, Astrology, Occult Physiology and Chiromancy,” the writer goes on to say:

Any man or woman can set himself or herself to study one or all of the above specified “Occult Arts” without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic.

It is not necessary to pile “Pelion upon Ossa” of quotations to show how in all Theosophical writings the craving for “powers” is

shown to be utterly selfish, and how their possession, instead of being an aid, is an absolute bar to spiritual progress. If we indulge in a little self-examination, shall we not find that we fail to use those powers which we have already to their full extent, shall we not admit to ourselves that we have within us faculties and powers of which we make but the slightest use, and which, with even a trifle less selfishness, we might use with benefit to our fellow-creatures?

In the same article are named four out of the "various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas":

(1) Yajna-Vidyâ, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) Mahâ-Vidyâ, the "great knowledge," the magic of the Kabalists and of Tântrika worship, often sorcery of the worst description. (3) Guhya-Vidyâ, knowledge of the mystic powers residing in Sound (Ether), . . . a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) Âtma-Vidyâ, a term which is translated simply, "Knowledge of the Soul," *true wisdom*, by the Orientalists, but which means far more.

This last is the only kind of Occultism that any Theosophist who admires *Light on the Path*, and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.*, arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science.

I shall now try to show how in the very nature of true Spiritual Occultism, no need can be found for alluring or inviting an earnest student to join any school; for if the student *be really earnest* it follows, accepting the idea of Spiritual Occultism already put forth, that the true path is that of *internal* growth and development. In this connection, perhaps the best thing I can do is to show what view is taken of so-called "Practical Magic" by the very man who, curiously enough, is held up to-day as one of the great exponents of it—Paracelsus.

In his *Life* he is quoted by Franz Hartmann as saying (p. 130):

To use Wisdom, no external ceremonies and conjurations are required. The making of circles and the burning of incense are all tomfoolery and temptation, by which only evil spirits are attracted.

This is very pointed language, it seems to me, and may well be taken to heart by those numerous dabblers in mysticism who are imbued with the idea that by some form or other of physical "initiation" they can be admitted to secrets and mysteries hitherto inaccessible to them. I believe it to be true that in real Occultism physical tests may have to be passed, and even physical initiation take place, but this latter I believe to be of such a nature that the person who experiences it will receive no influx of wisdom or knowledge *that he has not already earned*. To quote once more from the article on "Occultism *versus* the Occult Arts"—the following words seem to refer to the same class of magic as that mentioned by Paracelsus:

Ceremonial Magic, according to the rules mockingly laid down by Éliphas Lévi, is another imagined *alter ego* of the philosophy of the Arhats of old.

Now there are abroad many notions of the possibility of finding easy roads to "occult advancement." There are those who think that "by favour" they may be initiated into the sublime mysteries of Being. Be not deluded, brethren! In true Spiritual Occultism, there can be no "favour" shown to anyone. As Karma is a fundamental tenet, it must follow that to the student can only be given what he has earned.

And just one word on "initiation," though it is perhaps a little removed from the direct line of my paper. It is a feature of the "Occult Schools" that are now appealing more or less openly to those who are known as students of Theosophy and Occultism to hold before them prospects of "initiation." Now, I hold that it is quite possible for one to be put through all the known physical processes, which form these "initiations," even where these ceremonies are genuine, without being one iota further advanced along the true Path; nay, further, I am inclined to submit to you the view that one may be really and truly "initiated" without being ordinarily conscious of it at all.

I am aware that this view may seem paradoxical, but rather than trespass so long upon your time as a disquisition upon this subject would require, I must content myself by leaving you to select what meaning the paradox may have for you, or to dismiss it as unworthy of further attention, as you will.

To recapitulate, my position may be stated thus: that true Spiritual Occultism belonging to the Inner Man, being also a Life, essentially, it follows that the student will naturally *grow into* the School of Occultism to which his spiritual acquirements entitle him to be admitted.

After all that I have said already, I imagine that I shall not have to detain you long in establishing my second proposition, which is:

PROP. II.—"That Occultism without Ethics is Black Magic." To quote once again from that mine of wealth, "Occultism *versus* the Occult Arts":

Siddhis (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of Self," unconditionally and absolutely, in thought as in action. It is *Altruism*, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives."

Also, in referring to the "broad way that leadeth unto destruction," the writer says:

This is the Gate of the Occult Arts, practised for selfish motives and in the absence of the restraining and beneficent influence of *Ātma-Vidyā*.

In No. 1 of LUCIFER (p. 7) is the following:

Occultism is not magic, though magic is one of its tools. Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

Occultism is the science of life, the art of living.

Bearing these statements in mind, it is easy to see that true Occultism is far beyond the present attainment of ordinary humanity. Nevertheless, the longer the journey we have to make, the greater the necessity of making a start, and here let me draw my hearers' attention to the fact that while Ethics are the key-note of Occultism, and an essential concomitant of it, yet virtue alone, and Ethics alone, whilst of the greatest value and necessity, are insufficient for the true Occultist, for they must be quickened by the Fire of Spiritual Knowledge. In the concluding words of an article on "The Way and the Wisdom-Teachers," in *The Platonist* for December, 1887, the following sentence is quoted from the private letter of an advanced student of Occultism:

The continued urgency with which the moral aspect of occult teaching is presented is not for "mere moral effect," but because such a spirit *alone* alchemizes the *fire* to the *light*, the highest principle of *Ākāśha*—pure spirit.

Another quotation on this subject is from an article on "The Culture of Concentration," in *The Path* (iv. pp. 330, 331), signed "Rāma-tīrtha":

The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family, where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees, or those far advanced on the Path, as said in the *Bhagavad Gītā*. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. . . . Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking, it must *be taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other.

The concluding words of this writer take us back a little way into a prior portion of this paper, but they are decidedly appropriate to the title. They are:

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Éliphas Lévi, who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an adept he could have seen the dead quite as easily as he turned to his picture in a book.

It is needless to say that this is not the sort of Occultism that I have been endeavouring to put before you, but rather one of its false aspects.

Let us again consider the so-called Alchemical School. If the works of this School are to be taken as dealing with some occult process for the production of metallic gold, or for transmuting base metals into noble, they can have no possible concern for us, as students of the Higher Science. If, as is sometimes claimed for them, they are allegories, showing in mystical language the possibility of transmuting the baseness of our humanity into Spiritual Wealth, they may have some message for us. But when we come to consider the times in which most of these works were written, we find that, granting them to contain pearls of wisdom, they were couched in such ambiguous terms as to be quite incomprehensible to the ordinary understanding. And it thus remains for each student to decide for himself whether he will devote his time and energies to delving for a path which may or may not exist, or to following a path whose existence is plain; yet to follow which requires all that is noblest and best in man, to the entire exclusion of all that is base and sordid.

In closing my paper, I cannot do better than recapitulate the conclusions forced upon me by the studies I have perforce had to make in preparation for it. And I must repeat my two propositions amongst them:

- (1) Occultism is not necessarily the practice of the "Occult Arts."
- (2) Occultism without Ethics is Black Magic.

As the necessary qualification for Occultism is *Altruism* it inevitably follows that its practice without the purest ethics must be Black Magic.

Another lesson that I derive from my reading is that no reliance whatever can be placed upon so-called "Teachers" of Occultism who proffer their services to the young untried student, inducing him to believe that by practising their "methods" great results will quickly be brought about. If I have gathered anything like a correct notion of what Occultism really is, I am sure that no system which promises speedy enlightenment can be at all analogous to it; and can, at best, only result in the development of hindrances in the shape of psychic faculties, or, at the worst, in drawing the student into a psychic tangle from which his self-styled Teachers cannot disengage him, and which may lead him, even granted the best intentions to start with, into Black Magic, madness and death.

Another lesson is that we should be tolerant of the errors of others; firm in our adherence in what we believe to be true; yet patient in trying to point out the Way of Wisdom to those who seem to have missed it. Eager always to learn of any who has a modicum of Truth to impart, not impatient of the reception of new light, not desirous of

making newly-appreciated Truths square with our previous knowledge or prejudices; keeping a firm but rational hold of what we have acquired and admitting to ourselves that as we cannot possess absolute Truth, we must always be ready to re arrange our portion of Truth in the light of wider knowledge and experience.

I also learn that no spiritual advancement is possible without the strictest adherence to the most exalted Code of Ethics, and whilst the Ethics of all religious systems are much the same, yet Theosophy is the only system which places these Ethics upon a rational basis, which claims an adherence to them because they are true and founded on facts in Nature, and not because some Teacher said we ought to obey them. Theosophy reduces them to a Science, and shows us clearly what, for good or ill, the consequences and results of any given mode of life must be. But a dissertation upon this does not come within the scope of my paper.

I learn that the itching for "powers" is one of those purely personal desires, which in *The Voice of the Silence* and *Light on the Path* we are bidden to "kill out," as hindrances to true spiritual progress. The "powers" will come in due time as the natural efflorescence of spiritual growth, and only on this condition can they be securely developed or safely used. As in our present stage of Evolution we possess the powers of locomotion, sight, etc., so in advanced stages shall we possess the powers appropriate to them. In this connection let me quote from an article on "Fierce Impetuosity," by Bro. Mead in LUCIFER, for Oct., 1893 (p. 109):

There is much talk of "practical occultism" among Theosophists, and people imagine that this must necessarily have something to do with projecting the astral body or learning the tricks of Kabalistic numbers, whereas, in fact, you can learn more practical occultism while addressing wrappers or doing some simple work of that kind, *provided* you do it with fierce impetuosity for the cause.

In conclusion, I would draw your attention to the following as being the natural ethical result of the study of true Occultism; for Theosophy, I take it, may be said to be the exoteric form in which at this time Spiritual Occultism manifests among men.

"He who does not practise Altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist" (LUCIFER, i. 169).

O. FIRTH.

One Universal Will versus Individual Free-Will.

IT is taught in Theosophy that there is only One Being, which is described under different terms, as equivalents, *e.g.*, Parabrahman, Âtmâ, Sat; and that all manifestations, whether phenomena, animals or human entities, are differentiations of this One Being, in manifold states of progressive unfoldment.

Consequently, this one, all-pervading, universal Being, is acknowledged to be the sole cause of, and in, all manifestation. As a result of this position, the conception of independent personal existence, apart from this One Being, is described as the "heresy of separateness."

On the other hand, Theosophy makes human progress dependent on the efforts of the personality, and, with the most laudable intent, is ever urging students to put forth their highest efforts towards achieving control of their lower tendencies, unselfishness of conduct, etc. In a word, spiritual unfoldment, *viz.*, the unfoldment of the higher, *i.e.*, inner, aspects of our Being, is made dependent on the efforts of the personality *per se*.

It is taught that human beings may in the course of their progress, attain control over forces with which science is not yet acquainted. But such control is stated to be dependent on moral and spiritual progress; and such moral and spiritual progress is, as shown, made dependent on the prior efforts of the personality.

Now the control of such forces will entail effects on the universe, just as the control of the forces which at present come within the range of human knowledge entail effects on the universe. These forces are now generally used for selfish aggrandizement first; social good only comes in as an after, concomitant effect, and mainly independently of personal intent.

It will be seen that the outcome of this position is, that the universe is made dependent for its progress on the efforts of the personality. That is of course nothing new; it is the usual position of common sense, of sound practical business men, of energetic, pushing, civilizing England. The Will of God is talked about, a little, on Sundays, with church costume on. But such abstract considerations are conveniently laid aside with their appertaining costume, or are held to pertain only to the unknowable and impersonal realm, belonging to the theoretic God with whom they are associated.

This position, as far as it regards Theosophy, appears to me to be one of those external veilings of truth which ancient systems have always considered necessary when presenting their teachings to the world outside the temples. That it is still held by the "man in the street" seems to infer that he has not outgrown it. But that does not apply to students of Theosophy.

To make human progress and consequently the progress of the world, and to that extent, of the universe, dependent on personal effort, is to ignore the immanence of God in man, *i.e.*, the presence within us of the inner life, which alone is the sole cause and reality of our Being; it is indeed to assert the validity of that "separateness of existence" which Theosophy otherwise expressly denies; it is to detract from the reverence and worship due to that inner Light, by the radiance of which alone the personality exists (as such); the withdrawal of which radiance entails the extinction of the personality (as such).

There is only one universal Life; that Life is the ultimate reality. We are individuations of that universal Life; its presence within us (immediate or mediate) is the ultimate reality of *our* individual Being. It is the effulgence of that differentiated spark of the "One Life" within us, radiating outwards, which gives validity to the personality as such. It is this radiance that constitutes the focus that gathers the ever-varying flux of atomic lives in the personal form into individual experience, and gives identity to the manifold of those ever-varying experiences.

Will is a dynamic aspect of consciousness. "We will to do what we love to do." Consciousness is an inseparable aspect of life. Self-consciousness is the result of the interaction among themselves, of the differentiations of the one universal Life, in mutual contrast and identification. There is only one universal Life, and consequently there is only one universal Will. As all individuals are differentiations of this one universal Life, and the reality of our Being is this universal Life, individuated within us; therefore our will is the universal Will individuated. The personality has no validity, as such, apart from the reality within us. The will of the personality is constituted by the radiance of this inner reality acting in the personality.

In proportion as we become conscious of this, will the personality become permeated by and subservient to its central principle. But the radiance which effects this permeation comes from the Life-Light within and interpenetrates its outer circumferential aspects. The whole power resides in this inner reality—man's spiritual Sun. To affirm the validity of personal effort *per se*, is to detract from the reverence and worship due to this "Light within," or "God in man," and appears to me to be sacrilege. To ever turn reverentially to the inner Light, as the sole reality of our Being; to seek in humility for guidance and direction from that Light; to have ever present with us the aware-

ness that *it* is our sole reality and power, is more likely to lead to true progress.

Q. L.

["Personal effort" is the purification of the lower self so that the Higher Self may shine into and through the lower. The two views are by no means irreconcilable; they are simply two aspects of the same thing. But what is that which purifies the lower self, what is that which turns reverentially to the Inner Light? Who can reveal the *mysterium mysteriorum*?—ED.]

Some Popular Misconceptions of Theosophy.

IT is a noteworthy fact that no philosophy, religion, nor ethical system, has given rise to more erroneous ideas concerning it, than has Theosophy.

Within the brief limits of the present paper, the writer proposes, firstly, to consider what the essential character of these misconceptions is, secondly, from whence they spring. In a recent conversation between a Theosophist and one for whom the writer has a profound respect, the latter, always excepting those whom he addressed, remarked carelessly that he thought Theosophists were for the most part a "shady set."

Now that dictum was uttered by a man of education, broad-minded, virile, lucid of thought, and one who, though a little dogmatic in expression both from nature and training, is also charitable of judgment, and, moreover, is one who would not make a loose statement upon a subject of which he spoke in absolute ignorance, had the subject been any other than the much-abused theosophical philosophy.

These facts caused the writer to reflect as to what was the temper of mind of the general public towards the Wisdom-Religion; at the present time there is much latitude allowed to religious thought, and the religious idiosyncrasies of our fellows are for the most part treated with respect; one is, therefore, forced to the conclusion that this scouting of theosophic claims is not so much caused by a shrinking from truth, as from the fact that in the minds of most people there has arisen no shadow of a suspicion that Theosophy has claims to be regarded as a religion at all.

Examine the views of the first twenty people you meet; you will discover that, in so far as they have any views on the subject, the following are their ideas on Theosophy. Firstly, it is the cult founded by Madame Blavatsky; of who she was, and what she taught, they will know nothing, save that they will vaguely assume that she worked miracles, and was proved to be an impostor. Secondly, it is a kind of

spiritualism; its votaries are divided into "mediums," who make money by it, and the "cranks" their victims. Thirdly, it is a kind of miracle club, where people starve themselves into a state of semi-lunacy, and then, in a condition of hysterical ecstasy, believe themselves to be endowed with supernatural powers.

That culture, power of close reasoning and lucid thought, common sense, health of mind and body, and capacity for hard practical work exist within the limits of the T. S., they honestly do not dream. That spiritualistic manifestations, hypnotism, and indiscriminate and ignorant dabbling in the occult are positively forbidden to the Theosophist, they are absolutely unaware; and furthermore, those who have heard, as the writer has heard, the laments of the Positivists over the conversion of Mrs. Besant to the theosophic doctrines, will perceive that while their sorrow is a tribute to her, yet it proves conclusively that they are ignorant of theosophic teaching, since they obviously believe it to be incompatible with the Service of Man.

Some people are captivated by mysticism, far more are repelled; and these will only accept the occult when they are firmly convinced of the moral beauty which inheres in the teachings of the theosophic cult.

Those who are so far interested as to demand proof of the doctrines set forth by the Theosophical Society do so in many cases (the present writer did so), in utter ignorance of the fact that Theosophy is primarily a system of ethics, a *religion* in the highest sense.

Most people want to test occult phenomena when they ask for proof of Theosophy, and with some, when this is denied, their interest is extinguished.

There are few who are aware that no genuine Theosophist is permitted to make occult gifts a source of income.

It is sometimes asserted that people will make no personal effort for the attainment of truth; that they will not study seriously; that they will not "lead the life" in order to "know the doctrine"; the writer is of opinion that this judgment is often unjust, the vast majority do not know that there is any special "life" to lead in order to "know."

The mass of people do not know that Theosophy is religion, and those of a mystical tendency pitiably confuse astral with spiritual phenomena, as when, many years ago, an excellent woman of exalted mind complained bitterly that the writer was more "spiritually developed" than she was, in that she could produce certain spiritualistic phenomena; to which the writer can only reply, for the benefit of budding "mediums," that since her mind has turned more steadily to truly spiritual things, and has gained in strength and lucidity from experience and advancing years, the said "spiritual" gifts have almost entirely deserted her.

But to turn to the cause of these misconceptions. Whose fault are

they? Are not Theosophists sometimes to blame? This question is asked with the diffidence becoming in one standing but in the outermost court of the theosophic temple, but do not the students of the Wisdom-Religion present the occult aspect a little too strenuously?

At the present day the "supernatural" and "miraculous" are very properly discredited, and to the average mind incapable of drawing fine distinctions, an *apparent* miracle, is a miracle, *sine dubio*.

When the ordinary Briton is brought into contact with something he does not understand, and cannot do himself, he suspects the exponent of hysterical mania, or fraudulent designs on his pocket, and he would sooner deny the evidence of his own senses, than proclaim what he had seen, and bear the consequent ridicule.

Furthermore to inform enquirers of reputed wonders, to rouse curiosity, and then to confront them, when they desire to see for themselves, by the maxim, "Live the life, and you will know the doctrine," lays one open to a charge of romancing, and though this would matter little in itself, it may do injury to the movement.

But there is a side to Theosophy, one unsuspected by many, which can be boldly advanced, which nothing can touch.

"Self-reverence, self-knowledge, self-control"—who will deny these things are admirable? That they are essential to spiritual life is a cardinal theosophical doctrine.

"Love, the principle," "Order, the basis," "Progress, the end," "Live for others"—these are the principles of Positivism, they are also those of Theosophy.

"The kingdom of God is within you," "Ye are temples of the Holy Ghost," "Love your enemies," "Be ye therefore perfect," "Do unto others as ye would they should do unto you," "He that hateth his brother is a murderer," "Blessed are the pure in heart, for they shall see God"—these are theosophic doctrines; will any Catholic or Anglican divine refute them?

The writer while believing most sincerely in occultism, could sometimes wish to sweep away all presentation of the same to the minds of the general public, in order that the beautiful moral teaching, the practical work at which no man nor woman would be hardy enough to scoff, might shine forth and wither away all these popular fallacies regarding a great school of exalted philosophy which has descended to us through the ages, which is not—oh! ye of little faith, when will ye believe it?—only the teaching of Madame Blavatsky, nor the teaching of any one great religious teacher, but the fruit of the spiritual instinct implanted in each and all by Very God Himself; the beauty and desirability of Love, Charity, Pity, Selflessness and Purity, need no arguments to support them, no "miracles" to prove them.

Actions speak louder than words; let us sweep away all popular misconceptions by "living the life," by urging others to lead it—not

that they may learn the "doctrine," but for the sake of the beauty and helpfulness of the life itself; one who lives such a life will surely gain wisdom, but let that wisdom be the secondary, not the primary goal, and thus these fallacies in the mind of the general public will die.

In conclusion, though this is a little beside the question discussed in this paper, the writer is impressed by the thought that the motto above quoted might be slightly altered to meet the objection of a Theosophist, very pertinently put at a recent Lodge meeting. It was urged that members of every denomination, leading the life enjoined by their religion, believed themselves to know the doctrine through the inward spiritual monition; for such the motto might be put thus:

"Lead the life, and you shall have blind faith in the doctrine, and also reap the rich fruits of a well-intentioned existence."

To the Theosophist:

"Lead the life (prescribed by Theosophy) and you shall have *proof* of the *truth* of the doctrine." I. P. H.

The Progress of Science.

A VIEW INTO THE FUTURE.

A FEW days ago I travelled from S. to V. The only occupant in the railroad compartment besides myself was a sinister looking man of tall figure, well fed and well dressed, but with a brutal expression of perpetual dissatisfaction printed upon his face. He read or pretended to read a newspaper, and thus we rode on silently for a couple of hours, without interchanging a word. Occasionally, however, he would cast from beneath his bushy eyebrows an inquisitive glance at me, which darted back behind his paper as soon as it found itself observed. At last an exclamation of disgust on his part, caused by some arrangement in the car, which did not quite come up to his ideas of comfort, gave rise to a conversation between us, and I discovered myself to be in the presence of the notorious vivisectionist, Professor N—, of V.

I cannot say that this discovery caused me any shock, it merely made me feel as if I were in the presence of the state-executioner. It startled me, that was all; and I determined to embrace the opportunity of taking a look into the soul of a man who was reputed to have no heart and be incapable of compassion for the suffering of any being beside his own person. Our conversation naturally turned upon vivisection, and I expressed my surprise that this practice should be carried on upon such an extensive scale while the practical results obtained thereby were so very insignificant as to be almost nothing. To this the professor replied:

"It is true that very few new discoveries have been made by this method; but the main object in carrying it on is not to make new discoveries, but to demonstrate practically to the students such facts as are already known. Thus the professor of botany knows already to what class this or that plant belongs, nevertheless he causes his students to gather plants, and shows them how to analyze them and determine their classification. In the same way we all know certain things, such as the systolic and diastolic movements of the muscles of the heart, but without vivisection we could not show and prove and demonstrate them to everybody."

"And what is the use of so much cruelty exercised upon the animal creation," I asked, "if thereby the students merely obtain confirmation of what they already know?"

"The benefit of seeing it for themselves," answered the professor. "The animal creation, as you call it," he continued with a sneer, "has no rights in the presence of man. Man," he exclaimed, and here he assumed an air of great pride, "is the king of all animals. By means of a long combat with the animal world, lasting through millenniums, during the course of evolution, he has succeeded in fighting his way among the animals to the top of the ladder, and stands there now as the most evolved and exalted of all animal kind, to whom all the other animals must be subservient. Not even the believers in the *Bible* dispute the right of man to have dominion over all the animals inferior to himself."

"May not a human animal, then, also gain dominion over all other human beings, and so vivisect men and women for the purpose of seeing for himself that which he already knows?"

"There is nothing to prevent it," replied the professor, "except the code of ethics adopted by our present civilization. The coming *age of science* will modify these laws; the criminals and the poor, instead of being uselessly killed or starved to death, will be made to contribute involuntarily to the progress of science."

A sardonic smile shot over the face of the professor, who took up his paper again, while I fell to meditating upon the future progress of science, and so to sleep; and in my sleep I dreamed a horrible dream.

I saw myself standing in the midst of a large crowd of students in the lecture room of a European university. Upon the opposite side of the wall there was suspended a clock with a movable dial attached to it, upon which was indicated the date, and I saw that it was the 23rd of December, 1952. The students around me were all of a degenerated type, small in stature, narrow-chested, with spindle legs, but with enormously developed heads, long narrow foreheads, big ears and long noses. They were all bald-headed and wore spectacles. An animated discussion was taking place among them. Everybody talked and seemed to fight each other's opinions, but I did not quite understand

their language for it was mixed up with many newly invented scientific terms, adapted to their roundabout way of expressing the most simple things.

Suddenly the clock upon the wall struck ten. Everyone became silent and all eyes were directed upon the side door, which presently opened and Professor N—— made his appearance, taking his stand near a large mound of earth, which had been erected in the midst of the hall, for what purpose I could not divine. I only saw that some three feet from the ground there was a sheet of glass like a window inserted in the mound.

Then the professor spoke, while all listened with deep attention :

"Gentlemen," he said, "but fifty years ago scientists doubted the possibility that a woman subjected to premature burial could consciously give birth to a child. Such cases had happened then, as they happen to-day; but it was supposed that owing to the state of suspended animation parturition took place merely by mechanical action and without any return of the consciousness to the subject. Now, as you know, I have, by repeated experiments, as far as the scarcity of the material to be experimented on permitted it, already demonstrated the fallacy of such a theory, and I am now happy to state that I have succeeded in obtaining a fine specimen, a young pauper, whose life is of no especial benefit to the state, so that you may observe the beautiful phenomenon I have referred to. The contortions caused by the narrowness of the coffin will be especially interesting and suggestive."

Great applause followed these words of the professor, who now proceeded to explain the construction of his apparatus.

"Here, you see, is a mound of earth, with an excavation in the centre for the reception of the coffin. The coffin is made of wood and is not entirely air-tight, so as to prevent immediate suffocation. One side of it is made of glass connected with the window in the mound of earth. The interior of the coffin will be lit up by electric light during the experiment, so that you may observe all that takes place inside. It is moreover provided with telephone wires, so that you may hear the groans and cries of the dying woman. The whole is arranged so that nothing will escape your attention, and you will undoubtedly find the experiment interesting, amusing and instructive."

Fresh applause followed, and the professor gave orders to the attendants to "have the subject brought in."

The attendants soon returned, dragging with them a young and beautiful woman, sobbing and struggling most pitifully. It would hardly be proper to describe how they disrobed her in spite of her resistance and forced her into the coffin, whose lid was screwed down and the whole deposited in the artificial grave, which was then packed in with earth. The professor touched an electric button, and caused the interior to be lit up. Owing, however, to some flaw in the connec-

tion the woodwork caught fire, and in a few moments the whole lecture room was burning. Oh, how those students, so indifferent to the life of another, struggled for the salvation of their own! They made a wild rush for the door, which was immediately blocked, as they attempted to escape in a body. They fought each other like tigers, and the professor, howling and yelling, knocked down everyone right and left, in mad efforts to gain the door. I was surprised that I felt no heat; but I remained like an indifferent spectator, merely wondering what would be the end of it all. The flames spread, and presently the ceiling came down with a crash—and I awoke. The crash which I had heard had been caused by the slamming of the door of the carriage, for we had arrived at a station where the professor had stepped out to get a "drink."

F. H.

Fohat.

WHAT is Fohat? This question has already been asked and more or less conclusively answered by other Theosophists, but none have, I think, availed themselves of the light which the German philosopher Schopenhauer has thrown upon this most interesting and mysterious subject. At one moment, enveloping us in magnificent allegory, Fohat crushes the imagination with the vastness of its Presence; at the next it trickles through the world, prosaically agitating material atoms as an electro-vital fluid; so that it is not easy to get at its exact nature. But by comparing what we find in *The Secret Doctrine* with the philosophical conception of the Will to Be of Schopenhauer, I think Fohat may be brought right home to us and cleared of some of the ambiguity and doubt which, for me at least, it has up to the present possessed.

Schopenhauer, as we know, drew his philosophy from the same Oriental sources as we ourselves do, though he had not the advantages which enabled H. P. Blavatsky to pierce so deeply the outer shell of exoteric forms. Still his central idea—that which he calls the Will to Be—has evidently been borne in upon him by the pressure of Eastern metaphysics, and we ought therefore to expect to find its parallel in *The Secret Doctrine*. He shows us that a blind creative force, the Will to Be, pervades everything and is the ceaseless motive power of evolution. As it was the cause of manifestation in the beginning of all things, so in the present time it is equally active, blindly forcing nature to evolve herself. This ubiquitous and irrational energy finds its place in *The Secret Doctrine* where it lies more or less concealed under the Oriental allegory of the Great Breath. Rising from the outer darkness of the Absolute, the Great Breath pulses into Space as

the First Impulse to Manifestation, and, in agreement with Schopenhauer's description of the Will to Be, it is, when judged by human reason, irrational and blind, for *The Secret Doctrine* tells us that it precedes the appearance of the Universal Mind. Thus in describing the World as Will he is describing the action of a force whose existence we recognize under another name, and all who study Schopenhauer will learn to know and realize the presence and effect in our daily life of the Great Breath, as it ceaselessly rolls on in its manvantaric sweep. But, while admitting the truth of what he says, we must clearly understand how and why he has missed the full significance of his own teaching; the Law of Reincarnation which, as we shall see, changes the Will to Be into Fohat, was only guessed at by him,¹ and its effect upon blind force, in thus converting it into intelligent activity, undreamed of. Briefly put, Schopenhauer finds, as has been already said, blind irrational Will pervading everything, just as the Great Breath pervades everything, and, whether looked on as one or the other, it forces the phenomenal world to manifest itself. But, says the German, the efforts of this Will, when individualized, to manifest its solidarity are opposed by the limitations of personality, and from the friction of this opposition comes intellect. At first servant and medium for the activity of the Will, the intellect eventually masters its creator—a truth which Theosophy recognizes by saying that Spirit must become human before it can be divine. As far as it goes I believe this genesis of intellect to be the true one, and, in order to show how the application of the theory of Reincarnation takes the sting out of his pessimism and changes the blind force into the intelligent Fohat, I will view Schopenhauer's teaching in the light of *The Secret Doctrine*.

He concludes that an individualized intellect loses its individuality on the death of the person, and, not knowing the truth about Reincarnation, he was compelled so to believe. Now, see how the wider sweep of theosophical knowledge, working in accordance with his own theory, changes all this. The intellect, formed, as Schopenhauer has described, by the ceaseless friction of the Will to Be with material limitations, in its endeavours to manifest the solidarity of all Wills or Individuals and consequently the solidarity of its own energy, erstwhile One but now differentiated into countless minor quantities—such an intellect, instead of losing its individuality by death remains in suspended animation until re-birth, when it presents itself once more as a unit of resistance to the action of the Will to Be. Thus, in the ordinary progress of natural causation, the individual transmutes into intellectual energy more of the motive power of the universe, until we may well believe that, in the far distant future, all of this blind force shall be thus transmuted. The collective individualities of a solar system (the human

¹ The passages from Schopenhauer in "On the Watch-Tower" of December contradict this statement.—ED.

monads which belong to it) represent at the end of its evolutionary period the resultant intellect evolved during the ages of its cosmic life, and, when it passes into Pralaya, this intellectual resultant lies dormant as a laya centre, which will become the matrix of a succeeding solar system. It forms, in fact, a unit of resistance to the flow of the current of the life wave when the Will to Be sweeps into space, as the hour arrives for its reëpppearance in objective life. Passing yet deeper into the meaning of the universe we behold the collecting together of all the intellectual units, which have been developed by the evolution of the various solar systems of the universe into one great laya centre by the continual and resistless pressure of the Will to Be endeavouring to manifest its solidarity. This is a unit of resistance to the next manvantaric current of the life wave, when the period of pralayaic repose has once more come to an end and fresh manifestation is about to begin. At this new awakening the Will to Be, as the Great Breath, pulses once more and flows through the vast unit of resistance, rousing its intelligence into action, and that which enters as the Will to Be passes out into objectivity as Fohat or intelligent cosmic energy.

Thus, to quote from *The Secret Doctrine*: "Fohat is the dynamic energy of cosmic ideation," for it is the Will to Be sweeping through and calling into life the latent intellectual power gained from previous cycles of evolution. It is "the intelligent medium, the guiding power of all manifestation," because its blind energy has been mastered and made subservient to the Divine Intellect, through which it flows and which it thereby forces to become active. It is the messenger of the Gods for similar reasons. It is "the mysterious link between mind and matter," because as Fohat it is intellectual power vivified and propelled onward and outward by its primitive quality of blind unreasoning Will, which makes "Fohat the steed and Thought the rider," as H. P. B. has expressed it. And if we seek for written words declaring Fohat to be the individualization of its former self when it existed as Power (or blind force), turning to the *Transactions of the Blavatsky Lodge*, Part I, p. 33, we find it stated that "the third Logos is the ultimate differentiation of the second and the individualization of cosmic forces, of which Fohat is the chief; for Fohat is the synthesis of the seven creative rays or Dhyân Chohans, which proceed from the third Logos." This shows that the power of manifestation which brought the second Logos into existence becomes fohatic only after individualization in the third Logos.

We must now turn to another phase of our subject. We are told that Fohat is intelligent cosmic electricity. Now the distinctive feature of electricity is that it is a current connecting two opposite poles. As shown in static electricity this current is due to a difference of potential existing between these poles, and to the necessity which apparently exists for restoring parity of potential or equilibrium. *The*

Secret Doctrine tells us that Fohat, as cosmic electricity, is the bridge by which the activity of spirit, as one pole, is transferred to matter, as the other pole. Here we have an explanation of the power which, as the Will to Be, animates Fohat, for it is evident that electricity, as an effect of polarity, is simply the mechanical and necessary result of an imperative cause. This cause we must look for in the initial disturbance, which the impulse to manifestation introduced into the balance existing between Spirit and Primordial Substance just previous to the dawn of manvantaric appearance, and which was the result of the perfect Unity of Harmony by which all things had been brought to rest. That this Impulse to Be results in the rousing of Infinite Consciousness (the subjective or spirit pole) to a perception of Self (as the objective or material pole), does not in the least render the movement by which this was effected intelligent, as we understand the meaning of the word. On the contrary, this motion, being in the beginning from Self as perceiver to Self as the object perceived, is evidently entirely self-centred and blind to all else but itself; whereas intelligent force is active appreciation of the relations of Self to that which is other than Self. The Will to Be, therefore, is a current, the action of which is an endeavour to bring to rest in equilibrium a disturbed balance. But, in passing through the intellectual unit or laya centre, previously spoken of, it sets in motion what (if I may be permitted the coarseness of expression) is its intellectual machinery, and becomes thereby individualized and differentiated. Owing to its endeavour then to manifest its solidarity, it is transmuted from blind force to intelligent or fohatic cosmic energy; and the multiplicity of parts, demanding mutual adjustment under the insistence of the law of polarity, then calls into action the *guiding* intelligence of the Dhyân Chohans, rendered objective as Fohat, impressing the laws of nature on matter. Thus evolution is due to the Will to Be working as the ceaseless action of polarity; and, as the universe increases in complexity and its motive power is more and more differentiated, the amount of *intelligent* cosmic electricity or Fohat animating it, grows in proportion. So that the polarizing energy of the Great Breath, acting on the world blindly (as the law of necessity), brings into existence intellectual energy or Fohat, and at the same time forces on blindly and irresistibly the progressive evolution both of Worlds and Men.

THOS. WILLIAMS.

FOR the body is not stronger than the soul . . . but the soul is owner and governor of the body. Only it is so far abated of its quickness, as the body partakes of its movements: but it loses not its power of knowing. For the body is like an instrument, but the soul stands in the workman's place.—IRENÆUS, *Contra Her.*, II. xxxiii. 4.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

ANSWERS.

A. 6.—

In the Vedas we find the direct presentation of the fruit of the highest human knowledge and wisdom, whose kernel has at last come down to us in the Upanishads as the greatest gift of this century (*Welt als Wille und Vorstellung*, book iv, vol. i. pp. 419, 420).

In India our religions never strike root; the primeval wisdom of the human race will not be supplanted by the doings in Galilee. On the contrary, Indian wisdom streams back to Europe and will bring about a radical change in our knowledge and thought (*ibid.*, p. 459).

For an illustration of this consider on the one hand the deep Indian wisdom which is laid down in the Upanishads, and then look at the senseless idol-worship in the India of to-day (*Parerga et Paralipomena*, I. xv. 284).

Ibid., ch. xv. is entitled "A Word on Sanscrit Literature." See also "Sacred Books of the East," vol. i. pp. lix-lxii.—J. S.

A. 9.—Beausobre, *Hist. du Manichéisme*.—Gibbon's footnote is quite right. I send a translation of the whole paragraph:

It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies, and come down from heaven to clothe and animate them. If we can believe a celebrated modern Rabbi,¹ this feeling has always belonged to his nation. "Hermes, Pythagoras, Plato, and other heathen took it from the Hebrews—the scripture teaches it. All human souls existed at the creation of the world, and were present in the Garden of Eden when God made an alliance with Adam." I cannot examine now this rash assertion of the Rabbi. I only quote it to show that his nation believed for a long time back in the preëxistence of souls. This was in general the opinion of all the philosophers who believed in immortality. "They deemed it impossible that the soul should exist after the destruction of the body, if it had not existed before the body"—so at least says Lactantius.² All the most learned Greek fathers held this opinion, and a considerable portion of the Latin³ fathers followed them herein. Sandius has proved it, quoting a great number of authorities in his book *The Origin of the Soul*.

On p. 349 Beausobre also writes:

This error that the soul emanates from the Divine Nature, has been held by the most religious of the heathen philosophers, by those who made a great difference between God and nature. It has been held by several Christian philosophers. It was received into the Church until the fourth century, without being obnoxious to the charge of heresy.

And also p. 353:

¹ Menas. B. Ifr. *Problem de Creatione* [?].

² Lact., *Inst.*, iii. 18.

³ St. Augustin, *De Gen.*, vii. 24. It is true St. Augustin varied on this subject—see *Retract.*, i. 10.

Origen believed in the preëxistence of the souls—an opinion which was as common amongst the Greek fathers as it has been amongst the philosophers.—G. H.

Ad. Franck (*La Kabale*, p. 184) says:

The transmigration of the soul, according to St. Jerome, had long before been taught among the first Christians as an esoteric and traditional doctrine, which was to be entrusted only to a small number of elect. *Abscondite quasi in foveis viparum versari, et quasi haereditario malo serpere in paucis* (Hieronym., *Epistol. ad Demetriadem*. See also Huet, *Origeniana*). Origen considers transmigration as the only means to explain certain biblical accounts, such as the wrestling of Jacob with Esau before their birth, the election of Jeremiah when yet in his mother's womb, and a number of other facts which would accuse heaven with iniquity if they were not justified by the good and bad actions of a life preceding this existence. Moreover, in order not to leave any doubt as to the origin and true character of this belief, the priest of Alexandria is careful to tell us that here is not the question of the metempsychosis of Plato, but of an entirely different theory which is of a far more elevated nature (*Περὶ ἀρχῶν*, i. vii. and *Adv. Celsum*, iii).

Origen believed that the human souls had existed before the creation of the universe; that, having sinned, they had deserved to be closed in various prisons according to the diversity of their sins, some into stars, others in human bodies. St. Augustine laughs at this idea. Is there, he says, anything so impertinent as to claim that since there is but one sun in this world, this is not because God in his wisdom has willed it so for the beauty and utility of the world, but because it happened that a soul had sinned and deserved to be closed into such a body; so that if it had come to pass that instead of one, a hundred had committed the same sin, there would now have been a hundred suns in the world. Those who uphold such an opinion prove only that they have no knowledge of the nature of the soul.¹—L. L.

When Origen mentions the doctrine of metempsychosis, it is in this fashion:

But if any one, according to the laws of the Jews, attributes all things to God alone as the creator of the universe, Celsus and his like set him far beneath [the Egyptians] those who abase the Divinity not only to the condition of those animals which are reasonable and mortal, but unto those of the beasts themselves, under pretence of *I know not what imaginary transmigration* of the soul, which, they say, comes from the highest heavens and passes through the body of animals without reason, as well in that of the wild animals as in that of the domesticated ones (*Contra Celsum*, I. iv).

We do not speak of the resurrection in reference to that which we have heard about metempsychosis, but because we know that the soul, which by nature is immaterial and invisible cannot therefore be on a material plane, without of need having a body appertaining to that plane; so that the soul puts off one body that was necessary for it before, but which has become useless, and takes on a new one. Sometimes it puts on one body on the other, which needs this precious second body to pass to purer planes, such as the heavenly places which are above our thick atmosphere.

When the soul comes into the world it leaves the body which had been necessary to it, in the woman's womb, it leaves, I repeat, the body which covered it and puts on another body fit for the life we lead on this earth (*ibid.*, VII).

Origen quotes Sextus as to meat-eating; that it is indifferent in itself whether or no we eat the flesh of animals, but that it is more reasonable to abstain from it, and then adds of himself:

In fact, we must never eat to fill our stomach or to indulge our tastes, but only in order to restore the health of the body. *But as we do not believe in metem-*

¹ Quid autem stultius dici potest quam per istum, ut in uno mundo unus esset, non decori pulchritudinis, vel etiam salutis rerum corporalium consuluisse artificem Deum, sed hoc potius evenisse, quia una anima sic peccarat, ut tali corpore mereretur includi? Ac per hoc si contigisset ut non una, sed duæ, immo non duæ, sed decem vel centum similiter equaliterque peccassent, centum soles haberet hic mundus? Quod ut non fieret, non opificis provisione mirabili ad rerum corporalium salutem decoremque consultum est, sed contigit potius tanta unius animæ progressionem peccantia, ut sola corpus tale mereretur. Non plane animarum, de quibus nesciunt, quid loquantur, sed eorum ipsorum qui tanta sapiunt multum longe a veritate, et merito est coercenda progressio.—S. August. (*De Civit. Dei*, xi. 23).

psychosis, nor that the soul can ever be debased so as to enter into the bodies of brute animals, therefore our motive in abstaining from the flesh of animals is not the same as that taught by Pythagoras (*ibid.*, VIII).—G. H.

The above quotations entirely endorse my contention that it is by no means proved that Origen anywhere states belief in reincarnation. He held the theory of preëxistence and of various vestures of the soul (*e.g.*, a spiritual body as opposed to a fleshly body), and some sort of passage from one of these vestures or bodies to the other, but not the indwelling of the same entity or soul in a series of physical bodies. What Franck means by "transmigration" I do not know. What I do want is *exact* reference to the original text and quotation of the original terms used. I cannot find the passage in *Contra Celsum*, III, that L. L. *viâ* Franck refers me to. Of course, it is entirely immaterial to the truth of the doctrine of reincarnation whether Origen did or did not teach it.—G. R. S. M.

Correspondence.

COUNTESS WACHTMEISTER'S "REMINISCENCES OF MADAME BLAVATSKY."

To the Editor of LUCIFER.

SIR,—On p. 70 of this book is an account of a visit paid by Mrs. Kingsford and myself to Mesdames Blavatsky and Wachtmeister at Ostend in October, 1886, in which it is stated—with a considerable amount of circumstantiality—that we "spent a fortnight with" them. I shall be glad of your permission to correct the mistake made herein. Our visit lasted for *three days* exactly, as we went to them Oct. 5th and left—after a sojourn every whit as pleasant as Madame Wachtmeister describes it—Oct. 8th. As I write with my travelling note-book before me, and also the hotel bills showing where we stayed up to and after those dates, it is impossible that my memory should play me false in the matter.—Yours truly,

EDWARD MAITLAND.

Thurloe Square Studios, S.W., Feb. 3rd, 1894.

Reviews.

THE SYREN OF ASTROLOGY.¹

THIS interesting and suggestive pamphlet is a wonderfully comprehensive epitome of the salient points in Western astrology, and contains in addition a comparison of Eastern astrology therewith. It tempts one very strongly to spend more time and toil in the enchanted land than can well be spared from more pressing duties, as on every page one encounters the starting-points of fresh lines of enquiry and speculation. The subject of the determination of epochs and cycles by the precession of the equinoctial points in the fixed Zodiac is ably treated, as also the significance and classification of the signs. From M. Nath Datt's translation of the *Râmâyana*, section xviii, is quoted the following, relative to the horoscope of Râma:

And, then, when six seasons had rolled away, after the completion of the sacrifice, in the twelfth month, on the ninth lunar day, under the influence of Punarvasu asterism, when the Sun, Moon, Jupiter and Venus were at Aries, Capricorn [read

¹ *Astrology*: lectures before the Mylapur Literary Society, Madras, by Walter R. Old. Adyar, Madras, 1893.

Cancer], Libra, Cancer and Pisces, and when Jupiter had arisen with the Moon at Cancer, Kaushalya gave birth to that Lord of the Universe, bowed unto by all the worlds, Râma!

Another interesting note is the following:

Thus England is ruled by Aries (Mesham), and London by Gemini, the city itself being under the 18th degree, or more exactly 17° 54'. It is worthy of note that the arms of the City of London represent Gog and Magog, the Gemini (Mithuna) or Twins, just as illustrated in the celestial charts of the Greeks and Romans; and indeed this "second Rome" rightly follows the tradition of the imperial city, whose origin was due to the mythical Romulus and Remus, the Apollo and Hercules, or Castor and Pollux of the sign Gemini.

With respect to the relation between astrology and man we are told that:

It was never taught, nor within my knowledge intended, that man was *altogether* under planetary influence, but only so much of man as is by nature beneath the stars, *i.e.*, beneath the forces which control and move them. . . . The mind of man is controlled by planetary influence in just such a degree as his sense of happiness is dependent on the conditions of his physical existence, or, in other words, so far as he is subject to his lower nature.

The rest of the pamphlet we must leave, with our recommendation, to the reader; it is full of hints as to the seven planets, the twelve houses, etc. H. T. E.

THOUGHTS ON BHAGAVAD-GĪTĀ.¹

THERE are many hints for the discerning student to glean from this interesting book which views the *Gītā* from a Paurānik standpoint—in fact it is crammed with suggestions; but it is to be feared that there are few who will not be repelled by the fantastic English and the *naïveté* of the writer's style, which frequently borders on the ludicrous. The book ought to be entirely re-written by some English F.T.S. and the hints worked out. We should then have a valuable contribution to our literature, instead of, as now, a book that we cannot possibly put in the hands of any but the most indulgent. It is dedicated "To the memory of H. P. B., the exponent to the modern world of the old doctrine, and the faithful servant of humanity, to lead them into the land of light."

[Owing to lack of space a number of Reviews are held over.—ED.]

Theosophical Activities.

THE ANNIVERSARY MEETING.

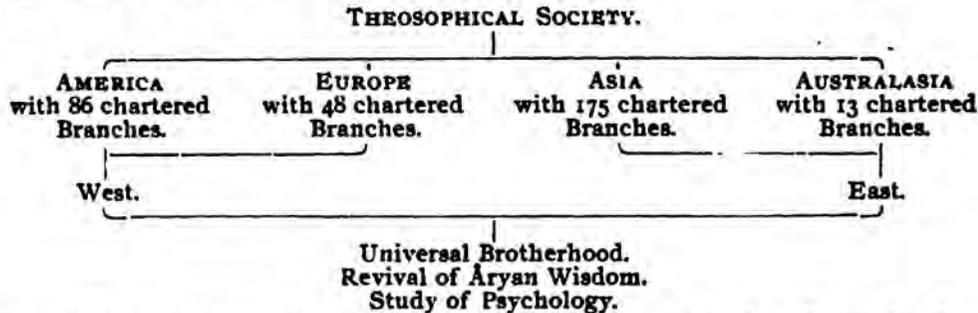
The General Report, issued by the P. T. S., is a bulky document of seventy-eight pages.

The attendance at Adyar for the Anniversary meeting of the T. S., and the Third Annual Convention of the Indian Section was exceptionally large. Besides the official delegates from the American and European Sections, members were present from England, Ceylon, Sweden, America and various parts of India. They represented the following religions: Hindû; Buddhist, including two priests of the Râmanya Nikâya; Zoroastrian; Christian; Islâm. Indian delegates came from the Presidencies of Madras, Bombay, Bengal, North-Western Provinces and Panjâb. Congratulatory telegrams were read from the European and American Sections, Shanghai (Dharmapâla), and from the Bombay and Bareilly Branches.

The President-Founder's general summary is of much interest and shows an enormously increased activity of Theosophy throughout the world. The Adyar Library reports a grand total of 7,730 volumes and

¹ By a Brâhman F.T.S. Published by the Kumbakonam Branch T. S., 1893.

MSS. on its shelves. Forty-eight new charters have been issued to Branches, Europe being credited with twenty. The total number of charters issued is 352, deducting thirty which have been cancelled, this leaves 322 existing charters. The following gives an interesting bird's-eye view of the situation.



The literary activity of the T. S. shows upwards of 400 books, pamphlets, numbers of magazines, etc., printed.

An item of interest from the educational work of the T. S. in Ceylon is that the only successful candidate for the London Matriculation Examination was from our Colombo Boys' School.

The total number of registered schools under the T. S. is twenty-five, twelve await registration, and arrangements are being made to start thirteen new schools.

The President-Founder has appointed Mr. W. R. Old as Recording Secretary and Acting Treasurer.

In connection with the Anniversary Meeting and Convention of the Indian Section a meeting was held in the Victoria Public Hall, Madras, the building being filled to overflowing. The speakers were Colonel H. S. Olcott, Dewan Bahadur R. Raghunatha Rao, Judge N. D. Khandalwala, the Countess Wachtmeister and Annie Besant, whose speech is reported at great length in the leading Madras newspapers. A few days later Mrs. Besant delivered an open air lecture in the Maidan opposite the High Court, on *India and its Mission*, to a gathering of some 3,000 persons.

INDIAN SECTION.

ANNIE BESANT'S INDIAN TOUR.

The news from India continues to give accounts of the warm reception accorded everywhere to Annie Besant and her colleagues. From Hyderabad we hear that there was a large crowd at the first lecture, given in a capacious hall attached to the palace, composed of Parsis, Mussulmans, Hindûs of many sects and Christians, all inclined to champion their various creeds and watching to see whether any was especially favoured. This lecture was on *Theosophy and Modern Science*. Râjah Moarli Mamsher Mahârâj took the chair, and his concluding remarks were loud in the praise of the lecturer.

The travellers were entertained in a palace of H. E. Sir Asman Jah Bahadur, K.C.I.E., ex-Prime Minister to the Nizam, which is kept by him for the reception of illustrious visitors. The Countess Wachtmeister's interesting notes then continue:

"What pleases me is the gardens, which are extensive and beautiful, partly European in style, with lawns. The trees are splendid, and look as if they had stood for centuries. We drove out with the President to see this most picturesque city, and on returning paid a visit to the sister of Mr. Naidu. It was this lady who, through her brother, lent the money to H. P. B. to buy the present Headquarters at Adyar—a loan which was repaid before the end of the year. It is at this lady's

house that the weekly meetings of the T. S. are held, and her son is an earnest worker. No sooner were we back than crowds of visitors arrived. We drove in the evening to Secunderabad, where Annie Besant was to lecture in the Bai Perozebai Hall, on *Death, and Life after Death*—a difficult subject to treat in a place where so many different religious sects are represented. But Annie Besant reminded them forcibly that in the spirit they were one, and that the differences of opinion rested solely on an intellectual basis. This appeal went home to them, and they cheered vociferously, following our colleague out to her carriage.

“Hyderabad being in an independent state is less tainted with modern civilization, and consequently less poverty stricken and more typical of oriental richness and beauty. The houses are built mostly of stone, richly coloured and painted with quaint designs. The arches are surrounded with gold tissue paper, which lends a brightness to the general aspect. Both men and women are draped with cloths of varied and vivid hues, and the many varieties of turbans form a series of brilliant pictures. There is much determination and life in the people of Mysore, and their character is one of almost defiant independence. It was a peep into real oriental life for us. The following day Annie Besant lectured again at Hyderabad on *Is Man a Soul?* to the same mixed audience of people, who showed the same intense interest as before. Here we received many native ladies.”

They then started for Râjamundry.

On the journey one amusing incident occurred, of which the Countess writes as follows:

“Our Indian engine-driver is much interested in Theosophy and attends many of the meetings, he reads the Vedas in Sanskrit, and is evidently pleased to have us in the train, for he came to Col. Olcott and asked if he wished the train to go slowly or quickly, as he would slacken or increase the speed according to his desires!

“Needless to say the Colonel begged that we might be punctual to regulated time.”

Our lecturer writes: “We reached the Godavery (one of the sacred rivers of India) about 7 p.m. the next evening, and were carried in palanquins to the steamer, about 200 yards, a very up and down kind of travelling. We steamed across the river Godavery (about four miles wide), and it was a most picturesque sight as we reached the shore, the landing place, which slopes steeply upwards, being covered with people, all the brilliant turbans flashing out of the darkness as the blaze of the torchlight fell on them, and going back in the darkness again as the light fell elsewhere. We were, as is the custom, rose-garlanded and rose-watered and then placed in palanquins for a procession, pipes and tom-toms in front, fairly incessant. On all sides torches, a tossing crowd all round, every house a mass of people, trees were utilized as vantage points, all lit up by the flaring changing lights. Every now and then a sudden halt, so that my palanquin ran into the Colonel's, and the Countess's into mine. Half way there was a second address (the first was read on landing), which we all had to get down to *see* read, not to hear—the babel of voices was too great. Everyone shouted at the reader and gesticulated to add force to the points.”

The Countess writes that our colleague was in a bright yellow palanquin, held higher than the rest, as a mark of honour. “The first lecture at Râjamundry was given at Museum Hall, on *Theosophy and Modern Science*, and aroused intense enthusiasm; the second lecture was on *The Inadequacy of Materialism*. These lectures were particularly intended to meet the needs of the people, who are said to be thoroughly materialistic. The next day Annie Besant spoke to the boys of the various colleges on the regeneration of the spiritual glories of India, and pointed out the evils of modern civilization. Many were

the visitors who came to discuss various points, and many members joined the Society. The last lecture given at Râjamundry was on *Reincarnation in Relation to Modern Progress*.

"And then, amidst prolonged cheering, we left the hall and stepped into the palanquins again. The music struck up, the torches were lighted, and the procession began, the same as before, with the addition of nautch-girls, who stopped at intervals to dance a few steps and then marched onwards. Once our progress was arrested by a Brâhman lady coming forward with her brother, holding a tray on which was burning camphor: as she approached she waved the fumes towards us with her hand. The members of the Society were delighted at this surprise; it seems that such an honour is only given to Gods and persons of high spiritual renown. So our members were enchanted to think that this honour should be paid to Annie Besant. This ceremony was renewed several times by Brâhman ladies. Thus we arrived at the steamer, and slept on deck, preparatory to starting at 5 a.m.

"At Risvada one lecture was given; afterwards we started for Adyar, warmly cheered by the members. The long journey of two days was broken by several interesting incidents, of which here is a specimen. Annie Besant wished for some tea at one of the small stations; our indefatigable President went off to get it, but there was no boiling water to be had. The undaunted Colonel, however, went to the guard and engine driver, with the result that in a few minutes boiling water was taken from the engine and tea made.

"Another long night and then we reached Madras, and were warmly greeted by members of the Headquarters' staff."

In a brief letter Annie Besant summarizes the work at Adyar as follows: "We have had a constant succession of meetings and guests, some two hundred or more members stayed here for ten days; every morning from eight to ten I sat in the hall and answered questions, from three to five the same, from five to seven private interviews, after eight, questions, or what came up. During Convention I lectured each morning, and there were public lectures besides."

The Convention was a great success, and the delegates returned to their homes much encouraged. A vernacular Sub-Section has been formed, of which Mr. Sturdy is appointed Secretary; this is an important move, as the T. S. has not yet reached the vernacular-speaking population.

The Convention meetings were densely crowded, and thoroughly successful.

At the moment of going to press we receive news of Mrs. Besant's visit to Calcutta, details of which must stand over till our next issue. On landing there was a grand reception, at which were present all the leading Indians of Calcutta. The first lecture in the Town Hall drew an audience which filled the 2,300 seats, as many more finding room standing. Between this and three others the leaders of Indian society have been roused up to a feeling of duty to their ancient institutions and religion which is said to be likely to have considerable results.

CEYLON LETTER.

January, 1894.

We open the "Annie Besant School and H. P. B. Home" on the 15th inst. in a temporary building, made of mud walls and covered with palm leaves. It is now being erected on the piece of land adjoining the site, where Mrs. Annie Besant laid the foundation-stone for the permanent building. The principal and her girls will live in this temporary "bungalow," and the workers will continue their useful work under the supervision of Mrs. Higgins. Every endeavour is being made to hasten the permanent building, and it is earnestly hoped that all friends of

Women's Education and Theosophy will come forward to give us a brick for this useful institution. The building when completed will not only serve as an educational establishment, but also as a home for orphan girls and a "rest" for Theosophists visiting Ceylon. The site is in the Cinnamon Gardens—the best quarter of Colombo—and it is most admirably adapted for the purpose.

Through her influence, Mrs. Higgins has brought some leading members of the Colombo European Society (ladies and gentlemen) to read Theosophical literature and to know more about the T. S. than they previously did. It is apparent that there is a growing demand for our literature. The suggestion has been made to open a T. S. Reading Room in the Cinnamon Gardens in connection with the "Home," and steps will be taken to supply this want ere long.

It may interest Theosophists to know that a meeting was held on December 9th at the Public Hall, Colombo, to pass resolutions *re* the restriction of the sale of opium and bhang in Ceylon. It was got up by the exertions of two Christian missionary ladies, the Misses Leitch, and the most interesting part of the meeting was the true spirit of Universal Brotherhood shown on the occasion. The leading members of the Christian, Buddhist, Hindû, and Mohammedan populations met on the platform and unanimously carried resolutions to restrict the sale of the intoxicating drug, which, if not nipped in the bud now, will lead to disastrous results for the welfare of the people of Ceylon. A local "Opium Commission" has been formed of the well-known and leading lay citizens of all creeds in Colombo, of Christian divines and Buddhist priests, to arrest the further progress of the growing evil in Ceylon.

With sincere wishes for a bright and happy New Year.

SINHALA PUTRA.

REPORT OF THE INDIAN SECTION.

The Report of the Convention Section is just to hand. The officers remain the same. The vernacular Sub-Section under the Secretaryship of Mr. F. T. Sturdy will carry on work in the following languages: Telugu, Gujerati, Tamil, Hindi, Urdu, Bengali, Mahratti and Canarese.

THE REVISED RULES OF THE T. S.

The Constitution and Rules of the Theosophical Society as revised by the General Council up to December 27th, 1893, are now issued and appended to the Report of the Indian Section. They will be shortly issued to the European Section.

THEOSOPIY IN PERSIA.

We learn from our brother Ardeshir Edulji that he has succeeded in arousing considerable interest in matters theosophical at Teheran.

EUROPEAN SECTION.

The H. P. B. Home and Clare Crêche acknowledges donations and subscriptions, especially £15 (provision for a cot for one year) from the Hon. Mrs. Fox Powys.

The North of England Federation T. S. reports Bertram Keightley's tour among the Northern Lodges. The Manchester City, Manchester and Salford, Bradford, Athene (Bradford), Harrogate, Leeds, Middlesbrough, Liverpool, and Southport Lodges were visited with great success.

The Dutch-Belgian Lodge reports a large and successful meeting on Dec. 28th; lectures at Rotterdam by Mme. Meuleman and Mons. Fricke, and the formation of a new Centre at the Hague. The work seems to have aroused much interest in Theosophy.

The Blavatsky Lodge has issued its new pamphlet for distribution to

visitors. This is now on sale for 3d. a copy at the T.P.S., and by Lodges, for distribution, at half-price *plus* carriage from the Hon. Secretary.

The Zürich Centre announces weekly meetings with an attendance of fifteen, many of whom, however, are spiritualistic and fourth-dimensional enquirers, who care little for Indian sacred literature. Pamphlets have been translated and rules drawn up.

The Scottish Lodge has concluded its course of papers on the *Atonement*, and intends to supplement it with one on *The Nature and Constitution of the Ego*.

The French Centre has abandoned its headquarters at Boulevard St. Michel owing to lack of funds; all correspondence should now be addressed to the President of the Paris Lodge, Mons. A. Arnould, Villa Mathez, Parc d'Aulnay-sous-Bois, Seine et Oise, France.

The Bradford, Liverpool, Middlesbrough and Southport Lodges announce B. Keightley's tour as above. At Middlesbrough much discussion is going on all round and a new Centre is in progress at Yarm.

The North London Lodge had a crowded audience for Miss Stabler on Jan. 17th, and a meeting of two hundred persons at Wellington Hall to hear Mrs. Cooper-Oakley and Mr. Glass.

A Newspaper Scheme is announced by Herbert Kitchin and S. G. P. Coryn, to send articles to *weekly* newspapers. Articles on such subjects as "Mrs. Besant and Theosophy," "The Theosophical Idea of Man," "Theosophy and Christianity," are suggested, and subscriptions and *suitable* articles asked for. Mr. Kitchin will also be glad to receive suggestions. Address to S. G. P. Coryn, Lawn House, Ramsden Heath, Essex, or to Herbert Kitchin, 1, Warwick Terrace, Leeds.

The Lecture List of the various Lodges for February shows steady activity, but there are many not specified.

The Headquarters Library has had eleven books presented to it during January, a list of which may be found in the *Vahan* for February. It has also acquired a card-catalogue, a contrivance which adapts itself better to the continual adding of books than does an ordinary catalogue.

The Birmingham Lodge had an interesting lecture on Jan. 28th from Bernard Old, on *Poetical Evidences of Reincarnation*.

The Dublin Lodge issues a report of a business meeting held on Jan. 22nd, in which the steady work of the last year was commented on, measures described for increasing the circulation of *The Irish Theosophist*, and other branches of activity reported on.

The meetings of the Northern Federation at Manchester on Feb. 3rd were very well attended, and will be very pleasantly remembered by all present for the strong feeling of harmony and enthusiasm that characterized them. The General Secretary was present and took the chair.

AMERICAN SECTION.

Theosophical Headquarters, New York City, January, 1894.— "H. P. B." Branch of New York City held a conversazione on Jan. 6th, the attendance being about seventy-five. A very good programme of recitations and music was gone through.

"Watch parties" were organized New Year's Eve to watch the old year out and the new year in, both at Brooklyn and New York. At New York the ceremonies were brief, consisting of a reading from *The Voice of the Silence*, and readings from the *Bhagavad Gita*, with comments by Mr. Judge. At three minutes before twelve a period of silence was observed, which was broken by Mr. Judge, about six minutes later, "It is now 1894, and I wish you all a happy new year." The meeting broke up almost immediately after, good wishes and congratulations being exchanged by those present.

At Brooklyn a passage was read from *The Voice of the Silence*, and at ten minutes before twelve silence was maintained until ten minutes

past, the old year passing out and the new year coming in to the sound of soft, slow music upon the piano.

Theosophical Correspondence Class Questions, No. 2, are now issued, and are as nicely gotten up as were the first, being upon "The Septenary Constitution of Man," and the "Three Objects of the Theosophical Society." Membership has increased greatly, about 175 F. T. S.'s having become members of the class.

A new idea has developed itself in the shape of a class for the younger members of the Society in and around New York, which will meet once a month, the first meeting to be held some time in February. Success is predicted for it from the start, those concerned in its formation being very interested.

The League concert on Jan. 17th was largely attended. The programme selected comprised the Overture from *Semiramide*, by Rossini; *Rondo Capriccioso*, by Mendelssohn; Gounod's *Ave Maria*; Prize Song, from *Die Meistersinger*, by Wagner, etc. Misses Ina Lawson and Bertha Webb, and Messrs. Charles Kaiser, Otto Stoeckert, E. J. Fitzhugh, and Dr. Hawkes generously proffered their services for this purpose.

Mr. Burcham Harding has busied himself during the past month in Jamestown, Buffalo, and Rochester cities in New York state. In addition to speaking from another Church pulpit (since the four mentioned in last month's letter), he has addressed a number of public meetings, besides doing a considerable amount of private or "individual" work, which generally passes unnoticed. Those Branches that have been fortunate enough to secure a visit from him are all eager to have him come again to the cities in which they are situated, and the chances are that if Bro. Harding tries to accommodate them all, he will have his time fully occupied for some months to come.

Claude Falls Wright is with us again at the Headquarters (even if only for a short time), after having done a grand work for Theosophy in the southern and middle states. He reached Memphis, Tenn., Dec. 7th, and after delivering seven addresses or lectures, left on the 18th for Vicksburg, Miss., where he lectured four times, leaving there on the 21st for New Orleans. Lecturing there until December 30th, he left for New York, stopping *en route* at Vicksburg and Memphis to deliver lectures. He is as genial and hearty as ever, but is unquestionably delighted to get back to New York and the Headquarters. On Sunday evening, Jan. 14th, he lectured before the Aryan Society upon *The Thinking Man*, leaving the same night for Boston to lecture there.

The Executive Committee of the American Section have decided to hold the next Annual Convention at San Francisco, Calif., April 22nd. As this will be the first Annual Convention held on the Pacific Coast, the F. T. S.'s living there are delighted and are making great preparations for the event.

Despite the fact that a number of members of the Brooklyn Branch have demitted to aid in the formation of new Branches, the Branch has exactly doubled its membership during the past year. This fact encourages those who, at the time of the formation of the Branch, were dubious as to its success.

Corinthian T. S., Corinth, N. Y., has inaugurated a series of monthly lectures at their meeting place in the Maschmedt Farm. Those excellent F. T. S.'s, Mr. and Mrs. C. H. G. Maschmedt, evidently determine not to allow the good seed sown by the Farm during the past summer to go to waste.

G. D. O. Y.

AUSTRALASIA.

NEW ZEALAND.

Auckland, Dec. 27th—In the early part of the present month, the Auckland Presbytery had its two-monthly meeting, at which the report

of the Commission, appointed at a previous meeting, to investigate the petition against the Rev. S. J. Neill respecting his theosophical views, was submitted. It was a lengthy document, and in the absence of a knowledge of the principles of the Theosophical Society, went in for abuse, and designated Theosophists as a body of Atheists. This brought forth a very mild letter from Mr. Draffin in reply. The result of the discussion of the report was that the whole question is to be remitted to the superior Church Court, the General Assembly, which meets in Christchurch in February next. As to the final upshot we must patiently wait for it. The doings of our local Lodge during the month may be summarized as follows: Dec. 1st (Lodge meeting), Miss Edger spoke on *Brotherhood, the First Object of the Theosophical Society*; Dec. 3rd, Mr. S. Stuart lectured upon *Historic Theosophy* in the Choral Hall to a fair audience; Dec 8th (Lodge meeting), Mr. J. Beard lectured upon *Man and his Shadow*; Dec. 15th (Lodge meeting), Mr. S. Stuart read a paper upon *Some Occult Indications in Ancient Astronomy*; Dec. 17th, at the Choral Hall, Miss Edger lectured upon *Brotherhood*; Dec. 22nd (Lodge meeting), Mrs. Draffin read a paper upon *Theosophy, the Underlying Principle of all Religions*.

Dunedin Lodge.—At the last meeting of the year, held on Dec. 18th, we finished *Reincarnation*, and intend beginning 1894 with *Death—and After?* Profiting by the experience of the Blavatsky Lodge, the experiment will be tried of having a "question box" on the table, the queries at one meeting being answered (if possible) at the next. Great interest is manifested in the subjects studied by a majority of the members, many of whom never miss a meeting. Without doubt, we are a "live" Lodge. There is a probability of a Lodge being formed in Christchurch shortly, a Mr. Chappell (who comes here armed with a recommendation from Secretary Carver, of Sydney) having taken the work in hand.

A. W. MAURAI, Sec.

[N.B.—LUCIFER herewith begs his correspondents to kindly curtail their letters, as space with each month grows more and more precious. We have been forced to considerably shorten many communications, and to omit others. Copy should be in the editor's hands by the third of the month, otherwise it stands in great danger of being crowded out.—ED.]

Our Budget.

BOW CLUB.

	£	s.	d.
Anon	0	10	0
Miss Hilda Leake (1st ann. sub.)	1	1	0
Miss Edith A. Bowring	5	0	0
Leeds Lodge	0	12	0
G. Grant	1	10	0
Anon	1	1	0
A. V. H.	15	0	0
Robert G. Cross	13	0	0
Anon	40	0	0
E. Bright (sub.)	5	0	0
Miss M. Leake (sub.)	1	1	0
Miss Una Leake	0	10	0
Miss Hunter	0	5	0
Mrs. Murphy	2	1	6
I. M.	0	2	0
E. T. S. (sub.)	10	0	0
	<u>£96</u>	<u>13</u>	<u>6</u>

Theosophical

AND

Mystic Publications.

- THE THEOSOPHIST** (*Madras*).
Vol. XV, No. 4:—Col. Olcott announces the approaching conclusion of his "Old Diary Leaves." Chapter xxii deals with various phenomena performed by H. P. Blavatsky in New York. *The Riddle of the Universe* is ably reviewed by Bertram Keightley from the standpoint of Hindû philosophy and metaphysic, and the close similarity between Mr. Fawcett's system of Monadology and the teachings of the Indian Rishis is clearly shown. "The Horoscope of Annie Besant" is—horoscopolical. "Violets at the Neck and Three Bars" is the story of a mesmeric experiment by Raymond Norman; "The Esoteric Significance of the Ten Avatars" would be more useful if less confused, but is interesting nevertheless. Mrs. Besant writes on "Spirituality." As we prognosticated, the article in a former number on the "Doctrine of Mâyâ" has called forth a response by an upholder of Shri Shankara's philosophy—Professor M. N. Dvivedi. It is Advaita as against Vishishthâdvaita, and the reply is exceedingly valuable.
- THE PATH** (*New York City, U.S.A.*).
Vol. VIII, No. 10:—"Occult Arts," by W. Q. Judge, continues with "Some Propositions of H. P. Blavatsky" from *Isis Unveiled*. Spiritualists are answered out of the mouth of one of their prophets ("Jim Nolan") in an article by the same writer. The "Face of a Friend" is that of G. R. S. Mead; silence is golden, otherwise—but we leave it unsaid. (N.B.—Sunsets differ.) "Relations with Masters," by A. Fullerton, speaks plain common-sense but speaks it well; "The Symbolism of the Upanishads," by C. J., commences a series that should be worthy of republication; "The Disappearance of Ascetics," a letter from an Indian member, calls forth an interesting comment from the editor; "Buddha and a Deva," from the Chinese, and an account of the "Theosophical Correspondence Class," with the "Mirror of the Movement" and "Reviews," conclude a good issue.
- THE PRASNOTTARA** (*Madras*).
Vol. III, Nos. 35 and 36:—Two numbers in one, owing to the lack of support given to this branch of Indian activity. An announcement is made that *The Prasnotlara* will be in future discontinued. For this it would seem that the members of the Indian Section are alone to blame. So what should be a most valuable means of intercommunication has come to an untimely end. "What mention is there of Hypnotism and Mesmerism in the ancient books of India?" elicits no reply of practical use, though it is made clear how widespread these practices have been and still are in that land. The words Bhûta and Pishâcha are next defined; then comparisons are drawn between Devachan and the Svargaloka of the Purânas. The "actual process of incarnation," is *not* given, though asked for; still, more could be said on this point than the writers seem aware of. Those seeking hints might well study Mr. Judge's *Ocean of Theosophy*.
- THE VĀHAN** (*London*).
Vol. III, No. 7:—Some uncommonly useful answers are given to questions that well exemplify the total want of thought so frequently met with on the part of questioners, both in and out of *The Vāhan*. "P" is refreshing as usual, and speaks wisely as to the drawbacks of too often using set terms to express ideas that are essentially too vast to be in this way limited. Many would girdle Eternity by the received definition of some scientific philosopher. Consciousness, past births, sound, failures in nature, and immortality are variously dealt with; certainly no complaint can be made as to the general orthodoxy of the replies. The "Activities" are largely taken up with the record of Bro. B. Keightley's successful northern tour.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 15:—An able lecture given by W. Wynn Westcott at the Blavatsky Lodge, and now printed in the issue before us, will be welcome to all who may be interested in the history of Rosicrucianism. It is chiefly an historical sketch, but contains useful details as to the tenets of this once great order. "The Platonic Philosopher's Creed," by Thomas Taylor, is reprinted from the *Miscellanies in Prose and Verse*. Needless to say it is highly theosophic.

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 10:—"Le Tribune Théosophique" deals with the word Aum and its meanings, and with revelation. In reply to the question on the latter subject, E. J. Coulomb gives a long extract from a work he has at present in hand, entitled, "Catéchisme de la Bodhi." This promises well for the completed work, though we doubt whether teachings in the form of question and answer are likely to catch the popular taste. "Solidarité," by Mitra, is good in many respects; "Phénomènes d'Apparition" is comprehensive and clear; "Les Cycles" continues historically, and the translation of the Vishishtādvaïta Catechism forms a useful balance to the rest of the number.

THE NORTHERN THEOSOPHIST
(*Middlesbrough*).

Vol. I, No. 3:—Some very sensible remarks on many subjects are made by the editor in his opening comments on passing topics. "Reincarnation," by an unknown hand, is excellent; "Was Jesus of Nazareth an Historical Character?" will be of use to many as sketching the problem to be solved irrespective of the solution; "Religion and Business" says a word on behalf of "duty" at the expense of "rights"; "What Theosophists can do for Social Reform," and "Jottings from a Theosophist's Note-Book" are both likely to help others to think, being short but suggestive.

BOOK-NOTES (*London*).

Vol. I, No. 11:—The "Notes" contain several items of book-news, which will be welcome to many; *The Hermetic Arcanum* and *The Science of Alchemy* are chosen for review.

THE PACIFIC THEOSOPHIST (*San Francisco, Calif., U.S.A.*).

Vol. IV, No. 6:—A valuable report of a lecture delivered by Dr. J. A. Anderson, on "The World's Great Religions," occupies the greater part of this number. It is to be continued. "The Trials of the Future," by Lulu H. Rogers, brings out well the necessity for harmony in the T. S.; "Brotherhood," by A. B. Clark, is almost wholly composed of quotations from the writings of prominent modern Theosophists. In "Editorial Items," amongst other announcements of interest, we notice that another Congress of Religions will be held during the Midwinter Fair at San Francisco; also that a series of articles by Jasper Niemand, in the form of notes on *The Voice of the Silence*, has been promised for publication in *The Pacific Theosophist*. Many will be glad to hear of this beforehand.

SOPHIA (*Madrid*).

Vol. II, No. 1:—The opening article is one on "The Year's Propaganda." Our Spanish brethren can certainly afford to congratulate themselves on the work of 1893. Translations are given of Mrs. Besant's *Death—and After?* and of the *Short Glossary*. "The Symbolism of the Cross," by M. Treviño, is excellent and original. "Quien Siembra Recoge," affords lighter reading for those who care for it.

ANTAHKARANA (*Barcelona*).

Vol. I, No. 1:—This new Theosophical monthly has been issued through the efforts of our Barcelona brethren. Great credit is due to them for turning out a well-printed and in every way business-like paper, which is certain to attract many who would find *Sophia* beyond their means. Eight pages in all, which are taken up with the editorial bow to the public; "Our Programme," then a short but useful article on "Theosophy" and the translation of the first of the "Wilkesbarre Letters on Theosophy." The last page is a miniature "Information for Enquirers," with a list of the literature in various languages and the printed objects of the T. S. LUCIFER congratulates its latest contemporary and wishes it good luck and a wide-reaching usefulness.

THE TRANSACTIONS OF THE
SCOTTISH LODGE.

Part X contains an address by the President of this Lodge on "The Esoteric Teaching on the Origin and Significance of the Zodiac," and a paper by M. D. "On the Dangers attending the Unguided Pursuit of Occultism." The first forms a fitting continuation of the last Transaction, being an interpretation of Zodiacal symbolism based upon Hermeticism. It is simply and clearly written and forms a valuable contribution to an already good series. The second article explains, from the physiological standpoint, some of the dangers of over-concentration, etc., with diagrams that largely enhance the usefulness of the paper. The price is 6d., and it is more than worth that sum.

THE THEOSOPHIC THINKER
(Bellary).

Vol. I, Nos. 41-43:—These numbers deal principally with the visits of Mrs. Besant to Bellary and Kumbakonam. Enthusiastic reports are given of her lectures. "Astrology," "The Story of Haripal," "The Sacred Number Seven," and a translation of *Seeta Ramanjanya Samvadam* are all articles of value, the notes to the latter being especially useful. V. Anantanarayana Sâstri writes learnedly on the Sânkhya system, under that title. More power to our Bellary Theosophists! This, their offspring, does them the greatest credit.

THEOSOPHIA (Amsterdam).

Vol. II, No. 21:—This issue gives a "New Year's Greeting," by H. de N.; a translation of "Some Modern Failings," from LUCIFER; "Pre-historic Times," by H. de N.; "Our Life's Circumstances," and continued translations of *The Key to Theosophy, Through Storm to Peace, and Death—and After?* We gladly notice that *Theosophia* advances with the advance of Theosophy in Holland.

THE THEOSOPHIC GLEANER
(Bombay).

Vol. III, No. 5:—"Cyclic Waves" is an

original article, the rest being either reprints or translations. It points out the necessity of a careful watching of the incidents of every-day life in order to trace the sequence of cause and effect, and the occult laws at work in apparently trivial incidents. D. D. Jussawalla's series on "The Magnetic Light and Human Aura" is well continued. The *Gleaner* is a decided improvement on its forerunner, *Pauses*.

THE BUDDHIST (Colombo).

Vol. V, Nos. 46-49:—There is a great dearth of original matter in these numbers, as is, indeed, too often the case in this magazine. The continuation of "The Mahâyâna System" is interesting and gives a good insight into the intricacies of Buddhistic psychology. Too much space is devoted to recording the proceedings at meetings of the subscribers to the Sangamitta Building Fund. The conclusion of "An Essay on Buddhism" gives the Buddhistic enumeration of the Rûpa and Arûpa Lokas.

We have also received the following and regret that want of space prevents any detailed review: *Lotus Blüthen* (Leipzig), Vol. II, No. 17, an exceedingly good number; *The Sanmârga Bodhint*, Nos. 48-52, containing articles on "Habit," "Mrs. Besant's Visit to India," and much other useful matter; *The Gul Afshân*, the English substance of which is largely of the abdominal order—diet, pure food and bad food, etc.; *Department of Branch Work*, American Section, Paper 38, on "The Three Postulates of the Secret Doctrine," by Dr. W. A. R. Tenney, excellent for its purpose; and a pamphlet by Mrs. Besant, written at the request of the Blavatsky Lodge, London, and printed by it for free distribution to visitors and enquirers, entitled *An Introduction to Theosophy*. This can be procured by other Lodges for free distribution at half price; it is comprehensive, with very few technical terms, and remarkably clear. The price is 3d. T.

EDITORIAL NOTICE.

We have the pleasure to announce that the new Volume will commence a serial story entitled, "The Veil of Mâyâ." The editor has also had placed in his hands several MSS. and one thousand unpublished letters of the famous French Kabalist, Eliphas Lévi, which are now being translated. We hope to commence publishing in our next issue.

The H. P. B. PRESS, Printers to the Theosophical Society, 42, Henry Street, Regent's Park, N.W.