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Theosophy and the Theosophical Society.

N address delivered by the Rev. G. W. ALLEN before the London Spiritualistic Alliance, in November last, has only just been brought to my notice. It appeared in LIGHT (November 28th), a journal that I see every week by the courtesy of its Editor, and my missing it was due to my absence from England. The questions raised by Mr. Allen are so interesting that, though late in the day, I am tempted to take them up; and it may be that there are others also who would like to say something in the pages of LUCIFER on the points at issue.

Mr. ALLEN entitled his paper, "Our Eastern Theosophists and what we are to say to them", and he began by expressing the wish that it might be the means of drawing from the Theosophists of the Theosophical Society "some definite pronouncement as to what attitude they intend to take towards those whose apprehensions differ from their own". This wish seems to me to be doomed to disappointment, if it means that the Theosophical Society should make such a pronouncement, for the Society has no views *quâ* Society, save that it desires to form the nucleus of a Universal Brotherhood, that it promotes the study of Aryan literature, and the investigation of the powers in nature and man which are as yet hidden or latent. The last two even of these objects are not conditions of membership, though as they are officially announced as "objects", the Society may fairly, as a whole, be held to be answerable for them. Outside these, the "Theosophical

Society" cannot be said to have any views, although it contains members holding a great variety of views. Each member has an equal right to his own opinions, and no fellow-member has any right of challenging another. The Christian who asserts the Deity of Jesus of Nazareth has quite as much right in the Society as the Jew who believes him to have been an impostor, and the sceptic who regards him as a solar myth.

Mr. ALLEN says that "no one can take up LUCIFER, or listen to a lecture of Mrs. Besant's, without being quite sure that Theosophy is now not a *study* of Truth so much as a *promulgation* of a certain view of Truth". If anyone take up LUCIFER he will find there many opinions; for instance, Mr. BRODIE INNES for many months was occupied in justifying the Church, and was finally opposed and answered by Mr. MEAD. Mr. MAITLAND has given a series of articles to maintain and elucidate the conception of "The Esoteric Christ". The Editor is completely in opposition to the views of Mr. BRODIE INNES, and does not agree with those of Mr. MAITLAND, yet each has had full and free opportunity of setting them forth, and no one has suggested that such views are "misapprehensions which any intelligent person ought to be ashamed of holding". Not only so, but the Editor, only in last October, wrote:—

"The Theosophical Society has no creed. It is not Christian nor Buddhist; it is not Theistic nor Atheistic; it is not Materialistic nor Spiritualistic. It embraces men of all creeds and of none. Does anyone recognise the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry, nor bid him stand aside."

So far as LUCIFER is concerned, then, there has been no challenge of the position of the Theosophical Society; but if there had been, the Theosophical Society would be in no sense responsible for the Luciferian aberration, in that LUCIFER is not official and has no official weight; it helps the Society wherever it can, but is absolutely without authority.

Nor have I ever, in any lecture, asserted that the Theosophical Society is, or should be, narrowed down to the acceptance of any particular views. Had I done so, then again the fault would have been mine, and the Society would not have been in any way to blame, for I hold no official position in the Society, save the very humble one of President of one of the Lodges in London.

But, says Mr. ALLEN, "I know that I could not join the Theosophical Society without being forced to hear dogmas put forward as Theosophy *par excellence* which I do not believe". But indeed Mr. ALLEN is mistaken. He can join the Theosophical Society and

hear no more of the views of the members with which he disagrees, than he hears as a non-member. He would be as free to oppose those views as a member as he is now free to oppose them, being a non-member. The Society is perfectly neutral ground, and no weight attaches to the arguments of any member save such weight as he may give them by his reasoning powers or his character; and such weight attaches to them equally without the Society as within it. It is personal, not official.

Again, Mr. ALLEN says that the position of the Society to-day

"Is, as I understand it, very different indeed from that which the Society first took up. Then, their central idea was to promote brotherhood irrespective of differences of race and creed, and to draw attention to phases of enquiry which were being generally neglected—Eastern philosophical systems and the occult faculties in man. Now, their study of Eastern systems has blossomed into a definite creed, which is everywhere preached as 'Theosophy'."

In this passage—and it contains the gist of the whole of Mr. ALLEN'S argument—there seem to me to be two salient errors: a statement that there is a change in the position of the Society; a confusion of Theosophy with the Theosophical Society.

Certainly, the position of the Society is unchanged. Its objects and rules are as they were, and are binding on members until those members change them. But has the position even of "prominent members" changed? From the very first, prominent members put forward a certain definite system which they called "Theosophy", to which they proclaimed their adhesion in no faltering terms. Let us glance for a moment at the view taken by H. P. BLAVATSKY herself, at once a Founder of the Society and the "transmitter" of a distinct system of philosophy; no one who reads the Introduction to vol. i. of the *Secret Doctrine* can have any doubt that she claimed to be putting forward or, if the words be preferred, to be preaching or promulgating a part of a definite philosophy, called by her the Wisdom Religion, Theosophy, the Esoteric Doctrine, the Esoteric Philosophy, etc. She speaks of the "actual existence of a Parent Doctrine"; "the existence of one primeval, universal Wisdom"; religious "founders were all transmitters, not original teachers"; "The Wisdom Religion is the inheritance of all the nations, the world over"; "The Secret Doctrine is the accumulated Wisdom of the Ages. . . . The system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers"; and she goes on to speak of "the fundamental Law in that system", "the fundamental conception of the system", and so on. Yet she, who thus so definitely put forward a system of doctrine, none the less

insisted that the Theosophical Society should embrace men of all creeds, and should never make the acceptance of Theosophy as a system a condition of admission to the Theosophical Society. The Society was to serve as a bond of union, and to be content to slowly influence the thoughts of men by its wide tolerance and generous welcome of the earnest of any and of every creed. If it continued to refuse to erect exclusive barriers, it would continue to last as a force for good. Then, she said :

It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices ; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal goodwill which will remain in his mind, instead of the discord and strife which are everywhere apparent around us to-day.

Surely it cannot be said that they are changing the position of the Society who continue to insist that absolute freedom of opinion shall be the right of its members, yet who—happening to be adherents of the Wisdom Religion—put forward its definite body of teaching as “Theosophy”. The name has historically represented this system, and it is inconvenient to change a name long associated with a school of thought.

One of the earliest expounders of Theosophy to the present generation was Mr. A. P. SINNETT: he was one also of the early adherents of the Society. He has certainly no doubt that a definite philosophy exists now “preached as Theosophy”. He begins his *Occult World* with the statement: “There is a school of philosophy still in existence of which modern culture has lost sight. . . . The wisdom of the ancient world—science and religion commingled, physics and metaphysics combined—was a reality, and it still survives. It is that which will be spoken of in these pages as Occult Philosophy.” Mr. SINNETT's second well-known book, *Esoteric Buddhism*, puts forward this same Occult Philosophy as a definite system, clearly and plainly. And it is the setting forth of this system that has been the

objective point of all Mr. SINNETT's efforts. Yet Mr. SINNETT has never shown any desire to alter the wide platform of the Theosophical Society, nor has he made any attempt to commit the Society, as a Society, to the official sanctioning of these teachings.

I might give other instances to prove this same point, that while the Society has been open to all, Theosophy has always been preached by the most prominent members as a definite system of philosophy. Nothing more is being done now. Most certainly in my lectures I promulgate a certain view of Truth, known as Theosophy, following in this the eminent examples who have familiarised the Western World with the teachings of the Wisdom Religion. But as this is not the introduction of a new policy but the following of the old policy, there can be no reason for changing the platform of the Society. There have always been in the Society members who do not accept the Esoteric Philosophy, and their status is as undoubted and as honourable as that of those who accept it. The latter members never dream of complaining when the former signify their dissent from the teachings of the Wisdom Religion. Why should not those who assent to them have equal liberty to proclaim that assent, and liberty also to do their best to spread views which they believe to be useful to the modern world? They do not commit the Society to these views, but it would indeed be a strange thing if adherents of the Esoteric Philosophy were the only people denied admission to, or liberty within, the Theosophical Society.

Mr. ALLEN not only makes the mistake of taking as a new thing the definite teaching of Theosophy by prominent members of the Theosophical Society, but he further confounds the Theosophical Society and Theosophy. Yet H. P. Blavatsky always very strongly insisted on the distinction. (See, for example, *The Key to Theosophy*, pp. 19-25.) "Every member", she writes, "must be a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a Fellow. . . . These may, or may not, become Theosophists *de facto*." Again, there may be Theosophists, as she says, who are not members of the Society at all. No one has the right to deny the name to an adherent of the Esoteric Philosophy, merely because he is not enrolled in a particular Society.

The truth is that the name "Theosophist" is used in various senses. It is applied, loosely, to all members of the T.S., whether or not they accept Theosophical teachings. It is used in an intellectual sense, to denote those who accept a certain definite system of

Philosophy. And sometimes it is used as describing one who fulfils the loftiest moral ideal, a sense in which it would be applicable, if at all, only to one or two persons in a generation. Thus we find a MASTER writing :

“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.”

In this sense, few indeed can be Theosophists, save in aspiration.

It will now be seen that it is quite impossible to meet Mr. ALLEN'S wish, and to change the platform of the Society. He says :

“Now, I am not blaming the Theosophical Society for being more dogmatic in teaching now than of yore. I only want it to acknowledge the fact, and say plainly : ‘The Theosophical Society now exists for the purpose of uniting in one organisation all persons, of whatsoever race or creed, who can accept the doctrines of an Unknowable God, of Karma, of Re-incarnation, of human Free Will, and the absolute responsibility of every man for himself and his future.’ Such a position is perfectly logical and worthy. The old position of uniting men without any regard to differences of philosophical or non-philosophical apprehension was a fine ideal, but too fine to be practicable. Mankind is not yet sufficiently advanced to be capable of it.”

To do this would be to destroy the objects for which the Theosophical Society was founded. Many members may study Aryan literature, or physical science, and yet not believe in Karma and Reincarnation. The basis of the Society is action, not belief. “To form the nucleus”, to “study”, to “investigate”, not to hold any particular opinions, was the platform chosen by the Founders and accepted ever since by the members. Why should the Society change its ground, and why should Mr. ALLEN—not even a member of it—wish it to change its ground? It injures no one, intrudes upon no one, seeks to coerce no one. Why should it be asked to commit suicide, and then to reincarnate in another form? Surely it may be left to exist, and to carry on its own work!

Mr. ALLEN objects to the high ideal of the Society, and thinks it “too fine to be practicable”. Farther on he says that “in aiming at Universal Brotherhood the Theosophical Society is aiming too high. Higher even than their leading men can reach.” But can we aim too high, and is the poor limit of our realization to fix the height of our ideal? Surely it is well to have a lofty ideal, though we may fall far

short thereof, for failure to reach the highest is more elevating than contentment with the low.

“The next thing”, says Mr. ALLEN, “I would suggest that we have to say to the Theosophical Society is: ‘Try to preach your own view without seeming to assume that those whose apprehensions differ from yours are philosophically incapable.’” And on this he tells a “good story”, in which a “prominent member of the Society” says to a gentleman: “The Christo-Theosophical Society is very well for people who are intellectually incapable of joining us. If I came across a man for whom our teaching was too advanced, I should advise him to go to the Christo-Theosophical Society.” Mr. ALLEN did not hear this remark himself, and it may easily have been coloured in the repetition of it. It may have been said lightly, in good-humoured criticism, or as the last word of a conversation modified by what went before. In any case, “the Theosophical Society” does not say that a person is “philosophically incapable”, because one of its members is reported to have made an irresponsible and even unwise remark.

The question submitted is: Does the Theosophical Society claim that only those who “seek initiation in their organization” can reach a certain “fount of truth”, and does the Society commit itself

To the position that there is upon earth, and has always been, a sort of Bureau of Truth with all its staff of principals and subordinates, and a definite policy to carry out; from which, as from a centre, have come all great teachers and prophets, whose messages have ever been one and the same, but have got perverted and misrepresented by the churches and organisations which professed to preserve and perpetuate them?

Certainly the Society commits itself to no such statement. In fact the Society says nothing on the subject. H. P. BLAVATSKY did say that there was a great BROTHERHOOD of Sages, or Initiates, scattered over the whole globe, who were the custodians of the accumulated body of knowledge spoken of as Esoteric or Occult Philosophy, and that all the great religious Teachers have been members of that BROTHERHOOD. Also that every exoteric religion possessed fragments of the Truth, however overlaid they might, in course of time, have become. In founding the Society she claimed to be acting as a messenger from that BROTHERHOOD, but she did not make the acceptance of her message a condition of entry into the Society, and the Society is not committed to her view.

Nor did she ever dream of saying that only by way of the Theosophical Society could the BROTHERHOOD be reached. That BROTHERHOOD acts in many ways, by many methods, and the Theosophical Society is only one of the many agencies through which They work for the elevation of mankind.

Nor is it even necessary that a seeker after Truth should find the BROTHERHOOD in order to find Truth. As Mr. ALLEN says, "Truth is a universal omnipresent vibration", and a man may place himself directly in *rapport* with it. But she used to say that while a person might start on his way by himself and grope on alone, he would be like one who would reject all that mathematical science had done and insist on building it up again for himself. If he had strength, and time, and genius, sufficient for the task, he might build up mathematics from their foundation, for the facts were as free to him as to the great master-builders of the science. His success would be problematical, and he would be unwise to place himself in the position of the first investigator by rejecting the stores of accumulated mathematical knowledge; but he might do so. This truth also is "as free as air", but the "bureau" composed of mathematicians all the world over is a useful institution for those who want to reach mathematical knowledge within the limits of one short life.

Mr. ALLEN passes on to discuss certain philosophical problems, but into these I will not follow him. I have only sought here, in all courtesy and good-will, to point out, in answer to his challenge, some errors of statement into which he appears to me to have fallen. And I venture to say that the Theosophical Society is just the very place for Mr. ALLEN, leaving him free, as it does, to hold and to teach his own views, just as, on the other hand, it leaves me free to hold and to teach what I have learned of the Esoteric Philosophy. Those of us who believe in the BROTHERHOOD, and who seek to spread in the Western World the characteristic teachings of that which is now "preached as 'Theosophy'", do not seek to impose these views on the Society, but we claim the right to hold and teach them, while remaining members of the Society. Strange indeed would it be if the promulgation of the message brought by the chief Founder of the Society, views taught also by the other two Founders, should be forbidden to members of that Society. All that such members are bound to do is to avoid all temptation of imposing these views on others as a condition of membership or of good standing in the Society.

Such, personally, is my answer to Mr. ALLEN's friendly challenge. It seems to me that we might well be brothers within the broad limits of the Theosophical Society, content to differ on many philosophical doctrines. His difference from me in no way detracts, in my mind, from the respect due to his keen intellect and to his value as a mystical

thinker. Truth is too great for any one of us to grasp it, too many-sided for any one of us to see. If some of us have found aid from great spiritual Seers, standing at heights that as yet we may not reach, surely our brethren need not grudge it to us, since we force it not on them, but only offer it to any who desire to share it with us. Wealth has been placed in our hands to give to the poor; why blame us that we scatter it to those who wish for it, having no desire to force it on any who say that it is dross, not gold. Here, as in other things, let us try to follow the Law of Liberty, and not transgress the Law of Love; for all servants of Truth have their faces set in the same direction, and though the ways thereto be many, they will lead us to the goal at last.

A Bewitched Life.

(Concluded from page 368.)

VI.

I DEPART, BUT NOT ALONE.

SEVERAL days later I sailed, but during my stay I saw my venerable friend, the Bonze, no more. Evidently on that last, to me for ever memorable, evening he had been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him? He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze—a man whom I knew to be thoroughly honourable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during those evil hours, the smallest details of the supposed insult to that same suicidal pride? Remorse, as an old poet has aptly remarked,

"Is like the heart in which it grows,
 If proud and gloomy,
 It is a poison-tree, that pierced to the inmost,
 Weeps only tears of blood."

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered ; and all I could do was to promise myself the satisfaction of writing him a friendly letter as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was ! So sure did I feel that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy !

I had not been at sea for a week before I had cause to remember his words of warning.

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it at first to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was ; and besides the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years before. We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in gaol, I saw near him the yellow, villainous face of a man answering to his description. I kept silence about such hallucinations ; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it,

seemed familiar to me, and I immediately recognised it; it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant. . . . But who was the victim? O horror unutterable! unspeakable horror! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart at the sight of a wrong done to, or a misfortune befalling, those one loves; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with a powerful grasp, but the man heeded it not, he seemed not even to feel my hand. The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the ground. It was with the loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow! . . .

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence; but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present, or even future—as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery, of lust, fell dismally upon my sight, and I was brought face to face with the vilest results of man's passions, the most terrible outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "an ingress", "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear as they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst material shape, is a proof, to me, of their unreality.

"If, as you say, man consists of one substance, matter, the object of the physical senses; and if perception with its modes is only the result of the organization of the brain, then should we be naturally attracted but to the

material, the earthly," . . . I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an oft-used argument of his in his discussions with me.

"There are two planes of vision before men", I again heard him say, "the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe."

VII.

ETERNITY IN A SHORT DREAM.

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself *ad nauseam* the words of Rousseau, who said that superstition, "the disturber of society", could never be too strongly attacked. Why should the sight, the phantasmagoria, rather—I argued—"of that which we know in a waking sense to be false, come to affect us at all?" Why should—

"Names, whose sense we see not
Fray us with things that be not?"

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that "superstition renders a man a fool"—after which he hesitated for an instant, and abruptly stopped. I had not taken any part in the general conversation; but no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"and *scepticism makes him mad*".

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a *clairvoyant*! A new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. At this moment my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me, while I was lying unconscious, touched some unknown physiological spring in my brain, and

by loosing it had called forth a faculty generally hidden in the human constitution ; and it was the Japanese priest who had introduced the wretch into my house !

But my anger and my curses were alike useless, and could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had *dreamed of*, was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I *felt* that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port, I had a dream.

I fancied I was dead. My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still regarded itself as "I", realizing the event, was preparing to meet in a few seconds its own extinction. It had always been my belief that as the brain preserved heat longer than any of the other organs, and was the last to cease its activity, thought in it survived bodily death by several minutes. Therefore I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf "no mortal e'er repassed", its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my THOUGHT, wrapped, as I believed, in the remnants of its own fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, *i.e.*, *annihilation*. "I" was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to feel and *enjoy* the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions but that fathomless black space, as dark as pitch ; to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man's brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato, as "but the image of our hopes and fears". Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved

at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering and of every anxiety, was close at hand. The constant anguish that had been gnawing ceaselessly at my heavy aching heart for many long and weary months had now become unbearable; and if, as Seneca thinks, death is but “the ceasing to be what we were before”, it was better that I should die. The body is dead; “I”, its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed-for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome guest; a calm and peaceful haven amidst the roaring billows of the Ocean of Life, whose breakers lash in vain the rock-bound shores of Death. Happy the lonely bark that drifts into the still waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!” . . .

While uttering this death-chant to the prostrate form before me, I bent over and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet . . . how very strange! If real, final death takes place in our consciousness; if after the bodily death “I” and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my *brain*-action seem as vigorous as ever, now . . . that I am *de facto* dead? . . . Nor does the usual feeling of anxiety, the “heavy heart” so-called, decrease in intensity; nay, it even seems to become worse . . . unspeakably so! . . . How long it takes for full oblivion to arrive! . . . Ah, here’s my body again! . . . Vanished out of sight for a second or two, it reappears before me once more . . . How white and ghastly it looks! Yet . . . its brain cannot be quite dead since “I”, its consciousness, am still acting, since we two fancy that we still are, that we still live and think, disconnected from our creator and its ideating cells.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last before it placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even *touched the brain-matter*. . . . How, or with *whose hands*, I am now unable to say; but the impression of the slimy, intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues themselves

having undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I—or my consciousness, which is all one—standing, apparently entirely disconnected from my brain, which could no longer function. . . . But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention. . . . What *does* this signify? . . .

The same darkness was around me as before, a black impenetrable space extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial and at the pendulum moving to and fro regularly and slowly in space, as if its swinging meant to divide eternity, I saw its needles pointing at *seven minutes past five*. The hour at which my torture had commenced at Kioto! I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same identical process that I had been made to experience on that memorable and fatal day. I swam underground, dashing swiftly through the earth; I found myself once more in the pauper's grave, and recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister's house; followed her agony, and saw her go mad. I went over the same scenes without missing a single detail of them. But alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description, and well-nigh unbearable. Even the settled despair, the never-ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of vision and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered, in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death—for in that dream I firmly believed that my body was dead—added the most terrifying of all.

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me, was not of long duration. The long, arrow-shaped needles were pointing on the colossal disk at—*seven minutes and a half past five* o'clock. But before I had time to well realize the change, one needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate. . . . I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered, every torture that hell can provide, I passed through every mental anguish known to man or fiend; I returned to see the fatal dial and its needle—after what appeared to me an

eternity—moved, as before, only half a minute forward ; I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end. . . .

Worst of all ! my consciousness, my “ I ”, had apparently acquired the phenomenal capacity of trebling, quadrupling, and even of decuplating itself. I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances ; though predominant over all was my *spiritual* experience at Kioto. Thus, as in the famous *fugue* in *Don Giovanni*, the heart-rending notes of Elvira's *aria* of despair ring high above, but interfere in no way with the melody of the minuet, the song of seduction, and the chorus, so I went over and over my travailing woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in nowise even a single pang of my despair and horror ; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience ! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister's husband ; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling *at the same time* hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother's, and my sweet sister's voices, admonishing me and teaching duty to all men. I am saving a friend from drowning, and am sneering at his aged father, who thanks me for having saved a “ soul ” yet unprepared to meet his Maker.

“ Speak of *dual* consciousness, you psycho-physiologists ! ” I cried, in one of the moments when agony, mental and, as it seemed to me, physical also, had arrived at a degree of intensity which would have killed a dozen living men. “ Speak of your psychological and physiological experiments, you schoolmen, puffed up with pride and book-learning ! Here am I to give you the lie. ” . . . And now I was reading the works of and holding converse with learned professors and lecturers, who had led me to my fatal scepticism. And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my niece and nephew. More terrible than all : I knew, *as only a liberated consciousness can know*, that all I had seen in my vision at Japan, and all that I was now seeing and hearing over and over again, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock. I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in eternity. I was beginning to realize from personal experience how the condemned sinners would feel; "were not eternal damnation a logical and mathematical impossibility in an ever-progressing universe"—I still found the force to argue. Yes, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for "I"—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF. . . . No; I denied the independent nature of my consciousness no longer, for I knew it now to be such. But is it *eternal* withal? O thou incomprehensible and terrible reality! But if thou art eternal, who then art thou?—since there is no deity, no God, whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable REALITY, and impenetrable MYSTERY! Oh, I would fain annihilate thee. . . . "Soul-Vision!"—who speaks of soul, and whose voice is this? . . . It says that I see now for myself that there is a soul in man after all. . . . I deny this. My soul, my vital soul, or the spirit of life, has expired with my body, with the grey matter of my brain. This "I" of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should believe, may be true. . . . Why not? Is not the flower born year after year from the same root? Hence this "I" once separated from its brain, losing its balance, and calling forth such a host of visions . . . before reincarnating. . . .

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying—"In this case, I fear, *you would have only to open and to shut the temple door, over and over again, during a period which, however short, would seem to you an eternity*". . . .

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.

VIII.

A TALE OF WOE.

We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg.

Half an hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any

expectations could have made it, and I was henceforward doomed to the most desolate life. I ascertained that I had seen the terrible tragedy, with all its heart-rending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece—the sweet flower of nature's fairest work—dishonoured, in a den of infamy; the little children, dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where! A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster which rose before me all at once. The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister:—"Had we known of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers, and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else—I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so—that was killing me. Had I but followed the friendly advice of the Bonze Tamoor, and communicated with the authorities some time previous to my return, much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could not escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world. . . .

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loath-

some burden of life henceforth alone, and in constant remorse ; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought-for visions, whose correctness and reality I could deny no more. Alas the day ! they were no longer in my sceptical, blind mind—

“ The children of an idle brain,
Begot of nothing but vain fantasy ” ;

—but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends. . . . Thus, I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism ; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish, innocent face of my young niece, so sublimely simple and guileless in her pollution ; and to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her in her dreams as soon as she was asleep. These dreams took an objective form to me, as they had done in the steamer ; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent as of yore, to what I witnessed in my Soul-life. Something had suddenly developed in me, had broken loose from its icy cocoon. Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin ; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature. Thus now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs ! Woe is me, it was a daily and nightly torture ! Oh, how I mourned over my proud folly ; how punished I was for having neglected to avail myself at Kioto of the proffered purification, for now I had come to believe even in the efficacy of

the latter. The Daij-Dzin had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his victim. . . .

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her but for a few short months, her young and first-born daughter. Consumption made short work of that tender, girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his sea-faring career.

And now, the sequel of my sad, sad story is soon told. A wreck, a prematurely old man, looking at forty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would never leave him until he had recalled the Frankenstein monster he had raised, and with whom, at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamooro Hideyeri. I now implored him to take me, without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom, and tenfold intensified my despair. The Yamabooshi had left the country, for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years! . . .

In this mischance, I applied for help and protection to other learned Yamabooshis; and though well aware how useless it was in my case to seek efficient cure from any other "adept", my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated. I found from them that not one of those learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it become almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed

in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than was the Daij-Dzin. Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners, and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitated liquidation, I found myself, after closing the accounts, a far richer man than I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I would have neglected entirely even a small provision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze that knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence, I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, when, or if, I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the “Masters of the Long Vision”, who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.

Many are the mysteries of nature that I have fathomed since then; and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental. One who would reach such power of control would have to become entirely identified with the Yamabooshis, to accept their views and beliefs, and to attain the highest degree of Initiation. Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons, besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwholesome visions away, I still remain, and do remain to this day, helpless to prevent their forced appearance before me now and then.

It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept, that I reluctantly gave up any further

trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss *châlet* in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointment. "My son", he said, "regard all that happened to you as your *karma*—a just retribution. No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a *Rahat* (an Adept) a high-souled Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. *Like a scar left after a poisonous wound the trace of a Daij-Dzin can never be defaced from the soul until purified by a new rebirth.* Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt. And of this priceless knowledge, acquired through suffering and personal efforts—no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under the instruction of the Yamabooshis, but feel grateful for the knowledge received. Of the priest Tamoorá Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its, to me, painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.

H. P. B.



A new work by the Hon. Alexander Aksakov, of St. Petersburg, has lately appeared, entitled *Animismus und Spiritismus*. It is in two volumes, and is published by Oscar Mutze, at Leipzig. The services rendered by this distinguished author to psychological science in Germany and Russia, by his researches in the domain of psychism and his investigation of its phenomena during a long series of years, entitle his works to the consideration of every student.

The Law of Cycles.

A paper read before the Blavatsky Lodge, London.

NE of the most important aspects of Theosophic study and that which seems to afford the most available proof of the inherent truth of its teachings in regard to cosmogenesis, the creation and destruction of worlds, the out-breathing and in-breathing of the Universal Life, and the orderly array of phenomena which constitute the working out of the design of the Great Architect, is the law of Cycles, or as it is more familiarly known in natural science, the law of periodicity. Wherever we turn, or in whatever direction our studies may take us, we are met with innumerable facts which seem to be so intimately connected with one another, and yet each to be exercising such an appreciable influence upon the course of events in the universe, as to be each and all indispensable to the constitution and sustentation of our very being, and equally so as regards the progress and perfection which the healthy mind contemplates as the heritage of the human race, if not indeed as the natural result of the out-working of a fixed law. And in view of all this we are led to enquire how so many indispensable factors, often found in such fierce conflict with one another, can find each one its place and line of progress in the economy of nature. The chemist sees us surrounded by, and dependent upon, a number of universally diffused elements, a slight modification of whose conditions would render them the powerful and speedy agents of Death. The physiologist has determined by his researches, that our bodies are the playground as well as the workshop of countless little lives, all of which have their laws of being, their rights and privileges, their little loves and pet aversions, their tribal feuds and class distinctions; and what is more important to us, that it needs but a very little interference on our part to make them rise in fierce rebellion and convert our bodies into a field of carnage and distress.

The astronomer can bring within the definition of his lens a revelation of infinitely vaster magnitude. He can point you to worlds and systems in formation, and to others in process of destruction; great systems mightier far than ours, falling into chaos and disappearing from the screen of nature. Nearer to view he can show you how the very earth we live on depends for its continuance upon the exquisite adjustment of each of the planetary bodies as regards orbit, bulk, gravity and motion, in respect to a common centre. Indeed, every department of natural science bears witness to the fact that the constant

interplay of forces in nature, and the inter-dependence of the laws which govern them, are responsible for the changes constantly taking place in the condition of all bodies, and thus far the modifications of human life and thought, as well national as individual. But what a field of enquiry is opened up by the word "*change*"!

How inclusive of all that makes up the happiness or misery of human life on earth is that word! So important indeed does it become to us upon reflection, that our first thoughts of it are mingled with a sense of something akin to fear and uncertainty; for upon first perception of its universal and persistent presence, it seems allied to hope only in proportion as our condition is poor and miserable. But we are reassured when, upon enquiry, we learn that all we see around us is the outcome of the working of *changeless laws*. But even this assurance does not extend further than the eye can reach, or history chronicle. Up to a certain point in the scale of phenomena *change* is a correlative of natural law, but once we go beyond the short range of observed and orderly happenings, *orderly* merely because consistent with all else in our brief experience, the law of change becomes *chance*, and the repetition of change, *coincidence*! In short, all that is observed as in *process* of happening is scientific, and agreeable to the *law of change* in nature; but all that happens *unforeseen* is *chance*, and when repeated, *coincidence*. And so we find excuses for our ignorance, words for our dictionaries, and stuffing for our craniums. But then we are nothing if not consistent, and if we are "wise in our generation" let it be our excuse that the generation is "scientific"!

The Theosophist views the entire procession of events (whether occurring in the mental, psychic, or physical universe), which makes up the life of humanity, as an unbroken chain of graduated series of links, carried from one eternity to another by a complex but orderly interplay of wheels; he sees that the links are human lives, that the eternities which they bridge over are the past and the future, that the main-spring of action is the pulsing of a hidden Life, and that the wheels by which the two are bound together are the laws of cyclic impulse. For him there is no chance, but all is measured and orderly progression, the working out of a mighty and beautiful design in a universe of *Embodied Thought*. From the great Manvantara and Pralaya, the outbreathing and inbreathing of the Universe, down to the pulsing of the minutest creature that has life, the cyclic law is in constant operation; and whatever changes take place in human life and consciousness, individual, national, or racial, are due to the conformity of all natural action to this which is primarily the very heart-beat of the Universe.

Some of the more important cycles treated of in Theosophic literature may be brought to our notice in witness of the old Vedic, and later of the Pythagorean statement, that the world is formed and maintained by *number*. Pythagoras averred that *number* was the principle of everything, and that

nothing but intentional design, regularity, correspondence, beauty, proportion, and harmony, could be perceived in the creation and preservation of the universe. To begin then with the largest cycle treated of in occult philosophy, *viz.*, the Mahâ Kalpa, which includes one hundred days and nights of Brahmâ. It is said to consist of a period of our time represented by a series of fifteen figures—*viz.*, 311,040,000,000,000 (three hundred and eleven billions, and forty thousand millions) of years. At first sight these figures may appear fanciful, but upon resolving them into their constituents they will be found to have a basis in natural phenomena. The least common multiple of the number of days required by the planets Saturn, Jupiter, Mars, Earth, Venus, Mercury and the Moon to perform their revolutions round the sun, is 4,320,000 years. At the end of this period they are all in conjunction. This period is called a Mahâ Yuga, the sum of four Yugas or ages known in Western mythology as the Golden, Silver, Copper and iron ages. Now let us see how this is made up. Every complete cycle has its period of activity and latency, its flow and its ebb, represented numerically by the figures 1 and 0, the perfect number 10. One tenth part of the Mahâ Yuga = 432,000 years, which is the duration of the iron age or Kali Yuga. From this as a unit quantity we derive the other ages by an arithmetical progression of 2, 3, 4, thus twice 432,000 = 864,000, the length of the copper age or Dvâpara Yuga; 3 times = 1,296,000 years, the silver age; and 4 times = 1,728,000 years, the golden age. The series of 1, 2, 3, and 4 make up the number 10 again, represented symbolically by the triangle of the ten yods or the ten tens; thus showing the periods we have given to be aliquot parts of a perfect cycle, *viz.*, the Mahâ Yuga. Let us look at it now from another astronomical standpoint. The year of any celestial body is the time it takes to complete its orbit or path round the centre or sun. Modern astronomical researches have shown that our sun, far from being a fixed and independent centre, as supposed by Newton and others, performs an orderly revolution around a point apparently identical with the fixed star Alcyone. The period required for the sun's revolution around this centre is 25,920 years as given by Sûrya Siddhânta, and corresponds to the precession of the Equinoxes, which phenomenon is indeed the direct result of the sun's motion. The signs of the Zodiac, therefore, will pass the Equinoctial points once in every 25,920 years, which period, when divided by twelve, the number of signs in the Zodiac, gives 2,160 years for each sign. By multiplying this period by an arithmetical progression of twice 10 *viz.* 8, 6, 4, and 2 = 20 we shall again obtain the figures for the four Yugas, which, multiplied by 100, 10 × 10, will give the full period of a Mahâ Yuga. Now the period for the precession of the Equinoxes is $\frac{1}{10}$ of that required for the polar revolution of the earth, quite a modern discovery in Western astronomy, though mentioned by the great Hindu astronomer above referred to, and involved

in all his calculations of the major cycles. The declination of the earth's axis is found to be decreasing at the rate of 50" per century, or half a second per year, which gives for one revolution of the earth's axis 2,592,000 years. This means that some 240,000 years ago the axis of the earth was in the plane of its orbit, days and nights having a continuous duration of six months in alternation. Out of this great terrestrial period arise the cycles of 7,200 years and 600 years; the latter being the famous Naronic cycle. The first of these is obtained by dividing the period of 2,592,000 by 360, the number of degrees in a circle; the Naronic cycle being derived from this when further divided by twelve, the number of signs in the Zodiac. At the end of this latter period it is said that a great change in the religious movements of the world takes place. It is well worthy of notice that this period has intervened between the great religious revivors, for instance, between Zoroaster, Buddha, Lao-tse, Mohammed, Khenghis Khan. Now having shown that the Mahā Yuga has an astronomical basis not only in the motions of the planets but also in the precession of the Equinoxes, we may go forward with the computation and complete the figures for the Mahā Kalpa, 1,000 Mahā Yugas = a Kalpa, *i.e.*, one day of Brahmā; the night is of the same duration, *viz.*, 4,320,000,000; these making together 8,640,000,000 years. 360 of such days and nights = one year of Brahmā, *i.e.* 3,110,400,000,000—3 billions, 110 thousand and 4 hundred millions of mortal years. One hundred such years make an age of Brahmā, *i.e.*, the Mahā Kalpa. It will thus be seen that the enormous age we have been considering is a direct numerical product of the periodic times of the solar system. From this great rhythmical breathing of the Logos, universal nature is persuaded to a response in a thousand different ways, moving in perfect harmony throughout her silent walk, with the life-pulse that thrills in her sacred heart.

In the *Secret Doctrine* it is said: "The ONE LIFE is closely related to the *one law* which governs the world of Being—KARMA". Consequently we may expect to find the cyclic law in similar relations to the life of humanity on earth; and indeed this is stated as a fact of esoteric teaching by H.P.B., for she says: "The events of humanity *do* run co-ordinately with the number forms, since the single units of that humanity proceed one and all from the same source—the central and (its shadow) the visible SUN. For the equinoxes and solstices, the periods and various phases of the solar course, astronomically and numerically expressed, are only the concrete symbols of the eternal living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors."

Winchell, in his *World Life*, says: "There is a method in the succession of events, and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back and forth over æons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with

their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past." This cyclic repetition of events is well worth showing, and I shall therefore submit some instances already on record in illustration of the fact.

Dr. E. Zasse has shown that if we divide the old world into six parts, *viz.*: Eastern, Central and Western Asia; Eastern and Western Europe; and Egypt, we shall find that each of these areas is in succession subject to a cyclic wave of intense activity every 250 years; the wave beginning in the East and proceeding towards the West, passing successively from one to the other of these divisions. The first of these waves began in China 2,000 years B.C., the age of philosophy, of discovery, and reform in that country. "In 1750 B.C. the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and extends its sway over many parts of Europe and Asia; and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic Expedition, and dies out in 1000 B.C. at the siege of Troy." At this time the second historical wave appears in Central Asia. "The Scythians leave their steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for Ancient Persia; and the wave moves on to the East of Europe, where about 250 B.C. Greece reaches her highest state of civilization and culture—and further on to the West, the Roman Empire finds itself in the apogee of power and greatness at the dawn of the Christian era." Again at this period we find the rising of a third historical wave at the far East, where in China a revival of arts, science, and commerce is made. Then 250 years later we find the Huns emerging from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire; and in the year 1000 on the Western side springs up the second Roman Empire, that of the Papacy. At the same time the fourth wave approaches from the Orient. China is again flourishing; in 1250 the Mongolian wave in Central Asia overflowed in the direction of Europe, covering an enormous territory. About 1500 in Western Asia the Ottoman Empire rises in all its might, and conquers the Balkan peninsula; and in 1750 the Russian Empire, which had thrown off the Tartar yoke, rises to unexpected grandeur during the reign of Empress Catharine, and covers itself with glory. The wave thence sweeps over Europe, coming with the tide further West in each cycle, and here, in the year 1875, at the half period of the cycle, we passed the middle point of a period of culture and progress which will find its climax about the year 2000. It has also been shown that the wars and revolutions of the world are subject to this *law of cycles*, those of the European nations being strikingly regular in their periodicity. Thus in review of the last two centuries we have a thirty years' period, 1710, 1740, 1770—then a

twenty years' period, 1790, 1810, 1830—then a twenty-five years' period, 1855, 1880. A general summary of the war cycle covered by these dates, will show a central wave from 1768 to 1812, three wars of seven years' duration each, and at both ends wars of two years. Thus it is certain that a general cyclic law regulates the ebb and flow of activity in nations; and following the line of impulse successively operating in the spiritual, mental, psychic and physical worlds, we may trace the unbroken chain of causation that binds them together, making them inseparable and seemingly one.

Similar calculations to the above have been extended in the direction of meteorological and seismic phenomena and with similar results, variability appearing only within certain limited periods and disappearing entirely when the full cycle is known. A modern German Professor has published a chart, indicating by two wave-lines the rise and fall of the barometer and thermometer during each day for successive periods of 69 years, which chart, after eliminating local influences such as altitude, coast line, &c., is found to have a general application in the latitude to which it is adjusted. These observations will also admit of a division into cycles of 10 and 13 years each, following in triple groups, and marking years of highest and lowest temperature.

The Kabalists have a method of determining the time of events simply from the date of any great epoch in the life of an individual, the history of a nation, or the reign of a dynasty. Of the latter class one or two instances may be given:—

The History of France affords an epoch, of the kind referred to, in the fall of Robespierre in 1794. The total of the integers of this number is 21 which, added to 1794 gives 1815, the date of the Fall of Napoleon; from this date we get a total of 15, which added to 1815 gives 1830, the date of the Fall of Charles X., from which, by adding 12, the sum of its integers, we get 1842, the date of the Death of the Duc D'Orleans, the heir apparent.

The House of Brunswick is similarly treated. The date of its accession to the English throne in the person of George I., was 1714. Sum of its integers=13, which added gives 1727; accession of George II. Add 17, the total of its figures=1744; the date of the Scotch Rebellion for the object of replacing the House of Stuart. $1+7+4+4=16$, which added gives 1760 and the accession of George III. Proceeding in the same way we obtain successively the dates of the American War; the Revolution of France; the war with France, culminating in the Battle of Waterloo; and the death of the Duke of York, heir presumptive to the throne.

If it should be argued that these are but *coincidences*, we should not dissent, providing the argument goes far enough to show what a coincidence is in itself. A graduated series of events are shown to be coincident with a graduated series of figures, representing periods of time, as so many branches from a common radix. This, if it shows anything, surely illustrates coincidence of cause and effect. Events grow out of a single

cause, as numbers grow from *number*, and periods out of *Time*. "The future is but an unfolded present." To this point I may quote the *advance thought* of modern science as embodied in that remarkable address of Prof. Oliver Lodge to the Mathematical and Physical Section of the British Association at Cardiff in the present year, where he says:— "If once you grasp the idea that *past* and *future* may be *actually existing*, we can recognise that they may have a controlling influence on all present action, and the two together may constitute the *higher plane* or the totality of things, after which, as it seems to me, we are impelled to seek, in connection with the directing of force, or determinism, and the action of living beings *consciously directed to a definite and preconceived end.*"

Yes, truly, the end is preconceived—but we, who see events only in relation with our conceptions of time and place, are but tracking homewards through the circling maze of time, with nothing to guide us but the foot-prints we ourselves have made in ages long gone by.

"This continuity and unity of history," says the author of *The Cycles of Matter*,* "repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us with the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual*, illustrated in the changing phases of every single maturing system of results. These thoughts summon into our immediate presence, the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift itself towards a sublime apprehension of the Supreme Intelligence whose dwelling-place is Eternity."

This "*law of correlated successiveness*" is in all respects agreeable to the Theosophic conception of the unfolding of events in the gradual process of human evolution. Theosophy holds that all future time, or rather the succession of events by which the idea of time is induced upon the mind, are already in the astral light, waiting the conditions of development under which they will pass into objective reality. The past and future are but extensions of the present, and when it is said that the future, not only of races and nations, but also of individuals, is already in the Astral Light, and pre-determined, as to sequence of event, by its dependence on the past, we are not arguing for predestination in a theological sense, or fatalism in a natural sense, but for a proper conception of the orderly unfoldment of events, in relation to the gradual development of human faculty along pre-conceived and determined lines. And this statement impels upon me a

* Winchell.

repetition of thought, for I have to show, in accordance with the law of the periodical recurrence of events, that the whole course of human evolution is but a repetition of pre-existent conditions. This indeed it is in the sense that at a certain point in the circle of progression, nature folds into herself, action is followed by reaction, the outbreathing becomes an inbreathing and the universe passes into Pralaya. What then does this future mean, to which we are for ever impelled, but the retracing of footsteps, and a realization of pre-existent types and self-evolved ideals? In order to get a proper view of the subject we have to consider the human Ego in its descent into matter, as all along creating the prototypes to which it will eventually attain in the course of its upward progress in association with physical evolution. No two Egos in the universe are progressing along the same lines; but each is fulfilling some special function and thereby gathering a set of experiences necessary to the complete upbuilding of a perfected humanity. If two Egos were functioning alike and under the same conditions, there would be a waste of energy, and nothing gained for humanity when considered as a unit. Each is adding a separate quantity to the sum total of experiences, which, when fully worked out, and realized in the consciousness of each, will constitute collectively the "mass-chord" of the whole Manvantara, destined finally to manifest as the Logos of the next creation. Viewed from this standpoint the lines of progress pursued by individuals, and hence the whole series of events thereby included, are those along which the incarnating Ego had elected to function, when (as says the *Secret Doctrine*) "the Sons of Wisdom, the Sons of Night, ready for rebirth, came down": "We can choose," said the Lords, "for we have wisdom." Thus the future becomes only a *realized past*, and our freedom of choice, for which we clamour so loudly, does not lie with the perishable personality whose interests are vested in things equally evanescent and perishable, but with the immortal Ego whose choice was long since made, and whose purpose, linked as it is with that of the Divine and Changeless *Law*, is fixed and immutable. The law of Karma is the law of progress; and we, who from this embodied standpoint take note of the passage of events, can, if we will, see therein the working out of the Karmic law only by means of their cyclic recurrence. The astronomer sees only a natural law in the return of the planets and comets in their respective orbits, and the succession of phenomena attaching thereto is found to be continually repeating itself. Hence he is able to predict the return of comets, and the moment of an eclipse, centuries in advance of their actual occurrence; and the Occultist and astrologer, taking note of the cyclic repetition of events, is by the same law enabled to predict the times of their occurrence. There is nothing supernatural in this once we come to know the recording nature of the Astral Light, and the power of man to read its impressions; a fact illustrated to us in a minor degree by the phenomena of hypnotic or induced clairvoyance, the records of natural seers, and even by the

daily occurrence of the *localization of memory*; and by psychometric impressions.

Now without introducing the *cyclic law of rebirth*, which seems to offer so many attractions in this connection, I must bring these remarks to a close. What I have been able to say is very limited in its scope, and I am conscious of having purposely avoided a hundred different sets of phenomena which might have been drawn from our daily life in support of the main idea of this brief treatise. Their importance, however, as proofs near to hand, is so great, that nothing short of the sense of strangulation induced by attempting this subject in so short a time, would compel me to omit them. I think it will be seen, however, from what has been said, that the occult doctrine of the *cyclic law* has its basis in natural phenomena, and is therefore capable of a critical and exhaustive study, which, considering its importance in relation to the ordering of human life and thought, I venture to say it merits.

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

Fragments from an Indian Note Book.

SHLOKAS REGARDING THE COSMIC EGG.

1. *Nārāyana* is beyond the *Avyakta* (the Unmanifested, or Potency of Matter);* the Egg is born of *Avyakta*; within the Egg are all these *Lokas* (that which can be sensed; Worlds) and the physical world composed of seven islands.

2. Then was born (or issued or came into existence) the Egg—golden and shining like lightning; in the Egg was born *Brahmā* (male) the Grand Father (Generator of the Pitris) of all beings.

3. *Mahesvara* (the Supreme Lord) is beyond *Avyakta*; *Avyakta* gave birth to the egg, within the egg was born *Purusha*, resplendent as the Sun. In that egg are all these *Lokas*, the internal (occult or supersensuous) as well as external Cosmos.

4. He, *Nārāyana*, wishing (or contemplating) to create this Universe out of his body, first created *Apah* (the waters of Cause) and (then) let the seed fall in that water. Then was born the Great (*Mahat*) golden egg.

5. *Vishnu* has three *Rūpas* (aspects); the first evolves *Mahat*, the second is within the egg, the third is in every *Bhūta* (Being); one who knows this is liberated.

6. These *Indriyas* and *Bhūtas* were disunited and could not evolve any body; then they received *Shakti* (force) to do so and produced the Cosmic

* N.B.--Words within brackets are mine.

Egg (*Brahmanda*). At first the egg was without Life (Consciousness) and floated on the waters; then *That* entering *Kāla* (Duration), *Adrishta* (Karma) and *Svabhāva* (Law), made it (the egg) living and issued forth from the egg as *Paramātmā* or *Purusha* with a thousand heads, thousand eyes, thousand arms, &c. These fourteen *Bhuvanas* have come out (have been formed out) of the limbs of the above *Purusha* (called elsewhere *Virāt* or *Mahā Vishnu* or *Hiranyagarbha*).

WHAT IS THEOSOPHY?

Theosophy is *Brahmā Jñānam*, the Divine Knowledge, the Knowledge of the Macrocosm. *Brahman* (neuter) is from the Sanskrit root *Brih*, to expand, and means the Universe, Pervading Intelligence, the One Reality; every periodic manifestation being its veil or *Māyā*—the Great Illusion—which we in our ignorance, or *avidyā*, mistake for the Reality. *Brahmā Jñānam* includes the knowledge of *Brahmandam* or Macrocosm, and *Pindandam* or Man. By man we mean corresponding beings of other worlds—corresponding in the manifestation of consciousness or *Chaitanyam*. Our *Shāstras* teach that there is a close connection between the *Brahmandam* (the Egg of *Brahmā*) and *Pindandam* (the smaller Egg), so that by studying one we may know the other. We begin by studying the Universe, and come from universals to particulars.

Theosophy includes *Brahmā Vidyā* or White Magic. Black Magic is called *Aparā Vidyā* or *Vāma Mārga* (the Left Path) or—both *Guptā Vidyā* or *Rahasya*, Occultism. *Brahmā Vidyā* means the knowledge of the Secret Laws governing the Universe and the *ādhyātmic* or spiritual powers in man.

We hold that ordinary man must fit himself by a particular training in order to be able to understand what Theosophy is; but the broad outlines are for all. To appreciate even such outlines is often the result of previous good Karma. It is only *Nishkāma* Karma (good action without *any* selfish motive) that makes one lean towards Theosophy.

Man's *Avidyā* (Ignorance), an aspect of *Māyā*, can be dispelled in two ways: (1) by ages of sufferings, the result of experience, birth after birth, slowly as drops of water falling on a stone at last wear it out; or (2), by *Jñānam* (which includes true *Bhakti*) at once, as the light of the sun dispels darkness.

It is no wonder, therefore, that one cannot readily explain what Theosophy is; the seven *Khandas* of the *Rāmāyana*, says a proverb, cannot be explained in one breath; nor can the elephant, says another proverb, be made to enter a *thalee* (a small earthen pot about four inches high); the Inquirer must study and think and live a pure life, communicate with those who are on the same path, and then the Grand Truth will begin to dawn upon his mind, gladden his whole heart, and though earthly calamities may darken his life, treachery and injustice sadden his soul, and his own failings

often stand in the way, he will bravely bear them all and bless the day when he first began to tread the Path in right earnest.

Often a spiritual seed thrown unheeded, without any expectation of good result, takes root and blossoms forth into a tree of *Amrita*; often a chance acquaintance for a few hours only gives us an opportunity to benefit others—this I know from my own experience as well as from that of some of my brother-workers; we are never discouraged by such “non-plussing”, we know our very efforts to purify the atmosphere make it easier for other thirsty souls to approach Theosophy; the darkness of *Kāli* is dispelled for a moment from a certain place, and good results must follow.

THE EIGHT GRAHAS.

In the *Secret Doctrine*, Vol. II., the Commentary on Sloka I. 2, runs thus:—“*The first (Race) is born under the Sun; the second under Brihaspati; the third under Lohitānga and Shukra; the fourth under Soma (the moon, as also our globe, the fourth sphere), and Shani, Saturn, the Krura-lochana (evil-eyed) and the Asita (the dark); the fifth under Budha.*”

Now in our Hindu astrology there are eight *Grahas* or planets, the last having been cut into two by Vishnu, forms nine in total; they are—

1. *Rabi* or *Sārya*, the Sun.
2. *Soma*, the Moon.
3. *Mangala*—Mars.
4. *Budha*—Mercury.
5. *Brihaspati*—Jupiter.
6. *Shukra*—Venus.
7. *Shani*—Saturn.
8. *Rāhu*—the upper half.
9. *Ketu*—the lower half.

A Sanskrit Shloka thus describes *Mangala* or Mars:—

“Born from the womb of *Dharani*, the earth, shining like clusters of electricity, a *Kumāra* (a virgin), with a *Shakti* (a kind of weapon) in hand, I bow down to *Lohitānga*.”

Lohitānga is from two words, “*Lohita*”, red (from *Loha*, the essence of iron), and “*Anga*”, body. The word means red-bodied.

Another Sanskrit Shloka thus describes Venus or *Shukra*:—

“White as snow and *Kantha* (a kind of white flower), smooth as *Momala* the great *Guru* of the *Daityas (Asuras)*, teacher and expounder of the *Shāstras*, I bow down to the Son of *Bhrigu* (one of the ten incarnating *Rishis*, some say of the seven).”

Then again, who is *Asita* the dark? In Hindu astrology it is *Shani* or Saturn, whose colour is described as dark blue; or it may mean *Rāhu*, who is “*Ghoram*”, or dark and awful.

It may be noted here that *Shani*, *Mangala* and *Rāhu* are the most evil planets of the lot, and a person born under the influence of any one of them is likely to suffer. The third and the fourth races suffered much in consequence.

Shani is called *Krura-lochana*, or evil-eyed, because he is said to possess the peculiar property of instantly causing the vanishing of what he sees. Even *Ganesha*, an incarnation of *Vishnu* and the son of *Shiva*, had to lose his head on account of a glance from *Shani*, who was unwisely requested by *Pārvatī* to see her newly-born child. *Ganesha* thenceforward had to content himself with an elephant's head. This sounds like a fairy tale, but perhaps there is a deep occult truth lying hidden under such apparently absurd stories, and it is for those who want to know to discover such truths.

STUDENTS OF OCCULTISM.

The son of a Brāhman (so runs the story) was once sent by his father to his *Guru* to study *Shrīmat Bhāgavata Purāna*, soon after the ceremony of the sacred thread.* The boy was very intelligent, and returned to his father after a few years.

"Have you completed your study, my son?" asked the father.

"Yes," replied the boy, with a satisfactory smile spreading over his face.

"No, you have not; go to your *Guru* again and request him to teach you again."

The boy returned to his *Guru*, came back after a few more years.

"Have you completed your study of the *Purāna*, my son?" again asked the father.

"Yes, father; this time I have studied the book with all the commentaries existing," replied the son triumphantly.

"Not yet, my son; go to your *Guru* again and pray to be taught."

The son again returned to his *Guru* and told him everything with a troubled face; the *Guru* smiled and began to unfold the Inner Meaning.

Long after the son, now a young man, returned to his father.

"Have you completed the book, my son?" asked the father for the third time.

The young man did not answer, but hung down his head in silence.

"I understand what you mean, my son," said the father, with tears in his eyes, "you have now learnt completely the teachings contained in that book, and I am going to lose my son; I knew from the beginning it

* This ceremony generally takes place between the tenth and the fourteenth year; it was our custom to send the boy soon after the ceremony to the house of a teacher, where he was fed, clothed, kept, taught and trained till he could complete his study; all this time the student had to observe certain ascetic rules, such as abstaining from sexual indulgence, avoiding animal food, taking meals in silence, &c. The young man had to return home after completing his study generally between the twenty-first and twenty-fourth years of his life; he had then the choice before him of either remaining a celibate for life or marrying.

would end thus, but I would not be a bar to your spiritual progress; choose your way."

The son fell at his father's feet and became a *Sannyāsin*.

The story has a deep meaning to every modern student of Occultism; the question is not want of instructions, as is often supposed, but our inability to profit by them. The first stage of study yields only superficial knowledge and vanity, the second deep learning and pride, the third the Occult meaning and melancholy, the fourth and last complete self-sacrifice and devotion to the pursuit.

Every one should examine himself critically (as he would examine others) and find out his own position; is he vain? then his knowledge must be superficial; is he proud? then it is only learning and not Occultism; for, says a Shloka:—

"As an ass burdened with the sandalwood can only feel the burden but not the fragrance, so, having read so many *Shāstras*, and not knowing the essence, he merely *carries* them like an ass."

The real progress begins when we begin to profit by the teachings, and mould ourselves accordingly; the rest are only preparations for this.

Many fail by desiring to find out an easier path; a path suited to his taste, requiring less effort, less sacrifice, and so on: a *Sūdhaka* (Chelā) sings thus:—

"The Path of *Vikuntha* (the Abode of *Vishnu*, meaning *Bhakti Mārga*, or the path of Love and Devotion) is very difficult to follow, while the path of *Kailāsa* (the Abode of *Shiva*, meaning *Jñāna Mārga*, or the path of Wisdom) has almost disappeared from view."

Yes: and *Māra*, with his downward attractions, leads many to its gaping mouth. My brothers, beware!

KALI PRASANNA MUKHERJI, F.T.S.



PROF. MAX MULLER, in one of the course of Gifford lectures now being delivered, dealt with the attempts made to explain the relation of the soul to God, "the divine homesickness" so characteristic of man. The Brahmans asserted that what was divine in man was one with that which was divine in God, and that our true self was the Self that is All in All. The Indian philosophy had never yet attracted the attention it deserved, and Western philosophers were too apt to disregard all that did not come from Greece and use the Greek terminology. During centuries, in India, not only with priests but with nobles, men and women, religion and philosophy had formed the one absorbing subject of meditation, and the invisible life, the life to come, was the real life. Whoever caught a new ray of truth became the centre of attraction; he was looked on as holding a position far above that of kings and princes, and was sought by all. There had been nothing like this side of the life of ancient India in the rest of the world. There nature was bountiful and the necessities of life few; the people, endowed with transcendent intellect, troubled with little struggle for existence, looked on life, not as a gladiatorial arena, but as a waiting-room at a station on a journey, a journey that from their very ignorance of its end stirred their curiosity as to whence they came and whither they were going. The Indian philosophy was unique, and deserved our most careful attention.

Reincarnation.

INTRODUCTION.

IF it be difficult for a new truth to gain a hearing amid the strife of tongues that marks our modern civilisation, it is yet more difficult for a truth to make itself heard, which has become new only by force of age. If our eye could sweep over the intellectual history of the race, unrolled before us for centuries of millenniums, then a gap in the dominance of some world-wide idea, stretching over some few hundreds of years among a small number of the nations, would but slightly impress us. But when that gap—a mere partial fissure in an immemorial past—includes the intellectual development of Europe, and is scanned by Europeans, it assumes an importance quite out of proportion to its relative extent in time, its relative weight in argument. Great and valuable as is the contribution brought by Europe to the mental treasure-house of mankind, we Europeans are very apt to over-estimate it, and to forget that the very brief period of intellectual achievement in Europe cannot rationally be taken as outweighing the total mental fruitage of the non-European races, gathered over thousands of centuries. This looming large of our own recent past, until, as a plate held before our eyes shuts out the sun, it hides the past of the world from our mental gaze, is a danger against which we should be on our guard. Neither for individuals nor for nations is intellectual arrogance synonymous with intellectual stature; the feeling which makes the Englishman look on all dark-skinned races as inferior, and lump them comprehensively as “niggers”, from whom nothing can be learned, is a feeling essentially petty and parochial. The wise listen most readily to those whose habits of thought are most alien from their own, knowing that thus they may chance to catch a glimpse of some new aspect of Truth, instead of seeing once more the mere reflexion of the aspect already familiar. Men’s racial habits, traditions, surroundings, are as coloured glasses through which they look at the sun of Truth; each glass lends its own tint to the sunbeam, and the white ray is transmitted as red, or blue, or yellow—what you will. As we cannot get rid of our glass and catch the pure uncoloured radiance, we do wisely to combine the coloured rays and so obtain the white.

Now Reincarnation is a truth that has swayed the minds of innumerable millions of our race, and has moulded the thoughts of the vast majority for uncounted centuries. It dropped out of the European mind during the Dark Ages, and so ceased to influence our mental and moral development—very much, be it said in passing, to the injury of that development. For

the last hundred years it has from time to time flashed through the minds of some of the greater Westerns, as a possible explanation of some of life's most puzzling problems: and during the last dozen years, since its clear enunciation as an essential part of the Esoteric Teaching, it has been constantly debated, and is as constantly gaining ground, among the more thoughtful students of the mysteries of life and of evolution.

There is, of course, no doubt that the great historical religions of the East included the teaching of Reincarnation as a fundamental tenet. In India, as in Egypt, Reincarnation was at the root of ethics. Among the Jews it was held commonly by the Pharisees,* and the popular belief comes out in various phrases in the New Testament, as when John the Baptist is regarded as a reincarnation of Elijah, or as when the disciples ask whether the man born blind is suffering for the sin of his parents or for some former sin of his own. The *Zohar*, again, speaks of souls as being subjected to transmigration. "All souls are subject to revolution (metempsychosis, *a'leen b'gilgoolah*), but men do not know the ways of the Holy One; blessed be it! they are ignorant of the way they have been judged in all time, and before they came into this world and when they have quitted it".† The *Kether Malkuth* evidently has the same idea as that conveyed by Josephus, when it says: "If she (the soul) be pure, then shall she obtain favour and rejoice in the latter day; but if she hath been defiled then shall she wander for a time in pain and despair".‡ So also, we find the doctrine taught by eminent Fathers of the Church, and Ruffinus§ states that belief in it was common among the primitive Fathers. Needless to say that the philosophic Gnostics and Neo-Platonists held it as an integral part of their doctrine. If we glance to the Western Hemisphere we meet Reincarnation as a firmly-rooted belief among many of the tribes of North and South America. The Mayas, with their deeply interesting connexion in language and symbolism with ancient Egypt, to this day hold the traditional doctrine, as has been shown by the investigations of Dr. and Mme. Le Plongeon. To these, the name of many another tribe might be added, remnants of once famous nations, that in their decay have preserved the ancestral beliefs that once linked them with the mightiest peoples of the elder world.

It could scarcely be expected that a teaching of such vast antiquity and such magnificent intellectual ancestry should fade out of the mind of mankind; and accordingly we find that the eclipse it suffered a few centuries ago was very partial, affecting only a small portion of the race. The ignorance that swamped Europe carried away belief in Reincarnation, as it

* Josephus, *Antiq.* xviii. i. § 3, says the virtuous "shall have power to revive and live again".

† *Zohar*, ii., fol. 99, b. sq. Quoted in Myer's *Qabbalah*, p. 198.

‡ Quoted in Myer's *Qabbalah*, p. 198.

§ Letter to Anastasius, quoted by E. D. Walker in *Reincarnation: a Study of Forgotten Truth*.

carried away all philosophy, all metaphysics, and all science. Mediæval Europe did not offer the soil on which could flourish any wide-sweeping and philosophical view of man's nature and destiny. But in the East, which enjoyed a refined and gracious civilisation while Europe was sunk in barbarism; which had its philosophers and its poets while the West was densely illiterate; in the East, the great doctrine held undisputed sway, whether in the subtle metaphysics of the Brâhmans, or in the noble morality which finds its home under the shadow of Buddha and his Good Law.

But while a fact of Nature may in some part of the world for a time be ignored, it cannot be destroyed, and, submerged for a moment, it will again re-assert itself in the sight of men. This has been anew demonstrated in the history of the doctrine of Reincarnation in Europe, in its occasional reappearances, traceable from the founding of Christendom to the present time, in its growing acceptance to-day.

When Christianity first swept over Europe, the inner thought of its leaders was deeply tinged with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediæval advocates. Every great intuitional soul, as Paracelsus, Boehme and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Scheelling furnish points of contact with it. The younger Helmont, in *De Revolutione Animarum*, adduces in two hundred problems all the arguments which may be urged in favour of the return of souls into human bodies, according to Jewish ideas. Of English thinkers, the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudworth and Hume it ranks as the most rational theory of immortality. Glanvil's *Lux Orientalis* devotes a curious treatise to it. It captivated the minds of Fourier and Leroux. André Pezzani's book on *The Plurality of the Soul's Lives* works out the system on the Roman Catholic idea of expiation.*

The reader of Schopenhauer will be familiar with the aspect taken by Reincarnation in his philosophy. Penetrated as was the great German with Eastern thought from his study of the Upanishads, it would have been passing strange had this corner-stone of Hindu philosophy found no place in his system. Nor is Schopenhauer the only philosopher from the intellectual and mystical German people, who has accepted Reincarnation as a necessary factor in Nature. The opinions of Fichte, of Herder, of Lessing, may surely claim to be of some weight in the intellectual world, and these men see in Reincarnation a solution for problems otherwise insoluble. It is true that the intellectual world is not a despotic State, and none may impose his opinion on his fellows by personal authority; none the less are opinions weighed there rather than counted, and the mightier and more instructed intellects of the West, though they be here in a small minority,

* E. D. Walker. *Loc. cit.* Pp. 65, 66.

will command respectful hearing for that which they deliberately advance, from all whose minds are not so hide-bound by modern tradition as to be unable to appreciate the value of arguments addressed to the support of an unfashionable truth.

. It is interesting to note that the mere idea of Reincarnation is no longer regarded in the West—at least by educated people—as absurd. It is gradually assuming the position of a possible hypothesis, to be considered on its merits, on its power of explaining puzzling and apparently unrelated phenomena. Regarding it myself as, to me, a proven fact, I am concerned rather to put it forward in these pages as a probable hypothesis, throwing more light than does any other theory on the obscure problems of man's constitution, of his character, his evolution, and his destiny. Reincarnation and Karma are said by a Master to be the two doctrines of which the West stands most in need; so it cannot be ill done for a believer in the Masters to set forth an outline, for the ordinary reader, of this central teaching of the Esoteric Philosophy.

THE MEANING OF REINCARNATION.

Let us start with a clear understanding of what is meant by Reincarnation. So far as the derivation of the word is concerned, any repeated entering into a physical, or fleshly, covering, might be included thereunder. It certainly implies the existence of something relatively permanent, that enters into, inhabits, successive somethings relatively impermanent. But the word tells us nothing of the nature of these relatively permanent and impermanent somethings, save that the impermanent habitations are of "flesh". Another word, often used as synonymous with Reincarnation, the word Metempsychosis, suggests the other side of the transaction; here the habitation is ignored, and the stress is laid on the transit of the Psyche, the relatively permanent. Putting the two together as descriptive of the whole idea, we should have the entry of a Psyche or "soul" into successive "bodies" of flesh; and though the word "soul" is open to serious objections, from its looseness and its theological connotations, it may stand for the moment as representing in the minds of most people a form of existence which outlasts the physical frame with which it was connected during a life on earth.

In this general sense, apart from any special exoteric or esoteric teachings, Reincarnation and Metempsychosis are words which denote a theory of existence, according to which a form of visible matter is inhabited by a more ethereal principle, which outlives its physical encasement, and, on the death of the latter, passes on immediately, or after an interval, to dwell in some other frame. Never, perhaps, has this doctrine, in its loftiest form, been put more clearly or more beautifully than in the famous encouragement of Arjuna by Krishna, given in the *Bhagavad Gîtâ* :

These finite bodies, which envelope the souls inhabiting them, are said to belong to him, the eternal, the indestructible, unprovable spirit, who is in the body. . . .

The man who thinketh that it is this spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived : for it neither killeth nor is it killed. It is not a thing of which a man may say, " It hath been, it is about to be, or is to be hereafter " ; for it is without birth and meeteth not death ; it is ancient, constant and eternal, and is not slain when this its mortal frame is destroyed. How can the man who believeth that it is incorruptible, eternal, inexhaustible, and without birth, think that it can either kill or cause to be killed ? As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away ; for it is indivisible, inconsumable, incorruptible, and is not to be dried away : it is invisible, inconceivable, and unalterable.*

In exoteric Brahmanism and Buddhism alike, the living reincarnating principle is said to pass from human to animal forms, and *vice versâ*, and may, indeed, pass from human bodies to dwell in minerals and vegetables. Belief in this form of metempsychosis is, and has been, very widely accepted, not only in the East, but among the followers of Pythagoras and Plato, and among the Neo-Platonists. This view is a travesty of the Esoteric Teaching, which does not admit—as will later be clearly seen—that the Human Ego can pass, against the general stream of evolution, backwards to the brute. While clearly postulating the unity of Life, and tracing that One Life in the gradual upward evolution through mineral, plant, and animal, to man, it denies that the individuality gained in man can be submerged again in the lower collective existence, for in man individual Reincarnation has replaced, as the method of evolution, the collective indwelling of the life in lower forms.†

The theory of Reincarnation, then, in the Esoteric Philosophy, asserts the existence of a living and individualised Principle, which dwells in and informs the body of a man, and which, on the death of the body, passes into another body, after a longer or shorter interval. Thus successive bodily lives are linked together like pearls strung upon a thread, the thread being the living Principle, the pearls upon it the separate human lives.

WHAT IT IS THAT REINCARNATES.

Having grasped the idea that Reincarnation is the indwelling of a living something in a succession of human bodies, we naturally make the enquiry : What is this living something, this persistent reincarnating Principle ? As our understanding of the whole teaching hinges on our thorough understanding of the answer to this question, it will not be wasted time to dwell a little on the circumstances which led up to and surrounded the first incarnation of this living Principle in the human form. To make this incarnation thoroughly intelligible, we must trace the steps of the evolution of man.

* From the beautiful translation edited by W. Q. Judge, ch. ii. pp. 12, 13.

† See *Seven Principles of Man*, by Annie Besant, pp. 66-70.

Those who have read the preceding papers will remember that the Monad, or Ātmā-Buddhi, is described as the "mainspring of all evolution, the impelling force at the root of all things".* Those to whom the technical name is unfamiliar will seize the idea conveyed by the name to the Theosophist, if they will think of the Universal Life, the Root of all that is, gradually evolving as its own manifestation the various forms which make up our world. We cannot here retrace our earth's story in former stages of its æonian evolution; that will, I hope, be done in one of some following papers. But here we must be content to pick up the thread at the beginning of the present stage, when the germ of what was to become man had appeared, as the result of previous evolution, on our globe. H. P. Blavatsky, in the second volume of the *Secret Doctrine*, has drawn the evolution in detail, and to that work I must refer the earnest and thorough student. Let it suffice to say that the physical form of what was to be man was slowly and very gradually evolved, two great Races passing through their full development, and a third Race having run half its course, before humanity had reached completion so far as its physical, or animal, nature was concerned. This nature, rightly called animal, because it contains that which man has in common with the brute—a physical body, its ethereal double, its vitality, its passions, appetites and desires—this nature was builded up by terrestrial and other cosmic forces through millions of years. It was brooded over, enveloped in, permeated by, that Universal Life which is "the Force back of Evolution", that life which men have in all ages called Divine.

An Occult Commentary, quoted in the *Secret Doctrine*,† speaking of this stage of evolution, mentions the forms, technically called "astral doubles", which had evolved into the physical bodies of men, and thus describes the situation at the point we have reached: this

RŪPA (FORM) HAS BECOME THE VEHICLE OF MONADS (SEVENTH AND SIXTH PRINCIPLES) THAT HAD COMPLETED THEIR CYCLE OF TRANSMIGRATION IN THE THREE PRECEDING KALPAS (ROUNDS). THEN, THEY (THE ASTRAL DOUBLES) BECAME THE MEN OF THE FIRST HUMAN RACE OF THE ROUND. BUT THEY WERE NOT COMPLETE, AND WERE SENSELESS.

Here were, we may say, the two poles of the evolving Life-manifestation: the Animal with all its potentialities on the lower plane, but necessarily mindless, conscienceless, errant aimlessly over the earth, unconsciously tending onwards by reason of the impelling force within it, that drove it ever forward; this force, the Divine, itself too lofty in its pure ethereal nature to reach consciousness on the lower planes, and so unable to bridge the gulf that stretched between it and the animal brain it vivified but could not illumine. Such was the organism that was to become man, a creature of marvellous potentialities, an instrument with strings all ready

* Page 236, *et seq.* † Vol. I. p. 183.

to break into music; where was the power that should make the potentialities actual, where the touch that should waken the melody and send it forth thrilling into space?

When the hour had struck, the answer came from the mental or Mânasic plane. Whilst this double evolution above described, the Monadic and the Physical, had been going on upon our globe, a third line of evolution, which was to find its goal in man, had been proceeding in a higher sphere. This line was that of Intellectual Evolution, and the subjects of the evolution are the Sons of Mind (Mânasaputra), self-conscious intelligent Entities, as is implied by their name. These are spoken of under many different names; Lords of Light, Dhyân Chohans, Kumâras, Solar Pitris, Dragons of Wisdom, etc., etc., allegorical and poetical names, that become attractive and familiar to the student in the course of his reading, but which cause much trouble and confusion to the beginner, who cannot make out whether he is dealing with one class of beings or with a dozen. The one fact that the beginner needs to grasp is that, at a certain stage of evolution, there entered into, incarnated in men, certain self-conscious intelligent Entities, with a long past of intellectual evolution behind them, who found in physical man the instrument ready, and fitted, for their further evolution.

The coming of these Sons of Mind is given in poetical phrase in the Stanzas from the *Book of Dzyan* :*

THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH,
CAME DOWN . . . THE THIRD [RACE] WERE READY. "IN THESE SHALL
WE DWELL", SAID THE LORDS OF THE FLAME.

. . . THE THIRD RACE BECAME THE VĀHAN [VEHICLE] OF THE
LORDS OF WISDOM.

These Lords of Wisdom then are they who became the Reincarnating Egos of men: these are the Mind, or rather Minds, in men, the Manas, or Fifth Principle, sometimes described as the Human, or Rational, Soul. I prefer to speak of the Reincarnating Ego as the *Thinker*, rather than as the *Mind*, in man; for the word Thinker suggests an individual Entity, whereas the word Mind suggests a vague generality.

It is interesting and significant that the word *man*, running through so many languages, is related back to this Manas, to its root *man*, to think. Skeat† gives the word in English, Swedish, Danish, German, Icelandic, Gothic, Latin (*mas*, for *mans*), deriving it from the Sanskrit root *man*, and therefore defining man as a "thinking animal". So that whenever we say Man, we say Thinker, and are carried back to that period at which the Thinkers "came down", *i.e.*, became incarnate in the physical vehicle builded for their reception, when the senseless animal became the thinking being, by virtue of the Manas that entered into him and dwelt in him. It

* *Secret Doctrine*, vol. II., pp. 18, 19. † *Etymological Dictionary*, under "Man".

was then that the Man became clothed in his "coat of skin", after his fall into physical matter in order that he might eat of the Tree of Knowledge and thus become a "God".

This man is the link between the Divine and the Animal, that we have viewed as essentially connected and yet held apart from close inter-communion. He stretches one hand upwards towards the Divine Monad, to the Spirit whose offspring he is, striving upwards, that he may assimilate that loftier nature, that his intelligence may become spiritual, his knowledge wisdom; he lays his other hand upon the Animal, which is to bear him to conquest of the lower planes, that he may train and subdue it to his own ends, and make it a perfect instrument for manifestation of the higher life. Long is the task that lies before him; no less than to raise the Animal to the Divine, to sublime Matter into Spirit, to lead up the ascending arc the life that has traversed the descending, and has now to climb upwards, bearing with it all the fruits of its long exile from its true home. Finally he is to re-unite the separated aspects of the One, to bring the Spirit to self-consciousness on all planes, Matter to be its perfect manifestation. Such his sublime task, for the accomplishment of which Reincarnation is to be his tool.

This Man, then, is our real Human Self, and we err when we think of our body as "I", and too much exalt our temporary "coat of skin". It is as though a man should regard his coat as himself, himself as a mere appendage of his clothes. As our clothes exist for us and not we for them, and they are only things rendered necessary by climate, comfort and custom, so our bodies are only necessary to us because of the conditions that surround us, and are for our service, not for our subjugation. Some Indians will never speak of bodily wants as theirs: they say, "my body is hungry", "my body is tired"—not "I am hungry", or "I am tired". And though in our ears the phrase may sound fantastic, it is truer to facts than our self-identification with our body. If we were in the habit of identifying ourselves in thought not with the habitation we live in, but with the Human Self that dwells therein, life would become a greater and a serener thing. We should brush off troubles as we brush the dust from our garments, and we should realise that the measure of all things happening to us is not the pain or pleasure they bring to our bodies, but the progress or retardation they bring to the Man within us; and since all things are matters of experience and lessons may be learned from each, we should take the sting out of griefs by searching in each for the wisdom enwrapped in it as the petals are folded within the bud. In the light of Reincarnation life changes its aspect, for it becomes the school of the eternal Man within us, who seeks therein his development, the Man that "was and is and shall be, for whom the hour will never strike".

ANNIE BESANT, F.T.S.

(To be continued.)

Gems from the Upanishads.

O saint, we bow before thee; teach thou, for thou art the way, and there is no other for us. What process is there for the Elemental Self, by which, after leaving this (identity with elemental body), he obtains union with the (true) Self?

In the beginning Brahman was all this. He was one, and infinite; infinite in the East, infinite in the South, infinite in the West, infinite in the North, above and below and everywhere infinite. East and the other regions do not exist for him, nor across, nor above, nor below. The Highest Self is not to be defined, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake. Thus from that ether he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved.

Because in this manner he joins the Prâna (breath), the Om, and this Universe in its manifold forms, or because they join themselves (to him), therefore this (process of meditation) is called Yoga (joining).

The oneness of breath, mind, and senses, and then the surrendering of all conceptions, that is called Yoga.

If a man could not understand it (Brahman) before the falling asunder of his body, then he has to take body again in the worlds of creation.

That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.

But he who has not first turned away from his wickedness, who is not tranquil and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge.

There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light. . . . May we be able to master that Nâkiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.

His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this are immortal.

When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.

This the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.

When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.

When all the ties of the heart (ignorance, passion, &c.) are severed here on earth, then the mortal becomes immortal—here ends the teaching.

Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by action only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another? How should he know Him by whom he knows all this? How, O beloved, should he know (himself), the Knower?

There are two, one knowing (tsvara) the other not knowing (jiva), both unborn, one strong, the other weak; there is he, the unborn, through whom each man receives the recompense of his works: and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

From that Self (Brahman) sprang ether (ākāsha, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food.

That which is perishable is the Pradhāna (the first), the immortal and imperishable is Hara. The one God rules the perishable (the Pradhāna) and the living self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

When that God is known, all fetters fall off, sufferings are destroyed and birth and death cease. From meditating on him there arises on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied.

As oil in seeds, as butter in cream, as water in (dry) river-beds, as fire in wood, so is the Self seized within the self, if man looks for him by truthfulness and penance.

(From Max Müller's Translation.)

WE hear that Mr. A. P. SINNETT, the well known author of *Esoteric Buddhism* and of the *Occult World*, has in the press a new work, entitled *The Rationale of Mesmerism*. It will be published on the 20th inst. by Messrs. Kegan Paul, Trench, Trübner & Co. We understand that it is an attempt to explain the phenomena of Mesmerism in a systematic manner by the help of Occult Science, and that it is largely based on Mr. Sinnett's own investigations. It is quite time that a student of Occult Science should enter the Western field, now wholly occupied by scientific enquirers of the Materialistic cast.

Karma and Reincarnation

AS APPLIED TO MAN.

(Being two papers read before the Meerut T.S., by RAMA PRASAD, M.A., F.T.S.,
revised and enlarged for the Press.)

(Concluded.)

BEFORE proceeding further I might point out to you that this passage contains the Hindu theory of the nature of electricity. Electricity, according to the *Upanishads*, is the *solar prāna*, which burns in the atmosphere, and which turns water vapour into fluid. The spark is only the visual manifestation of this *prāna*. This electric *prāna* is present in every earthly object, inasmuch as all earthly objects have once existed in the atmospheric gaseous state. When these forces are present in any substance in the latent state, they can of course be awakened by certain appliances. The presence of this form of *prāna* in nature was therefore known to the Rishis of the *Upanishads*.

To return, however, to the subject in hand. The lunisolar light which is thus turned into the aqueous state contains many life-types, which have descended from the moon, and those types are now in their course of upward motion turned into the liquid state.

This rain-water is thrown into the third fire which burns in earth. This is another phase of *prāna*. To describe this fire let us take the earth as a whole. It is said that the fuel of the fire which burns in the earth is the year. The year is an aspect of lunisolar life in its relation to earth. How? You know that the year is the period of one revolution of the earth round the sun. During the year the sun for six months keeps in the northern, and for the remaining six months in the southern hemisphere. On account of this motion of the solar *prāna*, two currents are developed in the body of the earth—the northern and southern. The one is the opposite of the other. The one is called north polar or positive magnetism, the other south polar or negative magnetism by modern science. That magnetism was known to the ancient Rishis as *the solar prāna moving in earth northwards and southwards*, is an irresistible conclusion to the intelligent reader of *The Science of the Five Fires*. But these are not the only two motions of the earth-fire. It has also two other currents of this force dependent upon the daily rotation of the earth upon her own axis. These are the eastern and western currents. Thus in the body of the earth are established, on account of its annual motion, a number of currents. Had there been no year, these currents could not have existed, although the solar *prāna* out of which these currents arise must no doubt have existed in a stationary state. Hence annual motion is the fuel of the fire that burns in the earth. Every point of earth-matter thus contracts a tendency to move northwards and southwards, eastwards and westwards. Some forms of matter possess this tendency to a greater, others to a less extent; but all of them possess it. Besides a tendency to move towards the four quarters, every atom of earth-matter acquires the tendency to move towards the intermediate quarters as well, nay to move in every direction, including up and down. Out of all these motions arises a state which becomes the immediate

mother of all the seed forms of the earth. This state is called *ākāsha*, for it is out of *ākāsha* that everything comes, and it is in *ākāsha* that everything lives. The motions of the earth combined in various degrees and various proportions become the source of the variety of seeds. This fire keeps up all terrestrial forms, and it burns so as to be naturally receptive of lunisolar life. It is now clear why *ākāsha* is said to be the smoke of this fire, and why night, the emblem of the receptive negative life, the flame, and why the quarters and the intermediate quarters are termed the coals and sparks of this terrestrial fire.

When the lunisolar life-monad, which has up to this time developed only to an aqueous degree, enters this earth-fire, it is there assimilated to terrestrial life, and makes its appearance as a vegetable organism. It might be useful to remind you here of what I have already said, that the life which is entering these various forms of earth-matter is quite distinct from the original *prāna*, which gave birth to gross matter itself.

This vegetable organism is thrown as food into the fourth fire, which burns in a male human being, and there it changes its vegetable vesture into the human germinal vesture. This fire has *vāk* for its fuel. Now this *vāk* is not the language of man. It is the Creative Power, the Goddess of creation, the Light of the Logos (*Shabdabrahma*), the spouse of Brahmā, the creative unit of the Hindu Trinity. The *prāna* which is compared to smoke, is the ever-rising male procreative instinct, which has the creative power for its natural basis. It ought not to be translated as breath. The word *jihva*, rendered by tongue, stands allegorically for the instrument of the manifestation of this power on the physical plane. It might also mean that sexual love receives its expression through the tongue, the eyes, and the ears. Hence are the two naturally called the coals and sparks of this fire. This portion of the description and the following five-fold description of the female fire, must be left untouched here. You will be able with very little effort to understand it all in the light of what has gone before. I may however tell you that the word *garbha* in this connection ought to be translated as foetus, not as germ.

Here ends the journey of a human life-monad from the lunar state of absolute latency, to a full-grown human child. If the life-type has not already learnt by past evolution to reach the human form, it remains in some lower form, whether it be animal or vegetable, and does not pass on higher. If, however, it has already reached that state, it only takes passing time to stop in these lower modifications of life. Each descent of a human life-type from the moon, must ultimately culminate in the attainment of the human forms.

These are changes which it is necessary for the human *prāna* to go through before it can blossom as a full-grown child, and these changes, as we have seen, begin in that world. Now also as to the mind, it is easy to understand that it must go through all the changes it has passed through in its evolutionary development. Up to the vegetable kingdom it must remain absolutely latent, and only begin to develop with the appearance of the sensuous organs. The *māyāvic* brain-mind cannot come into existence without the senses, and these begin to work only after birth. Hence no one need imagine that the vegetable through which a human monad passes, must have or does have a mind. It is also plain from the above considerations that a child's mind must naturally pass through all the stages of development, which it has already passed through in its course of evolutionary development. A child can never have immediately the fully developed active mind of the last-birth man. The brain, however, develops by the mere act of physiological growth, on the lines of its past development, and the impressions of sensations, inferences, emotions, will and desires, which had reached a certain stage of development in the last birth, now take a shorter time to reach that stage. The basic powers of the

subjective mind, too, have the same effect. When the phenomena of the new brain-mind are presented to them, they assimilate them very soon to the extent of their past *mâyâvic* development, and comparatively less time being thus expended after every new birth in reaching the past stage of development, the human mind has always greater and greater time at its command to rise further towards its ideal. If, however, there has been very little development in the last birth, if the actions of the man have not been progressive, then woe be to him in this birth. His brain is but poorly developed, and his subjective mind to the same extent. It is only the retrogressive impressions that make their home easily in his brain, thus leading him to misery, and terrible waste of time consequent upon his past misdeeds.

Before, however, proceeding further, let me make some additional remarks upon progressive actions. These depend upon two things:

1. The ordinary current of evolution, which strengthens these powers by the mere fact of the same manifestations of the brain-mind appearing, developing, and working again and again. The mere running on of this current serves also to counteract the checks placed by retrogressive manifestations. The impressions which develop these powers receive qualification from individual and social environments.

2. Yoga, which means the highest possible development of the mind, by expediting the egress of the retrogressive and the ingress of the progressive manifestations.

The first of these means of development is involuntary. Man has no hand in it. By the running on of this current the retrogressive impressions are counteracted and destroyed in the end. Whenever the manifestation of the retrogressive tendencies is complete, their force ceases, and it thus becomes impossible for them to run on by their own force. The evil tendencies of the past are thus always destroyed after some time. The appetites, however, that are created anew by the working of the same *avidyâ*, which had given them birth previously, must have their effect in the future. Thus while the good is always strengthening and running on into infinity, the evil is always appearing and disappearing, and is bound to disappear altogether in the end. Thus you see that while the retrogressive manifestations from the past are destroying themselves and are in the end bound to disappear altogether, the present is constantly giving birth to other retrogressive potencies, independent of the past altogether. As to the progressive manifestations, while those from the past are showing themselves, those of the present are independently creating other potencies, which in this case serve to expedite progress. This shows that so far as the effect of the evolutionary current upon the mind is concerned, the good and bad *Karmas* of the past are showing themselves simultaneously with those of the present. Thus while you use your senses, being led thereto by any mental appetite, you may be sure that the action is the result of the past. But the senses also act by the mere fact of their existence; and generally quite independent of any mental appetite. This independent action leads us on to the acquirement of new appetites. Where the appetite precedes, the action is an effect; where however it follows the action is a cause. In the former the karma is old; in the latter new.

What I have said of the mind is also true of physiological life. Where any physiological appetite precedes physiological action, the karma is old; where however the appetite follows any physiological motion, the karma is new.

Similar is the case with yoga. Where physiological curiosity precedes any higher mental action, the action is an effect of old karma; where, however, any mental action precedes physiological curiosity (*vitarka*), the action is new.

This leads us naturally into the question of the freedom of the will.

Does any such power exist in the human constitution? I may at once say that it does; for otherwise yoga would be impossible; whereas it is not impossible, as both individual and racial experiences show.

I shall not here trace the genesis of this power into conscious manifestation. Suffice it to say here that it exists. I may, however, tell you that those actions are free in which the soul acts subjectively, and those are bound in which the soul is passive. To understand these things properly, an intelligent study of the whole system of this philosophy is required.

From what you have now heard of the doctrine of karma and reincarnation, you have long seen that this sublime doctrine is as far removed from fatalism, as light from darkness. According to this doctrine, while the environments of your present life, your sufferings and your enjoyments, are all the result of past karma, your future is still in your own hands. Individuals and nations always degenerate for their past misdeeds; but the degeneration is always being destroyed of its own force, and both individuals and nations have their future rise in their own hands. Whatever is has no doubt come from the past; but whatever will be must result from the present, which is always in your own hands. Man has always a double existence in the present. He is enjoying and suffering certain effects caused by past actions; at the same time, however, he is generating other causes for future effects. The effects and causes are not, however, identical. As to the efforts of yoga, they will no doubt be resisted for some time by the manifestations of your retrogressive potencies; they are, however, bound to triumph in the end and expedite the egress of evil. The degeneration of the Hindus began when their life became a mere idle faith that all their good and evil portion was caused by a predestining will, independent of their actions, and that a mere idle belief in that power would remove their evil and strengthen their good. Let them now return to an intelligent belief in the sublime doctrine of karma, and they will rise.

After all that I have said, you will hardly think of asking the question, Why does a man not remember having seen the things which he saw in the previous birth? I have already told you that memory being a function of the brain-mind is generated anew in every life, and ends with the same life. This is very well shown by the fact of weak-brained and old people losing their memory. The brain being new, the impressions on the brain are absolutely new too. There has been no co-existence, no association at any time between the phenomena of the last birth, which now live by way of aroma in the higher mind, and those of the present brain-mind. The latter determine only the lines of present mental being; that is to say, they become the cause of the sooner or later development of our present powers and appetites; the former have never had anything to do with them.

But though this ordinary memory of ours is a function of the brain, the higher *manas* also has a faculty which is the counterpart of the brain-memory. That higher power is called reminiscence. It is this power in fact, whose working gives the receptive power we have been speaking of to the new brain. But this receptivity is all that it can give generally to the brain in the present race of man. When this power of reminiscence is strengthened to a very high degree of perfection after repeated births yet to come, the new brain will be thrown by the higher *manas* into that high state of energy, which from mere receptivity will have passed into active subjectivity. Then only the present consciousness of past experiences will become possible. That will be the day of resurrection, the perfect awakening of the soul. Then you will remember your past births. Patanjali makes this power a *siddhi* (attainment) for the Yogi, and he who follows his method can acquire this power even now.

Thus he says in the 18th aphorism of the third book of his treatise on Yoga:—

“Knowledge of the previous birth is obtained by bringing into consciousness (the yet unconscious) *sanskāras*.”

Now the understanding of the how of this high attainment, depends upon an intelligent comprehension of the philosophy of *sanskāra*, a small portion of which I have attempted to lay before you in the foregoing pages. The word *sanskāra* is a synonym of *vāsana* and means the habituation of the mind and *prāna* to the impressions of the external world. The word *sanskāra* has been translated in two different ways by Dr. Ballantyne and Professor M. N. Dvivedi. The former renders *sanskāras* as “the trains of self-reproductive thought, which consist in the present consciousness of past perceptions”. The latter translates it by the word “impressions”. In the first place it is evident that *sanskāras* do not refer only to thought. They refer as well to physiological enjoyments and sufferings, etc. To say the least, therefore, the translation of Dr. Ballantyne is inadequate. M. N. Dvivedi translates the word as impression, which is again quite inadequate. The great difference between *sanskāras* and impressions is that the former are given birth to by the latter; they are not identical. Perceptions are impressions but they are certainly not *sanskāras*. The best English equivalent for the word would be *habit*. *Sanskāras* give to man an altered nature, and habit it is well-known is second nature.

There is another blunder which these gentlemen seem to have unconsciously committed. One of them translates the word *sākshatkarana* as “presenting to our mind”, while the other puts it as “mental presentation”. These gentlemen seem to have forgotten for the time being that the word *sākshat*, when joined to *kri*, gives the meaning of the suffix *chivi*: that is to say it means the bringing into consciousness of that *which has not been there before*. It is evident that the mental phenomena of the present brain-mind might very well be spoken of as objects of mental presentation. But the habituations of which this aphorism speaks are certainly not phenomena of this nature. They are not present in our brain-mind. They are strangers to our present consciousness. The rendering of these gentlemen would go to show that the mental presentations of the impressions of this life would end in “a knowledge of former class”. That this is an impossibility goes without saying. Hence I have translated the aphorism as above.

“Knowledge of the previous birth is obtained by bringing into consciousness the yet unconscious *sanskāras* (habits).”

The habituations, says Bhojarāja, are of two descriptions, one class causes memory. The English translators most unaccountably say that this memory is a memory of the previous experiences. If this memory be the memory of past experiences, then it must be the memory of the impressions causing “class” (*jāti*), “time” (*āyus*), and “experience” (*bhoga*). Now Patanjali defines memory in the words of the translation of Dvivedi, as “the not-allowing of a thing cognised to escape”. The impressions of class, time and experience must evidently not be allowed to escape, before they can make their appearance in the next birth; and the act of recollection, that is bringing the preserved impressions into consciousness, does not in nature differ from the act of impressions of class, etc., coming into present being. In fact both of them are, as the commentators say, the results of *vāsana*. What then was the use of making a twofold division of these habituations? Besides, if the power of bringing these past experiences into present consciousness already exists, there would be no use in the exercise of yoga, to bring about an already existing state of the mind.

In fact, the memory of the commentator of Patanjali has nothing to do with the past experiences. This faculty, along with all the other manifestations of the human mind, is given birth to by sensuous impressions. It has

only to do with sensuous impressions, and dies with the destruction of the brain. Hence must the memory-producing impressions be differentiated from the impressions of class, etc. These impressions do not die with the brain. These are the impressions which, as we have seen, determine our future line of existence, our sufferings and our enjoyments. It is these impressions which are not known to modern humanity, and they alone need be the objects of yoga.

When the nature of these habits is known, the nature of the former birth is known. And how is the nature of these habits to be known? By trying to discover, and thus coming to know, the causes which, according to the known lines of mental and physiological causation, could have caused them. By thus making our habits the constant subject of our study we develop in ourselves the state of *samprajñāta samādhi* with these habits as their object. This arises when the brain is accustomed by constant repetition to the retention and recollection of these phenomena. The tatvic currents which induce these impressions into our brain must always be kept up by constant exercise, at a certain degree of kinetic level, below which they will never respond to volition or association in the ordinary state of mind. The development of literary memory in a child is in this connection a phenomenon worthy of study. Unless a thing is made the object of constant study, it can never be remembered.

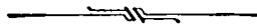
Now in order that we may connect any present mental phenomenon with the same phenomenon as it was presented to us in the last birth, we must have in our present consciousness the last birth as connected with the particular phenomenon, and the present mental phenomenon placed together. A knowledge of the last birth is only possible as the cause of the present one. Hence if we make the subject of our study the *sanskāras* (habits) which have caused our present life, we shall by-and-by become habituated to the notion of consequential connection between the two. The next step will be the discovery of the nature of the last link in the chain of births, and when the brain is habituated to this high state of mental energy, then and then alone, will a full reminiscence of the past life have become possible.

Reminiscence, as I have already told you, is a faculty of the higher mind, a modification of *sankalpa* and *vikalpa* consequent upon its connection with the limitations of the brain-mind. This power differs from memory in this very important respect, that while memory depends for its existence upon the brain and dies with it, reminiscence never dies, having for its substratum the higher *manas*. It is always bound to rise to a higher and higher pitch of perfection with every new birth, or by the exercise of yoga. The facts which are preserved in reminiscence can only be transferred to brain memory when made the special object of study. Our memory can never keep within the range of possible recollection any fact which we have not made the special subject of study. How then can there be any memory of the past life when we have not made it the special object of contemplation, which Patanjali wishes us to make it? The natural tendency of our brain-mind is to forget things; the sensuous impressions tend always to pass off. It is a matter of daily observation that we forget after some time facts which we once remembered and were familiar with; and when once forgotten these facts become to our present consciousness as it were quite new.

But it might be said: Why does not the notion of personal identity live on through death? The answer to this question is: Because the *person* is not the same in this birth, as it was in the last. If you remember, I drew a distinction some few pages back, between *personality* and *individuality*. The *mâyāvic*, that is the lower, *prāna* and *manas*, as I have said, constitute with the gross body, the *personality*; while the four higher principles which separate in death constitute the individuality of man. The notion of

personal identity means the notion of the sameness of the personality. When the personality, as we have seen, actually changes there can be no notion of personal identity. It would be absurd to say that because there is no notion of personality, the present human being could not have lived before on this earth. The notion of personal identity is given birth to in the mind by the sameness of the manifestations of the heart and brain. In death our heart and brain are both destroyed; there can remain, therefore, no notion of sameness. The phenomena of the last mental or physiological life, now act upon our brain subjectively from within, while the phenomena of our present life act subjectively from without, thus giving birth by *vāsana* to the appetites. How can forces moving in two opposite directions generate with reference to themselves the notion of identity? Our present notion of personal identity has reference only to the phenomena of our present brain, because we pass almost the whole of our life in the manifestations of our brain. If we begin to live a higher life, then is awakened into our mind the notion of what might be called individual identity. This, as I have told you, means resurrection, and in this state we know the nature of past individual experience. In this state we have passed entirely out of objectivity into absolute subjectivity.

And now I must bring these remarks to a close. I have told you that human life, physiological or mental, is nothing more than a bundle of actions; that thoughts and physical actions are both motions of ethereal matter on different planes; that all the kinetic states of life-matter are both antecedents and consequents, and that, therefore, human life is eternal. I have also told you that human life, as it is at present, is the result of evolution, and that the same evolving forces which worked in the past, being yet existent, man is bound to rise in the scale of life. Present human life is not the most perfect that can be. I have also told you that a higher life is possible on this planet of ours, both for the human species and the individual; and that, therefore, there must be reincarnation on this earth. The powers divine that are upraising humanity, are neither so foolish, nor so cruel and unjust, as to doom imperfect man either to eternal damnation, or even at one jump bless him with eternal bliss. I have also told you that human life, and in fact all life, as it exists on this planet, must live through alternate phases of life and death; and that earth-life when it becomes negative and potential corresponds in its conditions of existence with life as it must be on the moon. I have also told you that in nature there can be no sudden changes of state, and that, therefore, human life, in order to pass from its lunar state to earth-life, must pass through mineral and vegetable states, before it can manifest its animal capabilities. I have also, in illustration of this principle, explained the process of descent as given in the *Chhândogya Upanishad*. I have also shown that although the awakening of human physiological life begins in the moon, the awakening of the human mind and, therefore, of self-consciousness, begins with birth, when the fully-developed senses begin to work. I have also refuted the one or two puerile objections that are sometimes raised to the doctrine of karma and reincarnation; and I have, above all, told you how the past actions of our life manifest themselves in this life, and how our future is still in our own hands. I shall feel happy, indeed, if this essay does something towards increasing a sense of responsibility in my readers, encouraging their endeavours to reach that soul-knowledge which is the basis of the Brotherhood of Humanity.



An Outline of the "Secret Doctrine".

V.

SUMMARY.

The Seven Ranges or Planes of Manifested Life. The Birth of Space. The Genesis of Worlds. The Seven Principles.

IN the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate, nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly-separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is Perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a pure illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of Perception, which "runs the errands" between consciousness and objectivity. In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, Objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion, and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential Objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscurity in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance, when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on

the strength or weakness of the vibrations affecting the same portion of the retina ; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a uniform distance all the time, but of alternating intensity ; the waxing and waning of the sensation of sound will in both cases be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images ; and if we further conceive the elementary objectivity thus formed subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation ; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us ; further, each of these potential images, perceptions, and sensations possesses the possibility of waxing and waning intensity ; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is afterwards to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of Sound, or plane of Æther ; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it ; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character ; and may consequently be called the plane in which Sound dominates, or simply, the plane of Sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way ; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a

unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of Colour or the plane of Fire; the quality we are familiar with in colour or fire being its dominant quality; and fire therefore being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and therefore this and the lower planes proceeding from it are the Planes of Form; the three above, from which it proceeds, being Formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity; of space of three dimensions; the conception of Space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore,

and in harmony with the classification of the two previous planes under the general names of sound and colour, or fire, we may call this plane the plane of Air, or of Heat, which causes the expansiveness of Air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension ; but as this expansion is for us represented by aërial expansion, we may say that aërial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the ideas of internal mutation to objectivity ; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of Water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity ; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of Earth ; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others ; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale ; these sevens being further re-entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception ; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness ; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other ; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, weld the potential objectivities into sevenfold groups and systems, harmonising with

the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarise them :

The First and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the Divine. In this phase, the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unity of life is as yet almost unbroken.

This First range of life, counting downwards, is the seventh plane, counting upwards; and the mode of Consciousness in it is the seventh principle, whose field is the seventh plane.

In the Second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to Objectivity by Perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or Soul, the vehicle of direct apprehension.

The Third phase adds to objectivity the element of varying intensity, illustrated by Sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or æther, counting upwards; and its mode is the fifth principle, or Mind, the vehicle of measure and comparison.

The Fourth phase adds the element of reflection, consideration or memory, where consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or Fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of Will and Desire.

The Fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by Air, or the heat which expands

air ; it corresponds to the third plane, counting upwards, with its principle, the aërial body.

The Sixth range adds the idea of internal mutation or growth, and is typified by Water. It corresponds to the second plane, and principle, counting upwards, the principle of Vitality.

The Seventh and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of Earth.

Each of these ranges being, as we have said, the field of infinite potentialities ; to fully grasp them the powers of intuition and imagination must be used ; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the blue firmament of heaven.

C. J.

(To be continued.)



Theosophy and Psychical Research.

(Continued.)

WE may arrange the various phenomena described in the Christmas number of the *Review of Reviews* under two main divisions: (I.) Clairvoyance—or the possibility of seeing in an objective form scenes or events which are not physically present. (II.) The existence of an "ethereal double", "astral body", or "thought body", which can be separated from the physical body, and act independently of it in various ways.

Under these two heads we may classify the phenomena as follows:—

I. Clairvoyance.

(a) The possibility of seeing scenes or events of the past.

Example:—"A clairvoyant vision of a murder," page 40.

(b) The possibility of seeing scenes or events of the present.

Example:—"Seen and heard at 150 miles range," page 36.

(c) The possibility of seeing scenes or events of the future.

Example:—"I know it will come true," page 46.

It must be noted in connection with these phenomena that they are sometimes coincident with the faculty of clairaudience, or of hearing words spoken at a distance. The example given above, "Seen and heard at 150 miles range," is a good illustration of this.

II. The Astral Body, or Double.

(a) The separation of the double from the physical body may take place either consciously or unconsciously, that is to say, the

individual may either remember the experiences of the double while separated, or may have no recollection whatever.

Examples:—“Thought visits seen and remembered,” page 28, are illustrations of the conscious projection of the double. “A Manchester parallel,” page 32, is a good example of unconscious projection.

(b) During the separation of the double the physical body is usually unconscious (in sleep or trance), but in some instances the individual has seen his or her own double, and has even had a double consciousness, in the physical and in the astral body at the same time.

Examples:—The case of Mrs. Wedgwood in “Three other Aërial Wanderers,” page 27, is a good example of this double consciousness.

(c) The double may be objectively visible at a distant place to one or more people at the same time.

Example:—The case already quoted, “A Manchester parallel,” page 32, is a good instance in which the double was seen by three people at the same time.

(d) The double can speak and hold converse with a person.

Example:—“A dying double demands its portraits,” page 53, is a most striking example of the way in which a double can appear and act in every way as if it were a real physical personality.

(e) The double is not subject to conditions of time and space, such as pertain to our physical consciousness.

Note.—In most cases the transfer of the double to distant places takes place with the rapidity of thought.

(f) The double survives the death of the physical body, and may become objectively visible to, and hold converse with, persons in their normal state of waking consciousness.

Note.—This last division covers a very wide field, which would in its turn require several subdivisions. The question as to how far the existence of the astral body after death will account for every apparition of dead persons need not be discussed here; it is sufficient to give a typical case to which this explanation applies. Such a case is the one given on page 88, “A Ghost interested in the St. Leger”.

It may be noticed in the above classification of phenomena that there is no mention of the double having been touched. The reason for this is that there is no particular evidence in this respect in the record we are now considering. In two instances it is mentioned that the double had been shaken hands with; one of these cases being that just referred to on page 88, and another is given on page 31, “Aimless Doubles”. In each of these cases, however, doubt might be thrown on the question, and the sense of

touch is not an essential part of the phenomena, although in the case of the "Ghost interested in the St. Leger" the evidence appears to be very explicit on account of the loss of the right arm.

It will be observed that these phenomena, in the way in which they are here classified under the double heading of Clairvoyance and the existence of an Ethereal Double, stand naturally for explanation by means of the two Theosophical doctrines of the "Astral Light" and the "Astral Body". Speaking of clairvoyance Mr. Stead says:—"The fact seems to be that there is a kind of invisible camera obscura in nature, which at odd times gives us glimpses of things happening or existing far beyond the range of our ordinary vision" (page 36). Further on, in connection with the incident of the loss of the "Strathmore", on page 37, he says:—"Taken in connection with other instances of a similar nature, what can be said of it excepting that it almost necessitates the supposition of the existence of the invisible camera obscura which the Theosophists describe as the astral light?"

No doubt when the necessity of postulating some such medium is at last forced upon our scientists, they will invent some new term for it, and palm it off as their own discovery; but meanwhile, to students of Occult Science, the Astral Light is a term which covers a large amount of phenomena, and possesses a deep significance; and which is indeed—even if considered as a hypothesis—as much a reality and a necessity as the ether of physics in connection with the undulatory theory of light.

The Astral Light has many aspects. It is one of the deepest mysteries and greatest potency of "Magic". Much has been written about it by students of Occult Science in all ages, yet there is little real information as to its nature and functions; for since its use *for a wrong motive* is the most powerful adjunct of "Black Magic", our teachers are very reticent about it, and much that is given out is more calculated to mislead than to instruct. It is sufficient to say in connection with our present subject that the Astral Light is an aspect of *Âkâsha*, or primordial substance—its inverted image so to speak. It corresponds to the *Archæus*, or formative power of nature, and also to *Anima Mundi*. It is defined by Hartmann (*Paracelsus*, 30), as follows:—"A universal and living ethereal element, it is at the same time an element and a power, containing the character of all things. It is the storehouse of memory of the great world (macrocosm), whose contents may become re-embodied and reincarnated in objective forms; it is the storehouse of memory of the little world, the microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense and more active around certain objects on account of their molecular activity, especially around the brain and spinal cord of human beings, which are surrounded by it as by an aura of light. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to 'read in the Astral Light'. It forms the medium for the trans-

mission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by a clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his Astral Light by those who are able to see it. Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the spirit is made to shine by its light."

This will be seen to cover all that need be said about the Astral Light in connection with the phenomena of Clairvoyance which we are now considering. What is required in addition to this medium, wherein are to be found the images of events past, present, and future, is the faculty to cognise them. The photographic plate, whereon is registered the likeness of a dead friend, is of no use to a blind man; and so to the average human being at the present stage of his evolution, the pictures and images of the Astral Light are non-existent, simply because he has not the faculty to perceive them. Yet the possession of this faculty by a few individuals points to the possibility of all possessing it at some distant date, when the course of evolution will have carried the race forward to a point where the humanity of to-day will appear no better by comparison than the anthropoids appear to our present enlightened age. Is it not eminently absurd for our physicians to treat as a disease those abnormal cases which point to the line of evolution, which show what are the possibilities in the growth of our faculties, which open up a vista of human progress and development which will make man, in comparison with what he now is, a god?

It is very difficult to say what it is, in individual cases, that gives the faculty of clairvoyance. The investigations of the Society for Psychical Research, so far as they have gone, show that one person in every nine possesses this faculty in some degree, or at least that they see or hear what is not explicable by any known laws, so that it is much more general than is usually supposed. Many persons are almost continuously clairvoyant, others have had a few occasions, or perhaps only one on which they have become possessed of this faculty. The faculty again may be induced by mesmerism, and often occurs in the state of consciousness which we call sleep. All this goes to show that the power is dormant or latent, rather than undeveloped. It exists in that sub-consciousness, in those inner depths of our nature, of which our ordinary waking consciousness is but a very partial and limited expression. It is just here that we touch the fundamental and essential concept of Theosophy as to man's nature, and we shall now see how singularly our teachings are confirmed by the latest words that psychical research has to say on this subject. The fundamental concept of Theosophy is that of the unity of the universe as *consciousness*; that is to say, that the universe is embodied consciousness, or that it is a fundamental unit of consciousness manifesting in an infinite diversity of external forms. Thus our mere personal or individual consciousness, that

which we call "ourself", is an illusion produced by the limitations of those physical faculties through which this consciousness is for the time being acting or functioning. Our personal consciousness, that which manifests through our physical body during our waking state, is only a surface consciousness, limited and conditioned by the plane on which it is acting. Behind it lies a deeper consciousness, and behind that a still deeper one, this consciousness becoming at each remove more extended or universal, until at last it becomes merged in the All, that Ever-Present, Eternal, "Rootless Root", from which all proceeds, and in which and through which we live and move and have our being.

This conception gives rise naturally to the idea of planes or degrees of consciousness. We do not jump at once from our personal surface consciousness to the universal consciousness, there are many intermediate grades, each exhibiting its own special characteristics. The classification which Theosophy adopts of seven macrocosmic planes, corresponding to the seven "principles" of man, rests upon this basis; and whatever may be said for or against the use of the number seven, it is at all events a scientific necessity that some numerical classification should be adopted.

In connection with the subject of psychical research we do not need to go further back than the plane which lies immediately beyond the physical, that with which we are already familiar as the astral plane. Before considering, however, the relation of our consciousness to this plane, and its bearing upon the phenomena we are discussing, we may quote some remarkable words by M. Fouillée. He gives the following as the latest word of the French psychologists. "Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely autonomous I. The conception of individual consciousness must be an idea rather than a substance. Though separate *in* the universe, we are not separate *from* the universe. Continuity and reciprocity of action exist everywhere. This is the great law, and the great mystery. There is no such thing as an isolated and veritable monad being, any more than there is such a thing as an invisible point, except in the abstractions of geometry."

The close correspondence between these words and the Theosophical doctrine is most remarkable, and thus in due time will our teachings be vindicated by contemporary psychology.

W. KINGSLAND, F.T.S.

(To be continued.)



A United Buddhist World.

I HAVE the pleasure of being able to offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism in Burmah, Ceylon, Japan and the Chittagong country. In other words, I have been able, for the first time in history, so far as known, to secure the adhesion of both the Northern and Southern Buddhistic Schools to a common declaration of religious agreement as to certain fundamental principles. It is true that between what the Chinese and Japanese call Mahāyāna (The Greater Vehicle) and Hinayāna (The Lesser Vehicle)—distinctions repudiated by Southern Buddhists—there are immense differences. The Northern Buddhism of some of the sects is probably the teaching of Sākya Muni *plus* metaphysical efflorescences, and Southern Buddhism is more or less tainted with nature-worship and a cult of elementals. That is nothing to me; I did not set myself to finding out the points of dispute, but the points of agreement. What I thought the Western world, at least, would profit by was a very plain and succinct compilation of a certain number of general principles of belief universally recognised by the entire Buddhist world. This would give students of comparative religion an easy key to the intricacies of the voluminous literature of that cult. I had successfully (as time has proved) done this much for Southern Buddhism in compiling the *Buddhist Catechism*: I had only to extend the system to accomplish the more important task. Personally visiting Mandalay, Ceylon and Kioto, discussing with the most influential High Priests, answering their objections, and appealing to their brotherly feelings, I succeeded, and the Fourteen Articles which are now officially published are the result.

Everybody at all conversant with Burmese and Sinhalese Buddhism will see at a glance that the signatures appended are those of the priests who hold the highest rank and wield the greatest influence. Out of the eight Buddhist sects of Japan the only one whose adhesion I did not secure is the Shin-shu. It was not that they denied any one of my fourteen propositions, they recognized them all as Buddhism, but they think these represent so very small a proportion of the whole body of Mahāyāna, that they did not care to have this platform put forth in so fragmentary a state. I should easily have overcome this objection but for two things—(a) I had only eight days to spend at Kioto, and (b) the awful earthquake occurred on the morning of the very day of my arrival from San Francisco *via* Honolulu. I came at an hour of national agony, when 80,000 houses and hundreds of temples had been destroyed, and most of the leading priests had flocked to the scene of disaster. It is to me the greatest of wonders that I accomplished what I did under the circumstances.

We have here only the beginning of a grand movement towards a complete brotherly understanding within the Buddhist Church. Siam and Cambodia, of the Southern Division, have still to concur, and China, Tibet and Corea, of the Northern. It is only a question of time, trouble and expense. The Fourteen Articles will be accepted by them as readily as they have been by the other Buddhist nations, for they are undeniably orthodox Buddhism.

And now, my self-imposed task being done and the document launched upon the tossing sea of modern thought, I may retire and leave the theologian, the scientist, and the philosopher to criticize as they will.

It is interesting to note that with slight changes of names, this platform may be styled as well a synthesis of certain fundamental Hindu beliefs.

What I have done has been done in the interest of Universal Brotherhood and to help to realize the first of the three declared objects of the Theosophical Society.

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

FUNDAMENTAL BUDDHISTIC BELIEFS.

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened".

IV. The fourth Teacher in the present Kalpa was Sākya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhārtha Gautama.

V. Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvāna*.

IX. Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz:*—

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;

4. The means of obtaining this destruction of desire. The means which he pointed out is called the noble eight-fold Path; *viz.*, Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

XI. The essence of Buddhism as summed up by the Tathâgata (Buddha) himself, is:

To cease from all sin,
To get virtue,
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism: *viz.*, (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

ADYAR, 12th January, 1891. (Sd.) H. S. OLCOTT, P. T. S.

Respectfully submitted for the approval of the High Priests of the nations which we severally represent in the Buddhist Conference, held at Adyar, Madras, on the 8th, 9th, 10th, 11th and 12th of January, 1891, (A. B. 2434).

Japan	...	} Kozen Gunaratna. Chiezo Tokuzawa.
Burmah	...	
Ceylon	...	U. Hmoay Tha Aung.
The Maghs of Chittagong	...	Dharmapala Hevavitarana. Krishna Chandra Chowdry, by his appointed Proxy, Maung Tha Dwe.

BURMAH.

Approved on behalf of the Buddhists of Burmah, this 3rd day of February 1891, (A. B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwe lôn Sayadaw; Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lin Sayadaw; Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

CEYLON.

Approved on behalf of the Buddhists of Ceylon, this 25th day of February, 1891, (A. B. 2434):

Mahanuwara upawsatha puspárama vihárádhpati Hippola Dhamma Rakkhita Sobhitábhidhána, Mahá Náyaka Sthavirayanwahanse wamha.

(Hippola Dhamma Rakkhita Sobhitábhidhana, High Priest of the Malwatta Vihára at Kandy).

(Signed) HIPPOLA.

Mahanuwara Asgiri vihárádhpati Yatawatté Chandajottyaábhidhana, Mahá Náyaka Sthavirayan wahanse wamha—(Yatawatte Chandajottyaábhidhana, High Priest of Asgiri Vihára at Kandy.)

(Signed) YATAWATTE.

Hikkaduwe Sri Sumangala, Sripádashháne saha Kolamba palate pradhana Náyaka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest of Adam's Peak and the District of Colombo.)

(Signed) H. SUMANGALA.

Maligáwe Práchina Pustakáláyádhyaakshaka Súriyagoda Sonuttara, Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy.)

(Signed) S. SONUTTARA.

Sugata Sásanadhaja Vinayá chariya Dhammalankarábhidhána Náyaka Sthavira.

(Signed) DHAMMALANKARA.

Pawara neruttika chariya Maha Vibhavi Subhuti of Waskaduwa.

(Signed) W. SUBHUTI.

JAPAN.

Accepted as included within the body of Northern Buddhism :

Shaku Genyu	(Shin Gon Sect.)
Fukuda Nichiyo	(Nichiren „)
Sanada Seyko	(Zen Shu „)
Ito Quan Shyu	(Nichiren „)
Takehana Hakuyo	(Jodo „)
Kono Rioshin	(Ji-Shu „)
Kira Ki-ko	(Jodo Seizan „)
Harutani Shinsho	(Tendai „)
Manabe Shun-myo	(Shingon Shu „)

CHITTAGONG.

Accepted for the Buddhists of Chittagong :

Nagawa Parvata Viharadhpati Gun Megu Wini-Lankara.

Reviews.

RELIGIOUS SYSTEMS OF THE WORLD.*

THIS collection of addresses is well described as "a contribution to the study of comparative religion", and contains many interesting and instructive papers, especially in Part I., which is devoted to Pre-Christian and Non-Christian Systems, as distinguished from Part II., which treats of systems of a Christian, Theistic and Philosophic nature. The papers of Part II. are from the pens of people who have a living faith in what they treat of, and among them is a short essay on Theosophy by Annie Besant. Of the papers in Part I. some are written with much sympathy and by specialists, others are the works of writers who can be placed under neither of the above categories. Generally speaking, however, none of the essayists have strayed outside the orthodox methods of Comparative Religion, as it is at present understood, and the speculations as to how some of the systems arose are far from inspiring. The papers on Taoism and Sufism by Messrs. F. H. Balfour and E. G. Browne, and the scholarly paper on Mithraism by John M. Robertson, are especially interesting, while that on Hinduism by Sir Alfred Lyall is entirely inadequate.

On the whole, however, the organizers of this series of lectures are to be congratulated on their efforts to instruct the public, for, as they well say in their preface, "though most thinking persons are fully persuaded of their own belief, they are often unable to understand the standpoint of others equally in earnest, and thus fail to do justice to men of different creeds". And if this is true of modern phases of religious thought, how much more true is it of ancient thought, which no longer has any champion living to interpret and defend it, or of Oriental faiths when treated of by infidel Westerners? We want the best of all religions, and nothing but the sincere conviction of the believer can give us this. On the other hand, the active Western mind that is bent on finding things out for itself, has done much for us in the way of gathering together facts with regard to the various religious systems, and we owe much to it. And though it may be too little reverent and too much satisfied with its own methods of research, it at any rate is superior to that lethargic exclusiveness that marks the present degeneracy of some prominent Eastern races. Neither method, however, will ever promote our *real knowledge* or our practical realisation of Brotherhood; and until we learn how not to lie to one another, and to understand that the human heart has the same aspirations and emotions in every clime and race and time, and that the human mind is occupied on the same objects though under different forms, wherever and whenever that mind exists; until then we shall never understand one another or have the least conception of that on which the basis of the various faiths of humanity rests.

What use is there in us of the West either writing on a great world-religion in a pitying tone of superiority, or confining ourselves merely to a criticism of superstitious overgrowths that have arisen owing to the ignorance and perversity of the multitudes! What use is there in this when we

* A collection of Addresses delivered at South Place Institute, Finsbury, London; Swan Sonnenschein & Co., New York; Macmillan & Co. Second edition, enlarged and revised.

have the very same phase of externalism and degeneracy at our very doors?

All religions grow corrupt, and all religions of to-day, without exception, are corrupt. But corruption is no part of Religion, but rather the outcome of man's disloyalty to Religion. What is remarkable is that, as we trace the various religions back to their source, we find them pure and free from the subsequent overgrowths and debasements. If, then, the spirit which animated our scholars were to point to the best in all creeds instead of parading the worst to the glorification of that which is best in their respective orthodoxies, whether of religion or philosophy, we should all be better and feel more kindly disposed each to each, no matter to what race or creed we belonged. To-day, however, there is naught but a choice of evils; so that we must thank the writers of the series of addresses under notice for the good they have found, and hope that in the future they may be enabled to cease from parading the evil which exists, and, what is worse, adding to it by detracting from the ideals of others and inventing fresh evil by misinterpretation.

MORE GHOST STORIES.*

WHATEVER may be our opinion as to the advisability of publishing broadcast facts of obsession and other psychic horrors, Mr. W. T. Stead, the well-known and enterprising editor of the *Review of Reviews*, is to be congratulated on the fair and impartial manner in which he has treated the various subjects of psychical research. The New Year's number, entitled *More Ghost Stories*, marks an important point in the evolution of popular interest in these misunderstood matters, seeing that it is produced in order to supply the unsatisfied demand caused by the Christmas number, entitled *Real Ghost Stories*. The very large edition of 100,000 of the latter was immediately exhausted in this country, and book-stalls that could have sold hundreds had to be content with dozens. Outside the general interest of the "stories", which are familiar enough to students, we have to thank Mr. Stead for the reiterated warnings he gives against popular dabbling with forces that in nine cases out of ten are destructive to the individuality of the psychic tyro. In fact he prefaces the number with a page of warning in displayed advertisement type. "*Should you be tempted to experiment in Spiritualism—Don't!*"—runs the most important paragraph in the "Caution to Readers". Needless to say that the most experienced Theosophists have been for sixteen years sounding the same note of warning. Not, however, that Mr. Stead, any more than ourselves, desires to condemn either spiritualism or any other form of psychical research or hypnotic experiment outright; we, however, desire to place these experiments in safe hands and to keep the dangers of such experiments ever before the public.

The cases of obsession in the volume under notice are horrible, and may perhaps scare numbers of the general public; still they are not a thousandth part so horrible as are some of the facts that are known in the records of witchcraft, black magic, spiritualism or hypnotism, and though the phenomena of spiritualism are a good antidote to the strong-minded sceptic and materialist, séances, especially public sittings, are almost invariably fraught with great danger to the easily-influenced and little thinking. It will be interesting to notice the effect that the wide publicity of Mr. Stead's collection will have on the public mind. The extremist, both the absolute negator and the credulous believer, will find his views cold-shouldered in the near future by the middle course that Mr. Stead's efforts will force public opinion into; for he promises us that the two

* The New Year's number of the *Review of Reviews*, 6d.

collections already published are not to be the only ones of their kind, but that he will continue to publish as long as he gets sufficient facts, and as long as the public call for such information. So that since the facts are only too numerous and the public interest steadily growing, we may look forward to a *bibliotheca pneumatica* of "Ghost Stories" as almost a certainty. We notice several familiar names and initials among the contributors; and also, among the illustrations, the well known photograph by Resta of H. P. B.

À LA RECHERCHE DES DESTINÉES.*

WE have much pleasure in noticing Eugène Nus' last contribution to the literature of psychism in France, or whatever we should call the strange mixture of heterogeneous experiment, research and study which has lately been occupying the minds of the French public who take interest in any form of mysticism. Mr. Eugène Nus is perhaps the best known of spiritiste veterans, and has laboured hard to treat the matter fairly and to hurt no one's feelings. Perhaps it is this over-anxiety to appear simply as an absolutely impartial recorder that makes him systematically refrain from giving an opinion, or venturing on more than the mere suggestion of criticism, or the interjection of a witty phrase, which, though containing a hidden argument, gives the reader the idea that the matter is anyhow not worth very serious attention.

We should say that the intention of the author has been to "vulgarise" the subject he treats of; we find chapters on the Unknowable, on the pessimism of von Hartmann, on Mr. Sinnett's book, *Esoteric Buddhism*, on the Vedas and Buddhism, on the Kabalah and Rosicrucianism, Martinism, Eliphas Léviism, Neo-Christianism, and Spiritism, all mixed up together, because, doubtless, they exist to-day in Paris thus mixed, just as all sorts and conditions of men rub elbows in the street. Mr. Nus has a good word for everybody which, however, generally turns into a slight shrug of the shoulders before he is through the chapter. It is, as we have said, a work of "vulgarisation", in the French sense of course, and not intended as one of any elaborate research. The information is mostly from second-hand sources, and the want of discrimination of the writer is sometimes so great that he speaks with favour even of the universally discredited H.B. of L. Mr. Nus has here compiled from the compilations of others whose object has been to alter fact for self-interest.

In the chapter on Spiritism the writer is naturally at his best, and he states the various theories with impartiality. On the whole, then, we think that *À la Recherche des Destinées* will do useful work in bringing matters of great interest to the attention of a new public, but fear that the unaccustomed reader will find himself in a maze that the author does not actively attempt to extricate him from.

THE TWELVE PRINCIPAL UPANISHADS.†

WE have very great pleasure in welcoming this collection of translations of the twelve principal Upanishads, which have attained this pre-eminence owing to their quotation and annotation by Shri Shankarâchârya, the great Master of the Vedânta School.

The work is made additionally useful by the appending of notes from the commentaries of Shankarâchârya and from the glossary of Ânandagiri,

* Eugène Nus : Paris ; Marpon et Flammarion, rue Racine ; 3 fr. 50.

† Published by Tookaram Tatya, F.T.S., "For the Bombay Theosophical Publication Fund" : Bombay, 1891.

his disciple. The translations are those of Dr. E. Röer, from the *Bibliotheca Indica*, and one each of E. B. Cowell and Rājā Rājendralal Mitra, which the courtesy of the Asiatic Society has permitted our brother Tookaram Tatya to collect and republish.

The Upanishads translated are as follows :—

Aitareya,	Chhândogya,
Kaushîtaki-Brâhmana,	Isha,
Brihad Aranyaka,	Mundaka,
Svetâshvatara,	Kena,
Katha,	Prashna
Taittiriya	Mândukya.

A preface is appended by Professor M. N. Divedi who, in introducing the subject, writes :—

“The *Upanishads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and consciousness, a perception of ‘pure reason’, is the only reliable, self-illuminated, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negated, for the very negation implies its existence. This is the realm of the absolute, ever-existent, Brahman, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.”

The latter part of the quotation is somewhat loosely phrased; a “unity in duality”, though orthodoxly Vedântic, is hardly so felicitous as the usual “trinity in unity”, *Sachchidânanda Brahman*, which asserts the Unity of Being, Consciousness and Harmony, or “Bliss”, or whatever other terms are found to represent the three hypostases or symbols of That.

It would be too late in the day to revive any old criticisms of these translations or pass any new criticisms upon them; they are useful and less wooden than later translations more familiar to Western readers.

But we would have welcomed with more enthusiasm a new translation and an intelligible modern commentary, by some advanced student of the Yoga.

Nevertheless, the publisher has laid us under a debt of gratitude by placing within our reach these scattered versions at a moderate price, which is all the more acceptable in the face of the high prices demanded for the two volumes of the “Sacred Books of the East”, in which Professor Max Müller has succeeded in evaporating the spirit of the Upanishads and leaving nothing but the dry bones, neatly labelled and varnished with the size of a scientific philology which is entirely absent in the originals. We do not want the fossil remnants of the past when the living soul still exists.

CATALOGUE OF THE ADYAR LIBRARY.

WE have received a bulky volume containing a catalogue of the works and MSS. in the Oriental Section of the Adyar Library. The numerical summary of the catalogue is as follows :—

1. Vedas, Vedāngas, and their Commentaries	...	...	162
2. Itihâsas and Purânas	...	...	106
3. Law	...	...	159
4. Philosophy	...	...	291
5. Science	...	...	81
6. Religions (Hindûism, Jainism, &c.)	...	...	435
7. Tantras	...	...	31
8. Grammars and Lexicons	...	...	157

9.	General Literature	...	...	...	...	226
10.	Miscellaneous works of reference	...	...	...	...	145
11.	Pāli	...	...	...	...	63
12.	Indian Vernaculars	...	...	...	...	257
13.	Hindūstani, Arabic and Persian	...	...	...	...	55
14.	Tibetan	...	...	...	...	10
15.	Japanese	...	...	...	...	272
16.	Chinese	...	...	...	...	418
Total.....						<u>2,866</u>

From the Preface we learn that :—

“Catechisms have been issued of Buddhism, the Dvaita and Vishishthādvaita schools of Hindūism, the *Upanishads* are in course of translation, and a Publication Fund has been created by the Bombay Branch of the Society, which has brought out new editions in Sanskrit of the *Rig Veda* with *Bhāshya*, and the *Yajur Veda*, the *Bhagavad Gītā* (in Sanskrit and English), Patanjali's *Yoga Sūtras* (in Sanskrit and English), *Sāṅkhya Sūtras* (in Sanskrit and English), the minor works of Shankarāchārya, etc., while the twelve principal *Upanishads* with Shankarāchārya's *Bhāshya* are in the press.”

It is pleasant to turn over the pages of the Catalogue and notice the list of palm leaf and paper MSS. and the titles of important and rare works (mostly untranslated alas!). Some day we hope to see Adyar a centre of Theosophical study; it is eminently suited for this by its isolation and quiet solitude, and ill-fitted for the business Headquarters of an international Society, on account of its distance from Madras and of Madras from Bombay and Calcutta. But as a place for quiet study and literary pursuits it is exceedingly well endowed with that unbroken natural quiet that ever lends its aid to the laborious pursuits of the nine daughters of Jove. Why should not a Library some day develop into a University?



Theosophical Activities.

THE SIXTEENTH CONVENTION OF THE THEOSOPHICAL SOCIETY.

The Report of the Convention held at Adyar from the 27th to the 29th of December last, is a bulky document. Members were present from the U.S.A., Great Britain, Sweden, Ceylon, China, Australia, Tasmania, and in India from the Punjab, N.W. and Central Provinces, Oudh, Guzerat, Bombay, Mysore, Nizam's Hyderabad, Cochin and most of the British Districts of the Madras Presidency. The proceedings were opened by the President's speech and a general review of the events of the year. A vase containing a portion of the ashes of H. P. B.'s body was then uncovered. The following is a statistical account of the Branches of the T.S.

Growth of the Society.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
...	1	2	3	4	11	27	51	93	104	121	136	158	179	206	241	276

New Branches of 1891.

Indra; Memphis; Willamotte; Iron City; Umballa; Gray's Harbour; Madanapalle; St. Paul; San Francisco; Providence; Kalmar; Sholinghur; Erode; Dhyana; Chiswick; Salt Lake City; Bradford; Manchester; Croydon; Gotheborg; Springfield; "H. P. B."; Pleiades; Ernacolum; Toronto; Annie Besant; Sydney; Toowomba; Adelaide; Amsterdam; Tiruvalur; Guntoor; Sadvichara; Pakur; Warangal; Manargudi; Brisbane; Dhyana Lodge; Ludhiana; and Adelphi.

Branches Dissolved and Summary.

Charter issued to the close of the year 1891. Deducting 21 charters extinguished, we have 258 living charters at the close of the year 1891. Geographically, the year's new branches are distributed as follows: Asia (India) 11; Europe 8; U.S. America 16; Australasian Colonies 3.

Our Indian Branches are now established in the following Presidencies: Bengal 34; Behar 8; N. W. P., Punjab, and Oudh 25; Central Provinces 4; Bombay 7; Kattyawar 2; Madras 56; Ceylon 21; Burma 3. In other parts of the world we have: England 15; Scotland 2; Ireland 1; France 2; Austria 1; Sweden 3; U.S. America 60; Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australasia 7; Japan 1. Total 258 living on the 27th December, 1891.

The list of new Theosophical publications is very considerable. Thirteen new works, forty-one new translations of Theosophical works into foreign languages, four new magazines and seventy-six new pamphlets show an unprecedented literary activity of the T.S.

The Adyar Library catalogue shows a most healthy increase in valuable books and MSS., of which we publish a more detailed account among the Reviews of this month.

The President's work in Australia and his efforts to form a union among the Buddhists elicited much applause.

The financial statement shows how much can be done on so little, and it will be difficult for our detractors to find any proof therein that the T.S. is a money-making organisation.

The various reports appended are numerous and replete with information. C. Kotayya, the inspector of Indian Branches, had a long recital of activity to lay before the Convention, and he is to be heartily congratulated on his effort to sustain the energy of old Branches and to develop new centres of Theosophical activity.

The reports of the American and European Sections are, as our readers must already know, replete with activity.

The Ceylon report shows that the Branches, though in many cases working vigorously, are suffering from the want of a centralizing organization.

The Colombo Branch has come into possession of an important Buddhist MS., which is soon to be published. It is an epitome of the whole Sūtra Pitaka, giving the rules of life for general action and for the development of spirituality. The numerous schools seem to be, on the whole, in a satisfactory condition.

The Australian Branches in several instances report good work, but the Section is not to be definitely organised until the heterogeneous elements have had time to find their own level.

The report of the Indian Section reflects very great credit on the exertions of the General Secretary, Bertram Keightley. It is not too much to say that the whole state of affairs has been changed by the energetic measures taken by our brother and fellow worker, and that the members

are beginning to feel a common interest and experience a feeling of being drawn together that they have not enjoyed previously.

The Convention then passed the following :—

Unanimous Resolutions in honour of H.P.B.

“That the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its co-founder and our honoured teacher, sister and friend.”

“That her exertions on behalf of the revival of Oriental Literature, the spread of spiritual philosophy, and the recognition of that highest ideal of human development which our ancient sages taught and which they realized in their individual lives, entitle her to be ever held in honour by all true Theosophists, and to be regarded as a benefactress of humanity.”

The Convention further adopted the proposition :—

“That the matter of the disposal of H.P.B.’s ashes be left entirely in the hands of the President for consideration.”

With regard to the “ H.P.B. Memorial Fund ” :—

“It was eventually decided by the Convention, following the Resolution of the European Convention, that the money of the fund should not be capitalised as suggested by the Committee ; but kept on a current account, and used for the publication of books, and also as to the nature of the books to be translated that any book treating of spiritual philosophy, not only from the Hindu Shâstras, but also from other religions, should be translated.”

Report of the Trust Deed Committee.

The following report was read :—Your Committee beg to report that they have carefully examined and discussed the draft deed vesting the property of the Theosophical Society in trustees on behalf of the Society, which has been prepared in accordance with the recommendation of last year’s Convention upon the general lines of the trust deed of the Society in Europe.

Your Committee recommend therefore that those deeds be engrossed and executed as soon as possible in order to avoid trouble in the future.

They further desire to suggest the following persons as Trustees :—
H. S. Olcott, W. Q. Judge, Hon. S. Subramania, B. Keightley, S. V. Edge, N. D. Khandalvalla, V. Coopooswamy Iyer, Tookaram Tatyā.

Alternative in case any of above decline :—Dinanath Ganguli.

(Signed) BERTRAM KEIGHTLEY.

S. V. EDGE.

V. COOPOOSWAMY IYER.

P. R. MEHTA.

The Trust Deed Committee.

With reference to the report of the above Committee the President pointed out to the Convention that the Convention of last year passed the strongest recommendation that the property of the Theosophical Society should be vested in a body of Trustees, and said that a Trust Deed had been framed by B. Keightley and S. V. Edge on similar lines to the Trust Deed of the property of the London Headquarters. On the motion of Mr. Tookaram Tatyā, seconded by Mr. Rai B. K. Lakhiri, it was resolved to adopt the Deed of Trust and to accept the Trustees suggested by the Committee.

Public Meeting in Pacheappa’s Hall, Madras.

A public meeting was held in Pacheappa’s Hall, Madras, at four in the afternoon. The hall was crowded, and addresses were given by Dr. Alice B. Stockham, Count Axel Wachtmeister, Miss Müller, S. V. Edge, Dr. Emma Ryder, Bertram Keightley.

The President-Founder brought the meeting to a close with an extensive review of the work of the year.

'Election of Officers of Indian Section.

General Secretary :—Bertram Keightley, M.A. (Cantab.)

Assistant Secretaries :—S. V. Edge, P. R. Venkatarama Iyer, T. S. Ganapati Iyer.

Provincial Secretaries :—Western and Central India, Dr. J. K. Daji; Northern India, Pandit Gopi Nath; North Eastern India, Babu Dinanath Ganguli.

Councillors :—Tookaram Tatya, N. D. Khandalvala, Darabji Dosabhoj, C. Kotayya, Lieut. Peacocke, P. Kesava Pillay, V. Coopoooswami Iyer, C. Sambiah Chetty, Dr. J. K. Daji, Babu Dinanath Ganguli, Dewan Bahadur, R. Ragoonatha Row, R. Jagannathiah, Baroda Prasad Basu; and all Presidents of Branches.

Executive Committee :—Mr. Tookaram Tatya, Mr. N. D. Khandalvala, Mr. S. V. Edge, Dr. J. K. Daji, Rai B. K. Lahiri, Mr. C. Sambiah Chetty.

The general opinion is that the sixteenth Convention has been a most successful one. Our limited space has precluded us from giving anything but the briefest abstract of the proceedings, especially of the reports, which are summaries of the lengthy activities which have already mostly appeared for the past twelve months in our pages, but sufficient has been given to show that the activity of the movement shows no sign of decrease, and that the object of our common endeavour is nearer than it has ever previously been.

ADYAR, MADRAS.

31st December, 1891.

DEAR SIR AND BROTHER,

The General Convention of 1891 adopted the following resolution :—

Resolved : " That the President-Founder be requested to convey to such sections and groups throughout the world, as may have displayed the greatest activity during the past year, the thanks of the Convention and the expression of its admiration and warmest fraternal sympathy ".

In accordance with the above the President-Founder now directs me to send you a copy of the resolution and to say that he personally appreciates most fully all that you and your colleagues have done.

Yours sincerely and fraternally,
SYDNEY V. EDGE,

Assistant Secretary.

G. R. S. MEAD, ESQ.,
*General Secretary European Section of the
Theosophical Society.*

INDIAN SECTION.

INDIAN LETTER.

ADYAR.—I send herewith for the benefit of LUCIFER's readers some advance proofs of our Convention report, and by this mail are also sent photographs of the Convention groups. The latter will show you what a large gathering we had beneath the Adyar roof on the 27th, 28th, and 29th December last. The Convention of 1891 was in every way a success, and everyone seemed pleased and satisfied. One thing I especially noted with pleasure was the warm fraternal feeling shown by members to one another, and their evident desire to take counsel together for the good of the common cause.

The picturesque enters largely into our annual gatherings here, and it is pleasing to see the classical and pillared hall of the Headquarters filled with a throng attired in many coloured robes and head-dresses. The scene at night, too, is curious; everywhere, throughout the hall and lower rooms, are sleeping figures in various attitudes, lying on the hard floor on a simple mat, and sleeping the tranquil sleep which is only possible for those whose lives are simple and free from Western vices.

The feature of the Convention, as far as our Hindû brethren were concerned, was, I am sure, the lady orators. It was almost touching to see the rapt and earnest manner in which the ladies were listened to. Miss Müller in particular seems to have captivated all hearts, and the tour which she is now taking will, I think, be very beneficial to our work here. When the readers of LUCIFER reflect what is the position of women in India, they will easily recognise what a potent factor for good a woman's influence in the cause of Theosophy can be.

The public meeting in Pacheappa's Hall, of which I send newspaper accounts, was crowded, and the greatest interest was shown, though, as a newspaper remarked, "the Europeans present, including the speakers, could be counted on the fingers of both hands".

Our Convention visitors are now leaving us. Miss Müller, Dr. Emma Ryder (of Bombay), and Dr. Alice B. Stockham (of Chicago), left together yesterday afternoon for a short tour round some of our Branches in the South, including Coimbatore, Tanjore, Madura and Kombakonam. The General Secretary leaves on Saturday to continue his tour, taking first the branches between here and Bombay, and then proceeding to the North-West.

The President-Founder is well, save for some troublesome rheumatism in the feet, very trying to one of his active disposition. As soon as he is fully in working order he will, in all probability, go to Akyab, in Burma, and possibly also to Calcutta and Buddha-Gya.

Speaking of Buddha-Gya recalls to my mind the *Vishuddhi Mârگا*, a Pâli manuscript which is now occupying the attention of our Buddhist friends. The book is described as a "superb compendium of Buddhist philosophy and metaphysics". It is written in Pâli, and up to the present has remained untranslated owing to want of funds. The work is said to corroborate, support, and amplify, the teachings of the *Secret Doctrine* and of the Esotericism contained in the *Bhagavad Gîtâ* and the *Upanishads*. *Vishuddhi Mârگا* means "The Pure Way", *i.e.*, the Path to Nirvâna. It was written in the fifth century of the Christian Era. If arrangements can be made for translating the work, it should, if accounts are true, be a valuable addition to our store of Esoteric knowledge. An article on the subject is appearing in the *Theosophist*, so it is hardly fair for me to anticipate it by any more remarks.

A recent issue of the *Hindû*, a leading daily in the Hindû interest published in Madras, in an editorial dealing with Theosophy said:

"There can be no doubt that so long as the chief principles of Theosophy remain what they are now, it will confer valuable benefits on this country. Universal Brotherhood, the doctrines of Karma and rebirth, and researches in occult philosophies, are the chief features of Theosophy, and these undoubtedly involve an enquiry into Indian philosophy and literature. Universal Brotherhood is not within the range of the practical ambition of the Indian people. We are not advanced enough to interest ourselves in such high and disinterested cosmopolitanism. In a partnership between an advanced and powerful nation and a backward and weak nation the latter is bound to suffer; and such has been the experience of India in her relations with the ruling country.

"But this at least may be said with certainty, that India will not suffer by any success the Theosophical Society may achieve in spreading its doctrine of Universal Brotherhood. The doctrines of Karma and rebirth are essentially Hindû, and the more the Western nations study them the more are they likely to cherish sympathy and re-

gard for the race that discovered and acted up to them. Besides these, the Theosophical Society has other objects more directly and practically beneficial to India. It tries to check the decay of Sanskrit learning; it tries to preserve and republish as far as possible old Sanskrit works; and it is willing to lend its co-operation in the spiritual and moral regeneration of the Indian people. To this last portion of the programme we attach the greatest importance."

The above is encouraging, for it shows us that the Hindûs are appreciating the work of the Society on behalf of their ancient religions and customs.

Our brother, Rai B. K. Laheri, whom we had the pleasure of welcoming at the Convention this year, has kindly volunteered to guarantee a hundred Rupees per month for one year for a European resident at Lahore in the North-West. This offer comes most opportunely, and we may be in a position to accept it later on in the year. There is, I think, almost a greater need of men than of money just at present, and we are turning covetous glances on some of our best European workers, with a view to enticing some of them out here; the harvest is commencing to ripen, but the labourers, in truth, are few. Another admirable plan originating from the brain of our brother is a scheme for interesting Rajahs and other worthy men in our work, particularly in the special work of the "H.P.B. Memorial". But I am running the risk of exceeding my allotted space in the pages of your magazine, so I must bring this month's letter to a close.

S. V. E.

7th January, 1892.

UNION OF PRACTICAL WORKERS FOR THEOSOPHY.

A large number of members of the Indian Section at the late Convention under the inspiration of Rai B. K. Laheri started this excellent scheme. The signatories undertake to work strenuously along the lines indicated, and to answer to themselves honestly, at least once a month, the following questions:

1. How much time *per* day have I given to study?
2. How many people have I enlightened about Theosophy outside the Society?
3. How many meetings of the local Branch have I attended?
4. What proportion of my monthly income have I used for Theosophical work?
5. How far have I acted on and practised the principle of Universal Brotherhood?

What personal self-denial have I practised in order that I may be thereby enabled to help on the work of the Theosophical Society?

7. What special piece of work have I accomplished in this month?
8. What steps have I taken to spread the knowledge of Theosophy outside the Branch either by lectures, newspaper articles, letters or distribution of leaflets?

The Union is of course unofficial.

EUROPEAN SECTION.

ENGLAND.

The Blavatsky Lodge has had its public meetings packed during the past month, standing room being at a premium. The members' meetings, on Saturday, are also very well attended, and much interest is shown in the programme of study. The monthly conversazione passed off as pleasantly as usual, and many new acquaintances were formed.

On January 25th G. R. S. Mead opened a debate on Theosophy before the congregation of the Rev. Fleming Williams' church, at Rectory Road, Stoke Newington. The greatest interest and attention were shown, and the pastor himself, who led the opposition, proposed a hearty vote of thanks to the opener, and gave it as his opinion that Theosophy deserved careful study.

Annie Besant has held large and successful meetings at Loughborough, Brixton, Merthyr Tydfil, Cardiff, Pontypridd, Brighton, Central London, Carlisle, Maryport, and Whitehaven.

During the coming month lectures are arranged as follows:—Feb. 15th, Bournemouth; 16th, Poole; 21st, Milton Hall, Camden Town; 22nd, Woolwich; 26th, Kensington Town Hall; 28th, Wolverhampton (three).

Chiswick Lodge.—The first anniversary meeting was held on January 8th, 1892. Brother G. R. S. Mead from Headquarters delivered an address upon the leading Theosophical Conceptions, which was listened to with deep attention. The Hon. Sec. read a report of the year's work, which was of a satisfactory nature; the most notable features were:—The Lodge Roll, which now musters twenty-nine members and three associates; a library of seventy-five volumes; several very successful lectures that have been delivered by Mrs. Annie Besant and others under its auspices; a readiness on the part of the local press to discuss Theosophy and the movement generally in its columns. The following officers were then elected for the ensuing year:—President, W. Kingsland; Vice-President, A. A. Harris; Secretary and Treasurer, F. L. Gardner; Council, Mrs. E. Slack and W. Kirby; Delegates to European Section Convention, the President (*ex-officio*) and F. L. Gardner. Meetings are held every Friday 8 p.m., at 37, Barrowgate Road, Chiswick. The present subject under discussion is a Syllabus based upon the Wilkesbarre Letters on Theosophy. The Library is available at any time, a charge of 2d. per volume per week being made, the proceeds being devoted to the purchase of fresh works. Further particulars may be obtained at the above address from F. L. Gardner, Hon. Sec.

Liverpool Lodge.—The meetings held on the first and third Thursdays in the month are well-attended, although there have been fewer strangers since we adopted the system of admission by tickets signed by the members of the Lodge. Last month the members and friends interested in Theosophy, at the kind invitation of Mrs. Londini, held a social gathering at her residence in Wavertree. Although the weather was intensely cold and snow had fallen heavily, there was a very satisfactory attendance, and a very enjoyable evening was spent. On Friday the 12th inst. G. R. S. Mead paid a visit to the Lodge, and lectured on "Some Theosophical Concepts".—JOHN HILL, *Hon. Sec.*

Croydon Lodge.—The first annual meeting of the Croydon Lodge was held on the 22nd ult. Mr. C. H. Rosher, who has placed a room at his office, 33, George Street, at the disposal of the Lodge, was unanimously re-elected President; Mr. Thomas Smith, Vice-President; and Mr. L. W. Crippen, Secretary. The Lodge now numbers twenty-seven members and associates, and weekly meetings are to be held during the ensuing term, the special subject for the course being "Occidental Theosophy". A comprehensive syllabus has been arranged, lectures having been promised by members from Headquarters, to alternate with papers by members of the Lodge. The Hon. Sec.'s address is 112, North End. Bro. Walter R. Old lectured on Tuesday, 20th ult., on "Astrology". The room was well-filled and evident interest was shown throughout the lecture and the discussion which followed.

Earl's Court Lodge held its preliminary meeting on the 24th ult., at 3a, The Mansions, Earl's Court. Mr. R. Machell was elected President; Mrs. Gordon, Vice-President; Mr. A. J. Hailey, Secretary; and Miss Merry,

Treasurer; together with Mrs. Gillingwater and Mr. E. Homan as Committee. The Lodge will meet every Sunday at 8 p.m., at Mr. Machell's studio, 3, Scarsdale Studios, Stratford Road, Kensington. The preliminary meeting was opened by R. Machell, who gave an address upon the objects of the T.S. The conduct of business arrangements, the enrolling of members, etc., was then taken by Walter Old. The Lodge starts with a roll-call of fourteen members, and is virtually a local offshoot of the Blavatsky Lodge. Local members should endeavour to give their full support to the new Lodge, and help to make it a strong and useful centre of Theosophic thought and activity.

Wachtmeister Lodge, 16, Queen's Parade, Lavender Hill. The following lectures will be given during the coming month, Sunday evenings, 7.15:—Feb. 21st, Jas. M. Pryse, "Secret Doctrine"; Feb. 28th, G. R. S. Mead, B.A., "The World Soul"; March 6th, Sidney Coryn, "Imagination as a Force"; March 13th, W. R. Old, "The World as Object and Subject".

The Philalethean Lodge, Brixton, arranged a lecture for Annie Besant on the 29th ult., in Brixton Hall, Acre Lane. The audience followed the lecture most closely and with evident interest. On the 5th inst. G. R. S. Mead lectured to the Lodge on "The Future of Humanity".

Bradford Lodge.—During the last three months this Lodge has been in full harness. For a few weeks after Mrs. Besant's lecture our own rooms were quite inadequate for the rush of inquirers seeking further information. Most of these were satisfied that we could at least hold our own, some were convinced that they could not hold theirs, and accordingly have joined our society, either as full members or associates, while some few others still attend our meetings as visitors. On January 6th we had a "Social Evening" at the Alexandra Hotel, when about forty persons were present. Mr. S. L. MacGregor Mathers, of London, who was visiting in the neighbourhood, gave a very interesting address, which was listened to with intense satisfaction by the audience. After this, the audience differentiated into nuclei, which formed centres of discussion of Theosophical and kindred subjects, so strong that the musical efforts of Bros. Dunn, Gibson and Clayton, to reduce the meeting to its original state, proved quite futile.

Bournemouth Centre.—The Bournemouth Theosophical Centre is reading the *Key to Theosophy*. The following papers have been read or promised by various members:—"The First Cause", "Life of Buddha" (two papers), "The Birth of a World-Chain", "Symbology", "The Seven Principles", "Rounds and Races". We are hoping that Mrs. Besant's lecture in February may increase the number of our members.

New Lending Libraries.—Mr. George McLennan, bookseller, Duff Town, Banffshire, N.B. Mr. W. J. Knight, Vine Street, Bilston, Staffordshire. Mrs. Lloyd, 193, Bow Road, E.

Countess Wachtmeister has received from a friend one hundred copies of the *Key to Theosophy* for distribution. She desires to place them in the libraries of ocean steamers, in Free Libraries of towns and villages, in the reading-rooms of hotels, at home and abroad. Anyone who can secure the placing of a copy in any of these public places should write to Countess Wachtmeister.

SCOTLAND.

Scottish Lodge.—Our winter course progresses well in spite of the prevalent sickness which has more than once necessitated a change in the programme. The paper on the "Borderland of Physics" was followed by a paper by the President on "Occult Symbology", in which the symbols noted in the Proem to the *Secret Doctrine* were explained at some length, and in easy language; a few other common examples of symbols of the same class were taken as illustrations of the nature of symbology. The next paper was by a well-known physician on the subject of "Health and

Disease from the Occult point of view". The lecturer gave many most interesting facts concerning ancient Chinese medicine, showing its close relation to the latest discoveries of modern science; then using the analogy of the body to a community, in which the cells answered to individuals, he traced the various types of disease to their correspondences in the political life of a nation; the disease germs being compared, according to their nature, to foreign foes, traitors, or the criminal classes, all which threaten the national life. The paper was followed and illustrated by an exhibition of the various species of bacilli in cultivation, which seen under a strong microscope showed many occult correspondences, and illustrated Theosophic teachings in sundry unexpected ways. At the next meeting the President continued his lectures on symbology, taking the subject of picture-writing and its allied subjects, and explaining some well-known symbols, such as the Prince of Wales' Feathers, the Golden Lilies of France, the British Broad Arrow, etc. The next paper will be by the Vice-President on the Kabalah and the Pythagorean system of mystery numbers, and this will be followed by one on the Ether, by a Doctor of Science. All these will, it is hoped, in time appear in our Transactions.

In regard to these it is pleasant to note that the sale already more than covers the expense of production of the first number, and there will be some surplus to be handed over to our library fund; we make a special appeal to our friends of all English-speaking Lodges and Branches to aid us, by endeavouring to promote the sale of the Transactions. On application copies will be sent on sale or return, or can be obtained for sixpence halfpenny, post free, from A. P. Cattanach, 67, Brunswick Street, Edinburgh, or from 7, Duke Street, Adelphi, London. We have also to chronicle the successful sending forth of our first swarm, and the formation of a new centre, which will soon, we expect, apply for a charter for itself. "The Edinburgh Branch", such is the name it has chosen, has started well; its aim is to teach the rudimentary doctrines of Theosophy to beginners, and to answer enquiries, and in fact to be an open door for everyone in Scotland who wishes to understand the subject. Should anyone think that the meetings of the Scottish Lodge partake too much of the drawing-room character this cannot be said of the "Edinburgh Branch". Several preliminary meetings have been held, and Mr. G. L. Simpson, of 152, Morningside Road, Edinburgh, has been elected President, from whom all information may be obtained.

We hope the "Edinburgh Branch" may be only the first of a long line of children which the Scottish Lodge shall send forth to teach the profound truths of Theosophy to Scotland, for as a worthy and most earnest member of the Lodge said lately, "We learn easier from our own countrymen".

On the 6th inst. a very full programme was arranged, and on the 14th G. R. S. Mead paid a flying visit to Edinburgh.

Dublin Lodge.—Report for year 1891.—The year which has just closed has been an eventful one in the annals of the Theosophical Society generally, and also in the annals of our own Lodge. On the 19th of April our Dublin Lodge was duly installed in its present quarters, with a resident staff, ready at all times to place the resources of the T.S. at the service of all sincere students of Eastern philosophy. Eight new members joined us during the year, and ten new associates. This, however, does not altogether indicate the progress which theosophical ideas have made in Ireland during the year. Indications are numerous that works like *The Light of Asia*, *Esoteric Buddhism*, *Why I became a Theosophist*, and other like literature, are being eagerly perused from Coleraine to Belfast and Cork, and from Mayo and Sligo to Kerry. And no wonder, for these ideas are gradually entering into the periodical and daily magazines and newspapers throughout the British Isles. There is a circle of Theosophic interest in

Limerick and another in Belfast, though somehow they have not yet got to the stronger attitude of founding a Lodge in either of these towns. With regard to our own activities, I have great pleasure in referring to the really excellent series of papers which have been read at our public meetings during 1891. A new departure was taken by the formation in October of a Branch of the League of Theosophical Workers and the adoption of a programme of work in connection with it, which has already been partly carried out. Among the items in the programme of the League already in operation may be mentioned distribution of pamphlets, etc., newspaper work, Debating Club for the purpose of educating lecturers on Theosophy, sending lecturers or debaters to various clubs, institutes and societies, and the organising of public lectures. Finally I may refer to the classes on Mondays and Thursdays. These have progressed very well, and the interest and attendance on these evenings is an ample justification for the continuance of this form of activity. Yet another activity of the greatest possible use and benefit to those who engage in it consists in contributing questions or answers on Theosophical subjects to the *Vâhan*, published monthly at Headquarters. This is an activity which I would specially commend to the attention of members or associates. Many questions of surpassing interest present themselves to all students, and the current of thought is helped on if we contribute these as they occur to us. Besides, the answers coming from the different writers always present the subject matter in some novel lights which are sure to be instructive.

FRED. J. DICK, *Hon. Sec.*

FRANCE.

The General Secretary during the past month has paid a flying visit to Paris, where he met with a most hospitable welcome from the members of the T.S. in that city. The establishment of the French centre has proved a success; old friends are again beginning to group themselves together and to give practical demonstration of their interest in the effort by liberal donations for the continuance of the work. Groups of study are proceeding steadily, and fresh plans are formed for systematic propaganda and extended meetings. *Le Lotus Bleu* is to be further enlarged, and will contain articles by new writers. Several books are being written, and elementary books will be put in hand. An application for a charter has been sent in. The new Branch is to be called the "Ananta", and will be under the Presidency of our old friend, Mr. Arthur Arnould; the energetic secretary being another old friend, Mr. E. J. Coulomb, to whose activity the present revival of work in Paris is mainly due. The weekly public meetings are proving quite a success, and hundreds of pamphlets are being sent out weekly.

SPAIN.

I am happy to be able to report the uninterrupted progress of Theosophy at Barcelona, thanks to the propaganda which has been helped on by the public press. Prospectuses giving the table of contents of *Isis Unveiled* have been printed and distributed to the number of 15,000, and appeared in the two principal journals of Barcelona in one day.

The effect thus produced has been great, especially in clerical quarters. The adversaries of Theosophy who oppose it out of ignorance or conceit, two things generally inseparable, are now convinced of the vitality and ample resources of the T.S., and they dare not for the present attack us openly. A Spanish proverb says:—"Who strikes first strikes twice"; this we have done and have thus gained a great advantage.

Our brother Florencio Pol, although isolated in a part of the country

unfavourable to the movement, is working well, drawing round him all those who show any interest

Isis Unveiled (Isis sin Velo) has begun to appear in parts, the first being already out. In this manner the work will be more likely to find readers than if it were published in a large volume, which would either frighten people, or never be read through.

The Voice of the Silence (Voz del Silencio), that mystic pearl without price, that inexhaustible treasure for Theosophists, is also printed, and is about to appear. Our brother Montoliu has preserved in his translation all the Eastern mystical aroma, as well as the peculiar rhythm of the work, and he certainly deserves the praise and gratitude of all Theosophists, in Spain especially.

Notwithstanding the favourable position in which we are at present, it behoves us not to be too optimistic. Those at Headquarters will do well to realise, as far as possible, the intellectual, religious, and moral state of things in Spain, the enormous distance which separates us from the masses, or even the middle-classes, their ignorance, fanaticism, or rather the spirit of routine with which they are imbued. The higher classes, except those who are apparently religious, are either indifferent or unconsciously materialist.

At present all are keeping at a distance from us, thinking thus to weaken the Theosophical movement; but the time is near, I believe, when open war will be declared. I attribute their present silence to their perplexity as to the best means of attacking us. Whatever Karma may have in store for us, we are ready to do our duty, feeling sure of our final triumph, for "those who know" will not abandon those servants who remain true to their colours.

VINA.

Barcelona, Jan. 28th.

P.S.—In Madrid propaganda is going on very actively. Brother Melian is receiving subscriptions to *Isis*, and is working with great zeal. Meetings are held at his house every Sunday.

SWEDEN.

Annual Report for 1891.

During the third year of its existence the growth of the Swedish T.S. has been almost as great as during the first year, seventy new members having joined. The number of members amounted at the end of 1891 to 168, 85 living in Stockholm, 76 in the country, and seven abroad, 106 being men, and 62 women.

Among the events of the year concerning the whole of the Theosophical Society there is especially one which has deeply touched its members, namely, the loss which befell it through the death of its foundress, Mme. H. P. Blavatsky on May 8th. For the Theosophist, however, death has lost all its terror and ghastliness, and this deprives the sorrow of its bitterness, and gives to the wailing of regret a less selfish and a nobler accent. Well may the Society mourn the loss of its spiritual, enlightened, noble, and devoted teacher, but it may also rejoice on her behalf that she has found rest, after her long and wearisome earthly pilgrimage, full of trials and adversities.

Concerning the Swedish Society the most important events are the following :—

1. The adoption, on March 8th, of new rules elaborated by the council and a committee of five members, chosen by the former. The draft of the committee having been discussed at an extra meeting on March 15th, and

some alterations made, the new rules were accepted March 22nd, and sanctioned by H.P.B. April 12th. By those rules the name of the Society was changed into "The Swedish T. S."

2. The foundation of a local branch at Kalmar, whose particular rules were accepted February 14th.

At the eighteen ordinary meetings of the Society forty papers have been read, thirty-two original and eight translations; reading is ordinarily followed by discussions. The meetings have been well attended.

At the beginning of the autumn the council was charged to elaborate a systematical programme for the winter meetings, in order to give the members an opportunity of familiarizing themselves beforehand with the subject to be treated at each meeting. The council considered that the society ought to carefully study the *Key to Theosophy*, and therefore decided that at each meeting during the winter one chapter of the *Key* should be discussed. The first six chapters, treated during the autumn, have been opened by Mr. Cederschiöld, Mr. Algren, Mr. Kellberg, Miss Bergman, Messrs. O. and G. Ljngström.

The literary work of the Society during the year has chiefly consisted in the publishing of *Teosofisk Tidskrift*, which has met with such sympathy that the Society have decided to publish it during 1892 in a larger size and to augment the number of issues from eight to nine. A translation of Mrs. Besant's article, "The Society for Psychical Research and H.P.B.", has been published by the Society, and has been distributed gratis in order to meet the attack on Theosophy and Mme. Blavatsky, made in a series of lectures held in Stockholm and in different country towns.

Finally the series of essays "In Memory of H.P.B.", written by some of her pupils, and consisting of their remembrances of and testimonies to their beloved teacher, has been translated, and will soon be off the press. *The Voice of the Silence* has been translated by one member and published by another. Mr. Härnqvist has published *Light on the Path, The Perfect Way in Diet, Dreams and Dream Stories*.

G. ZANDER, *President*.

VICTOR PFEIFF, *Vice-President*.

GUSTAF KINELL, *Secretary*.

EMIL ZANDER, *Treasurer*.

AMÉLIE CEDERSCHIÖLD, *Corr. Secretary*.

Stockholm, Jan. 10th, 1892.

AMERICAN SECTION.

The Malden T.S. has secured permanent headquarters consisting of three rooms, two of which are thrown into one to make a lecture hall.

An enthusiastic worker of Cleveland, Ohio, Mrs. Erma E. Gates, is offering to supply "tracts" for distribution at the mere cost of paper. Members of the T.S. are so appreciative of her generosity that they have already ordered twelve thousand.

Indra T.S., Clinton, Iowa, has rented the Odd Fellows Library for their meetings.

The Boston T.S., under the energetic presidency of Mr. R. Crosbie, is doing good work. *The Key to Theosophy* class commands an attendance of upwards of fifty.

The Pacific Coast Committee are making arrangements for a travelling lecturer. Many lectures, however, are being delivered by well known members. Miss Walsh has been delivering a course at Los Angeles. Mrs. Thirds, of Chicago, gave several at Stockton. M. Harris, Messrs. Rambo and Griffiths and Mrs. Thirds at Sacramento; and Messrs. Rambo and Griffiths also at San José. At San Francisco a most elaborate programme of lectures is maintained, the lecturers being Drs. Cooke and Anderson, Professor Sykes, Messrs. Keeney and Griffiths, and Mrs. Harris.

The General Secretary, William Q. Judge, lectured at Chicago on the 12th and 13th ultimo on Reincarnation and Karma; and also at Cincinnati, Ohio, on the 15th and 16th. This *short* trip covers over 1,900 miles.

The New York Headquarters has supplied lecturers to Washington, D.C., Harlem and Providence. The lecturers were Miss K. Hillard, William Q. Judge, and Alexander Fullerton. Brother C. F. Wright is much improved in health, and is established for a time at New York, where he is working on the staff and speaking and writing for Theosophy. Dr. A. Keightley has lectured at Providence.

The New York League of Theosophical Workers gave a hundred boys and girls a very pleasant Christmas treat. Dolls and other toys and books were given to the children, and there was plenty of ice-cream and cake. With reference to the ice-cream, Mrs. Judge, the President of the League, with an eye to English shivers at the idea, writes that in America no weather is too cold for it.

A *Conversazione* was held at 29, Lefferts Place, Brooklyn, on Dec. 16th. It was got up in an unofficial way by some of the members of the Brooklyn Theosophical Society, and invitations were sent to about a hundred and fifty of their friends. Mr. William Q. Judge gave a twenty minutes' address on Theosophy, which was listened to with evident interest, and we hope profit, by the hundred and twenty-five people present. Refreshments were served at about eleven o'clock. The whole affair passed off with so much success that it is earnestly hoped that this first attempt will be followed by others, not only in Brooklyn, but in other cities as well.



H. P. B.

With such manifold gifts, such mystic learning,
 With a subtle power of thought discerning,
 And an unappeasable yearning
 Towards all that is pure and good,
 And noble, and beautiful, and high,
 And infinite as the deep blue sky,
 Alone upon earth she stood,
 Alone in her delicate soul and lofty mood—
 Of the friends that she loved and looked upon
 Read truly, loved, by some,
 By others misunderstood.

FROM "THE DREAM OF RAVAN".

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST, which is the usual bulky January number, owing to the appended report of the Convention, commences with an enquiry into the decease of the late Miss Pickett which was conducted by Colonel Olcott and Count Wachtmeister during their visit to Ceylon. The suspicion of suicide which interested persons have busily promulgated is shown to be entirely without foundation. Lieut. Peacocke writes a curious interview with Govind Chetty, a drunken soothsayer near Kumbakonam, who predicts correctly for all that. Another good proof that psychism is not necessarily spirituality. S. E. Gopalacharlu writes learnedly and interestingly on Mantras in a paper that is to be continued. C. J. also continues his contribution, entitled, "An Outline of the *Secret Doctrine*", and Ganganatha Jha completes the translation of the "Sānkhya-Tattwa-Kaumudi". Colonel H. S. Olcott writes on "The Influence of Music in Psychic Development". He shows, in a short but interesting paper, how rhythmical sound in one form or other is absolutely indispensable to it. "The Subala Upanishad of the Krishna-Yajurveda" is the name of the usual contribution of the industrious members of the Kumbakonam T.S. Cosmogony is thus stated in the opening shlokas, which also contain a description of the Heavenly Man in mystical language.

"There was neither Sat nor Asat nor Sat-Asat. From It Tamas (Darkness) was evolved. From Darkness came the Rudimentary Elements. From them came Akāsha; from Akāsha, Vāyu; from Vāyu, Agni (Fire); from Agni, Ap (Water); from Ap, Prithivi (Earth). Then it became an Egg. After remaining so for one (divine) year, it split and became the earth below, the Akāsha above, and in the midst Purusha (Spirit) of a divine form of 1,000 heads, 1,000 eyes, 1,000 feet, and 1,000 hands. Prior to the Bhūtas (Elements) he evolved Mrithyu (Kāla or Time) of three letters, three heads and three feet, and having a broken axe (Khanda-parashu). Of him Brahmā (the Purusha) became afraid. He (Time) entered Brahmā himself and evolved

mentally the seven suns, and these Havirats (or suns) evolved mentally the seven Prajāpatis (Progenitors). Brāhmans were born from his mouth, Kshatriyas from his hands, Vaishyas from his thighs, and from his feet were born Shūdras. The Moon was born from his mind (manas), the Sun from (his) eyes, Vāyu from (his) ears, and Prānas from (his) heart. Thus all things were born."

Brāhmans, &c., are rightly explained as beings of the three qualities, Sattva, Rajas, Tamas, and an admixture of these. There is also much that is interesting in the rest of the Upanishad and some information on the Talas.

The text of the fourteen fundamental beliefs of the Buddhists are printed under the title "A United Buddhist World", which we give *in extenso* elsewhere, and Dr. Henry Pratt concludes the number with a good paper on "The Mystery of Personalization".

THE PATH for January opens with an excellent editorial on "Dogmatism in Theosophy". Here is the pith of it:

"All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which anyone is free to follow or to refuse to follow, as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal god, and still be a good member of the Society, provided *Universal Brotherhood* is subscribed to and put into practice.

"If a member says he must formulate a God, or cannot believe in reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or anyone else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

"But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that Theosophy should not be studied, that the great body of thought and philosophy offered in our

literature shall not be investigated, is un-theosophical, unpractical, and absurd, for it were to nullify the whole object of our organization; it is a dogmatism that flows from negation and indifference."

The next paper is evidently from the pen of no mean humourist. "The Factotum" gives fifteen examples of letters received by the Editor of "The Way". The basis of fact on which they are plainly founded makes the reading of them all the more laughable. It is a mistake to imagine that Theosophists are no lovers of humour; for their appreciation of the ridiculous is usually above the average. We next come to a parable; but the art of writing parables seems to have perished with antiquity. The following paper, by William Q. Judge, "Of 'Metaphysical Healing,'" is exceedingly sensible, to the point, and in good season. It is time to protest loudly against the many errors of "Mind Cure", "Christian Science", and "Mental Science", and Mr. Judge has done his work well and has our complete concurrence. A very good paper also is the article by Ella Wheeler Wilcox, entitled "A Talk about Theosophy". It should have the effect of weeding out the phenomenologists, or what is better, persuading them to weed out their own faults and failings. W. Q. J. continues to give the results of his experience in underlining passages in the *Secret Doctrine*, and the literary part of the number is concluded by some useful "Lessons on the Stanzas of the *Secret Doctrine*", the outcome of the studies of the Branch at Sioux City, Iowa.

LE LOTUS BLEU gives us another good number for this month. "Un Disciple" continues his interesting studies in the *Secret Doctrine*, and attempts an explanation of the difficult subject of the Planetary Chain. Guymiot writes on "Les Deux Mondes", and M. A. O. translates the interesting chapter on Karma from Dvivedi's *Monism*. We are also very glad to see the signature of D. MacNab appended to an excellent paper, "Le Culte de l' Idéal", ending with the words, "le droit à l'idéal c'est le droit au progrès, c'est le droit au bonheur". "Le Mal de Cœur Divin" (Divine Heartache), is translated from one of the old numbers of the *Theosophist*, and the translation of the *Key to Theosophy* is also continued. Dr. Bonnejoy du Vexin continues his interesting papers on Vegetarianism, and the "Tribune Théosophique" continues to be sustained with much spirit and elicits much sound information.

THE BUDDHIST occupies itself with

the question as to whether Moses wrote the Pentateuch, and comes to the conclusion that he didn't. A little paragraph headed "Veracity of English Witnesses" catches our eye; we should, however, hardly have thought that so delicate a subject would bear handling in some parts of the far East.

It is announced that a *propagande bouddhiste* is to be shortly established in France under the presidency of the Rev. H. Sumangala. The article, "What is Agnosticism", from the *Agnostic Journal*, by R. Bittell, is reprinted. D. C. Pedris writes a paper on the "Allegorical Character of Christ's Atonement", and controverts the theological dogma of original sin. An interview with Prince Damrong, Prince of Siam and head of the Educational Department, among other things elicits the following information:

"Our priests do not in any way mix in politics. They are quiet men, and remain inside their temples, not having the slightest desire to interfere in public affairs. Their salaries are small, and you will have an idea of it when I tell you that the archbishop or chief of our priesthood at Bangkok, the head of our entire clergy, has about £70 a year."

This will be inspiring for poor curates!

The remaining part of the interview is from the standpoint of a Buddhist of the Southern Church and is worth quoting *in extenso*.

"Yes, I am a Buddhist, and so also is the King. He and I profess the modern Buddhism. When you go and travel in the desert you must always carry a bottle of water with you. If you find water in the desert all very well, but if you find none you have your bottle of water. So is it with our creed. We should do as much good as possible, we should do our best. If there is no future, we have in this case in this life the conviction of having done no harm, and, if there is a future, the good we have done will follow us in the next life. There is no creed which we attack or condemn. I can believe in Christ as much as any Christian, as far as his moral teaching goes, and I even confess that I am a great admirer of Christ, for I am a great admirer of the moral principles which he inculcated. You ask me whether we have any missionaries. Yes: we have many: I may even say more missionaries than converts. To my mind they proceed in the contrary fashion to what they ought. They begin by preaching that all that we know and all our belief in Buddhism is entirely false, and that there is only one truth—the faith which they propose to us. Then, after having said this, they establish schools and do some good things. They ought to act in the opposite way, to do good things and open schools, and then try to reconcile Buddhism and Christianity, teaching what is good in

one without condemning what is good in the other."

The editor also has little mercy on the missionaries, and in tearing to pieces a report, shows that it takes £4,000 and a hundred missionaries and other agents to make an annual increase of three converts! Not content with this he unkindly suggests that the report even to show this prodigious activity of three converts has been "doctored".

There are also several lengthy accounts of a distinguished Chinese pilgrim, who was also present at the Convention at Adyar. His name is Lama Tho-Chia, journeying from Peking to Lhasa, and he belongs to the great Buddhist Monastery of the Mahâyâna School in Peking. Besides the two great historical pilgrims Fahian and Hiuen Tshang, he is the only Chinese pilgrim who has journeyed so far.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 16, contains an interesting exposition of the Seven Principles by J. W. Brodie-Innes, entitled "An Elementary Note on the Seven Principles". Mr. Brodie-Innes prefers to work from particulars to universals, as he considers it the easier method for the comprehension of beginners. In a footnote appended to page 4 the author considers that "the modern transposition of Prâna and Linga Sharîra is very confusing to those trained on H.P.B.'s system, without any very obvious gain". But H.P.B. herself made the transposition and was very careful to point out the inadvisability of holding to any rigid classification, stating that numbering the principles was only a matter of convenience at best, and that as the student progressed he would find that every principle contained the aspects of every other, as the writer well remarks on page 17. Later on, in treating of the Christ-Soul, Mr. Brodie-Innes deplors that "those who are not Christians will not either believe or understand, because these things cannot be seen from outside, and they refuse to come in, in order to learn". This is precisely what the orthodox Mohammedan, Buddhist and Brâhman contend with regard to their several systems, even as the cobbler of old thought that the best defence for the city was leather. We have still to learn what is Christianity, and what coming into it means, just as we have to learn what is Buddhism or Brâhmanism or Mohammedanism. If, as we believe, their true inner communion is one and the same, then though we persuade no one from joining any of these Churches, still we recognise that there are several claimants in the field, and also that it is possi-

ble to attain that communion independent of any of them.

Vol. IV., No. 17, contains a good paper by W. Kingsland on the "Mission of Theosophy", reiterating much that cannot be too often repeated. The author says truly that this "mission" in its broadest and widest statement is the assertion of "the divine nature of man". F.K. writes interestingly of "Illusion", and the incident known as the "Evocation of Apollonius of Tyana" is translated from Eliphaz Lévi's *Dogme et Rituel de la Haute Magie*.

ESTUDIOS TEOSOFICOS seems to have a more busy look about it than ever. Though its pages are still mostly devoted to translation, the redaction shows a great capacity for judiciously selecting the matter to be translated. The last number is accompanied by a four-leaf business-like advertisement pamphlet, containing a *précis* of the contents of *Isis Unveiled*. We sincerely hope that sufficient subscribers will be enrolled to make the publication of the whole work possible.

TEOSOFISK TIDSKRIFT commences a new year with the January number. The initials at the end of the first article disclose the writer to be the worthy President of the Swedish T.S., Dr. Gustaf Zander, who exhorts all readers to study and try to help themselves, and cease to be as the young nestlings who do nothing but open their bills for the mother bird to drop food into. If much has been left undone, continues the doctor, which we ought to have accomplished, that is only a reason why we should strive the harder, remembering that every step we take has been trodden by our predecessors, who beckon us onward. The same writer answers a lengthy criticism on Karma as found in the works of H.P.B., and the question of "elementals" is discussed in another good article. Several pages are also devoted to translations from the *Vâhan*.

THE VAHAN, No. 7, gives more than a page beyond its usual length to Activities, so that the "Enquirer" columns are somewhat short this month. An interesting discussion arises as to the nature of the authority of H.P.B.'s writings among Theosophical students. All the answers seem to take a very sensible view of the question, and some misunderstandings are cleared up. There is, however, still some confusion of terms, and when we wish to be precise, it would be better to refer to H.P.B.'s invaluable teaching as to the "Esoteric Philosophy". Thought-

less people often confuse the whole of the book called the *Secret Doctrine* with the "Secret Doctrine" itself, although H.P.B. distinctly states that compared to the full statement but little of the real Esoteric Philosophy could be given out. She gave as much as was permissible, and devoted the major part of her work to show simply that there was a "Secret Doctrine", and that it underlay all the great World-systems. The "Secret Doctrine", as its name implies, must always to a very great extent retain its character. What we have been told of it, however, is sufficient for many a long year to come, and will put those who choose to learn in the way of still fuller knowledge. Each of us can use our talent or hide it in a "napkin".

PAUSES, No. 3, is filled with a very judicious selection of reprints from the books and articles of Franz Hartmann, Olive Schreiner, Annie Besant, Alexander Fullerton, Elizabeth Hughes, Sir Edwin Arnold, and others. We should like to see those snakes off the cover, however.

THE PACIFIC THEOSOPHIST, though the youngest, is the most newsy of all our Theosophical magazines. The editorial department seems to have the faculty of picking out items of interesting news and short paragraphs, and we notice with pleasure that its space is already overcrowded by the fact of the last three pages being set in bourgeois type. Especially noticeable is a column in which "Man's Sevenfold Division" is capitally briefed. The new items of activity on the coast are numerous, and many lectures are being delivered by now well known Theosophists who do not remain stationary.

THE ORIENTAL DEPARTMENT in its second pamphlet publishes a trans-

lation of the interesting work on yoga-philosophy, entitled *Yagnavalkyasamhitā*. The translator is Prof. Manilal N. Divedi. There is information of much value for the student to be found therein, but as with all works on Yoga, passages in it will cause the Philistine to blaspheme. However, we must expect the beginnings of things to be somewhat chaotic, and we have no doubt that very shortly the exact requirements of the Department will be more clearly defined by experience. The opinions of members of the T.S. on the subject have yet to be learned. The legend of *Sāvitri*, which concludes the number, is pretty in parts, and contains mystical teaching, but the Western reader again, from his training in romance being utterly at variance with the spirit of the East in such matters, will perhaps find it rather thin.

BRANCH PAPERS. The Indian Section's twelfth number contains useful papers by T. S. Ganapati Iyer on "Karma", and by A. Nilakantha Sastri on "Branch Work". If our Branches take to heart the words of the latter worker, there will be little talk of any of them going into "obscuration". The American Section's twenty-third paper on "The Relative Place and Importance of Action and Contemplation in the Theosophic Life", is one of the best we have seen for some time and might well receive some further publicity than that of a Branch Paper. The writer modestly remains anonymous.

THE SANMARGA BODHINY, the weekly Anglo-Telugu organ of the Sanmarga Sanaj, is almost entirely devoted to Theosophy and news of the T.S. If all our larger Indian Branches would do as much there would be little anxiety as to the regeneration of India.

Our Budget.

BOW CLUB.

	£	s.	d.
Anon. (to balance year's account)	-	-	70 0 0
E. Bayley	-	-	5 0 0
S. M. Bright	-	-	3 0 0
Anon.	-	-	0 10 0
1337	-	-	0 10 0
			<u>£79 0 0</u>

H.P.B. MEMORIAL FUND.

	£	s.	d.
Anon.	-	-	1 0 0
Art Student	-	-	3 3 0
R. Benson	-	-	1 0 0
Bradford Lodge	-	-	1 7 0
McDouall, Mrs.	-	-	0 15 0
J. R. R. Nisbet	-	-	1 0 0
			<u>£8 5 0</u>